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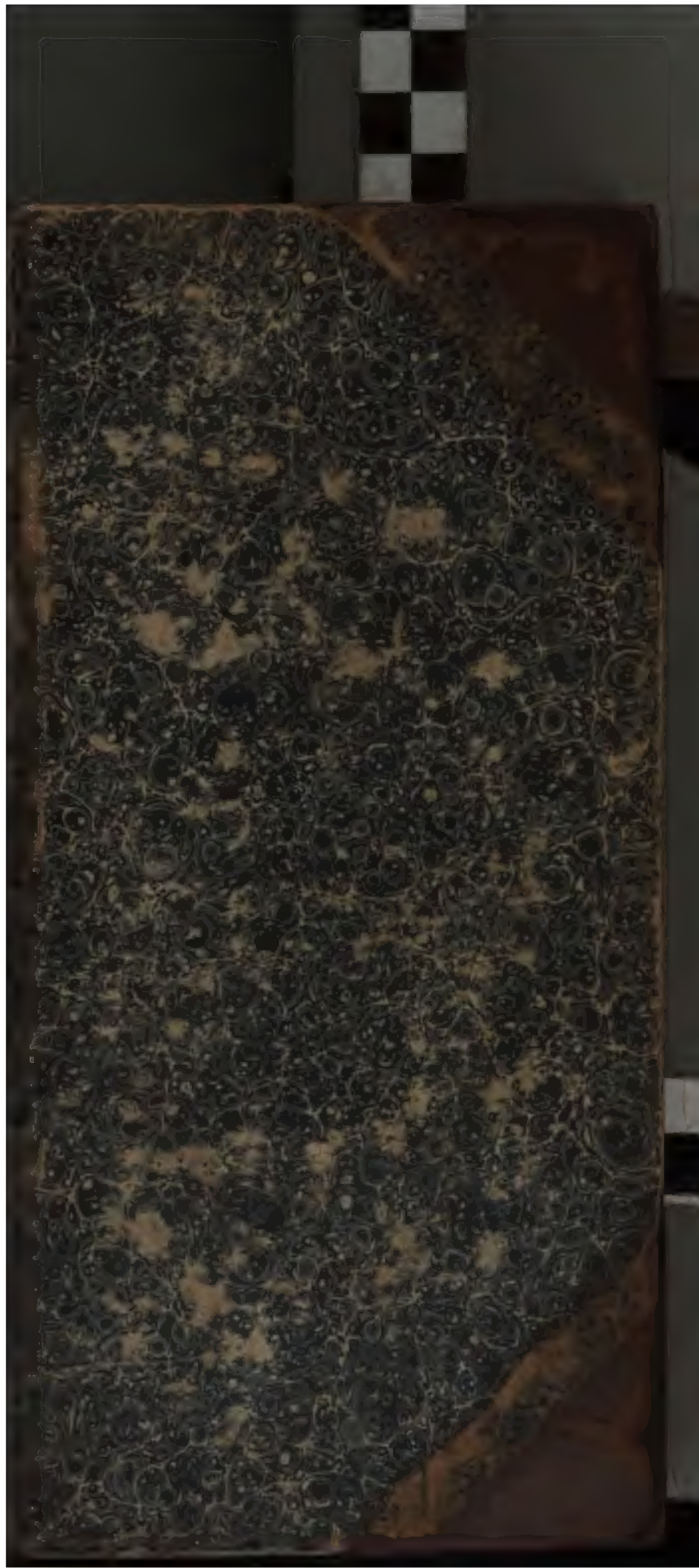
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ECCLESIASTICAL ANNALS

FROM

THE COMMENCEMENT OF SCRIPTURE HISTORY

TO

THE EPOCH OF THE REFORMATION.

Labente deinde paulatim disciplinâ, velut desidentes primò mores
sequatur animo; deinde ut magis magisque lapsi sint; tum ire cœperint
præcipientes: donec ad hæc tempora, quibus nec vitia nostra, nec remedia
pati possumus, perventum est. LIVY.


1829
**ECCLESIASTICAL
ANNALS**

**FROM THE
COMMENCEMENT OF SCRIPTURE HISTORY
TO THE
EPOCH OF THE REFORMATION,**

By FREDERICK SPANHEIM, D.D.

PROFESSOR OF DIVINITY IN THE UNIVERSITY OF LEYDEN

**IN WHICH
THE GEOGRAPHY OF PALESTINE
Is Summarily Described,
AND THE SACRED HISTORY,
THE PROPAGATION AND VICISSITUDES OF CHRISTIANITY,
THE SEVERAL COUNCILS AND EMINENT WRITERS,
AND THE INCREASE OF RITES AND CEREMONIES AND THE
INNOVATIONS OF THE CHURCH OF ROME
IN EACH CENTURY,
Are Succinctly Narrated.**



*Translated, Compressed, and Illustrated with Notes, the Elements of Chronology,
and Chronological Tables,*

By THE REV. GEORGE WRIGHT,

**INCUMBENT CURATE OF NUN MONCKTON, AND CURATE OF
ASKAM BRYAN, IN THE COUNTY OF YORK.**

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M.DCCC.XXIX

700.

TO THE

RIGHT HONOURABLE AND RIGHT REVEREND

CHARLES JAMES,

LORD BISHOP OF LONDON,

THE FOLLOWING WORK

IS,

WITH HIS LORDSHIP'S PERMISSION,

MOST RESPECTFULLY INSCRIBED,

BY HIS LORDSHIP'S

MUCH OBLIGED

AND VERY FAITHFUL, HUMBLE SERVANT,

GEORGE WRIGHT.

PREFACE.

THE Acts of the Apostles has ever been considered a highly valuable treatise, being the record of most interesting facts, and the authentic memorial of the faith, zeal, and labours of the inspired founders of the Church, during the first thirty years of its existence. Subsequent Ecclesiastical History does not possess, we admit, such paramount attractions: it may, however, claim to be considered a repertory of experience, containing subjects of curiosity and interest to the Christian world. The Ecclesiastical Historian cannot register works of miraculous agency, nor enumerate multitudes, who cast away their idols, or burnt their magical books, at the resistless eloquence of an Apostle; but it is his province to prove, that when the age of miracles ceased, Divine Providence raised up bulwarks to protect the infant Church, and guided and encouraged the depressed Christians, by a pillar of fire, in the darkest night of persecution and apostacy; that when "the floods came, and the rain descended, and the winds blew, the house fell not, for it was founded upon a rock." When empires and kingdoms dissolved into ruins before the ruthless hand of time, when systems of philosophy, which held men in admiration, vanished like the "morning cloud or the early dew," Christianity, the moral sun of the universe, survived the wreck of human power and wisdom, and demonstrated to the world its divine origin, by

the indestructibility of its essence, its adaptation of relief to the sorrows of mankind, and its abundant sources of whatever can instruct and confer happiness among all orders and conditions of men.

A boon so precious, to be compared only to a casket of the rarest jewels, ought to have inspired mankind with the most scrupulous care in its preservation, and with a holy jealousy, blended with charity, lest it should be tainted with worldly wisdom or alloyed with human passions: but the faithful page of Ecclesiastical History records, that the lustre of the “pearl of great price” was soon obscured by rash and unholy hands; that pride, selfishness, obstinacy, superstition, and ignorance, produced schisms, heterodoxy, and hypocrisy, and disguised the native beauty and simplicity of the Gospel with the meretricious ornaments and gaudy patch-work of human invention. Nevertheless, such was the divine efficacy of the word, although impeded and debased, that “mountains were laid low and valleys exalted,” all obstacles gave way at its approach, till its authority was acknowledged, not only in all parts of the Roman empire, but among barbarous tribes and nations.

But as the stream of time rolled onward, ominous mists continued to darken the light of pure religion; its wholesome doctrines were displaced, and its beautiful morality supplanted by superstitious observances; so that it suffered an almost total eclipse, both in the Eastern and Western empires, during several centuries. But it was not lost. From time to time, even in this melancholy period, arose men, who were witnesses of the Truth, and appealed to the “Law and to the Tes-

timony" for the rule of faith: they preserved the expiring lamp in the temple of God, and were useful in their generation: their voice, however, was too feeble to awaken Christendom from the lethargic slumber into which she had sunk, or elevate her character out of that mental slavery which every where prevailed. Yet their appeal was not altogether in vain: many embraced scriptural doctrines, and transmitted the sacred deposit to their descendants, until a favourable juncture of circumstances, and the gross corruptions of the age, by turning the attention of men to the nature and grounds of the Christian faith, facilitated the progress of the glorious REFORMATION. A history which presents scenes like these to the eye of an intelligent reader, will not incur the imputation of containing barren and uninteresting subjects; for as long as the Gospel of our LORD JESUS CHRIST finds admission to the feelings and regard of mankind, so long will the history of His Church in past ages be an object of important contemplation, in its unfolding the obscurities of prophecy, and offering "the spoils of time" to the consideration of posterity.

This volume, which has called forth the above remarks, the Editor presents to the Public as the fruit of leisure not demanded by his professional avocations, and often redeemed from hours appropriated to rest and recreation. On the merits or demerits of the work he is anxious not to be tedious; but begs to express his hopes, that the English costume in which he has introduced his Author to the Reader, will reflect no discredit upon the fame of that learned and able man, nor diminish the lustre of his reputation, which has been so long and so universally acknowledged. He flatters

himself, that, while he has been employed in abridging, what might seem to some, prolix or barren details, he has not obscured the subject, or lost any material fact or circumstance of the history; and that the system of Chronology and the Chronological Tables, will not be viewed as a useless adjunct to the undertaking.

That many additions to the work have not been gleaned from Ittigius, Limborch, Hottinger, Thuanus, Mosheim, Cave, Bingham, and others, is mainly to be attributed to the operation of a desire to compress within the limits of a few hundred pages, the most important particulars of Ecclesiastical History: the Author proposed to himself nothing more, than to furnish a Manual adapted to the daily exigences of the student.

Should any reader wish to continue the study of this subject, he may consult with advantage the following works. Burnet's *History of the Reformation*; Strype's *Annals of the Reformation*; Sleidan, *de Statu Religionis et Reipublicæ Carolo V. Cæsare Commentarii*; Seckendorf, *Commentarius Historicus et Apologeticus de Lutheranism*; Hottinger, *Historia Ecclesiastica Novi Test.*; Brandt's *History of the Reformation in the Low Countries*; Alting, *Historia Ecclesiastica Palatina*; Father Paul's *History of the Council of Trent*; Scultetus, *Annales Evangelii per Europam*; Fred. Spanheim, Senior, *Geneva Restituta*.

The following concise memorials of the family of Spanheim it is presumed will not be unacceptable: they are chiefly extracted from Bayle's Dictionary.

The father of our Author, called also Frederick Spanheim, was born at Amberg in the Upper Palatinate

A. D. 1600. He was a man of uncommon merit, and much esteemed at the Electoral Court. Many honourable posts were proffered him by several Universities, who were rival applicants for the benefit of his talents. He finally settled at Leyden in the year 1642, where he maintained, or more properly, augmented his former reputation: but his incessant labours and exertions probably accelerated his death, which happened in 1649. Salmasius, who was not prodigal of praise, says of him, that “he had a strong head and full of learning: that he was fit for business, steady and dexterous, zealous and laborious.” He read public lectures in Divinity four times a week, besides his private discourses upon different subjects to his scholars: he heard the probation sermons of the students in Divinity: he preached in two languages, German and French: he visited the sick: he kept up a wide literary correspondence: he composed, at the same time, two or three books upon quite different subjects: he assisted every Wednesday at his Highness’s Council: he was also Rector of the University, and, notwithstanding so many occupations, he kept an account of all the expences of his house, which was full of boarders.

An example so truly excellent was likely to produce great effects upon the minds of his children, of whom he had seven. It appears that they all imitated his virtues, but especially the two eldest, who became very eminent men.

Ezekiel Spanheim, the elder of the two, was a man of extraordinary learning and talent, and the author of several esteemed works. He was very skilful in anti-

quarian researches, and in the knowledge of medals. He was frequently employed in embassies to England, France, and other countries, and held various high situations in the Court of the Elector of Brandenburg.

Frederick Spanheim, brother of Ezekiel, was an author of very considerable merit. He succeeded his father in the divinity chair at Leyden. This honourable post he occupied for many years, until the period of his decease, which took place in 1701, in the 69th year of his age. He was deservedly esteemed one of the most eminent divines at that time in the reformed Church: and his works have procured him great and general respect, not only at Leyden, but in all Protestant, and even in some Roman Catholic countries. His Ecclesiastical History, of which the present work is a summary made by himself, has raised him to the very first rank among historians of the Church, and will continue to be a monument, *ære perennius*, of his research, acumen, zeal, and fidelity.

GEORGE WRIGHT.

ASKAN BRYAN,
December, 1828



CONTENTS.

ELEMENTS OF CHRONOLOGY

I. PREFATORY Observations upon Chronology—Division of the Old Testament History into nine Epochs. **II. Years**—Natural and Civil—Solar and Lunar—Egyptian Year—Grecian—Roman—Jewish—Mahometan—Hindoo—Chinese—Alterations in the Roman or Julian Year—Reformation of the Calendar. **III. Months**—Solar and Lunar—Intercalary—Grecian—Roman—Hebrew—Hebrew Calendar of the Civil Year. **IV. Weeks** a very ancient Division of Time. **V. Days**—Natural—Artificial—Civil—Solar—Sideral. **VI. Hours**—not known when this division was invented—Inventions for ascertaining their Lapse. **VII. Leap-Year.** **VIII. Lustrum.** **IX. Indiction.** **X. Cycle of the Sun.** **XI. Dominical Letter.** **XII. Lunar Cycle.** **XIII. Epact.** **XIV. Moon's Age and Southing.** **XV. Easter-Day.** **XVI. Cycle of the Dionysian Period.** **XVII. Julian Period.** **XVIII. Callippic Period.** **XIX. Alexandrian Years.** **XX. Jewish Period or Year of the World.** **XXI. Damascene Period.** **XXII. Olympiads.** **XXIII. Roman Era.** **XXIV. Babylonian or Nabonassarean Era.** **XXV. Mahometan Era or Hegira.** **XXVI. Other Eras.** **XXVII. Christian Era—Table of the nine Epochs p. 1—30.**

CHRONOLOGICAL TABLES p. 31—78.

GEOGRAPHICAL DESCRIPTION OF PALESTINE.

I. Name—Situation—Extent—Appearance—Ancient Inhabitants—Neighbouring Nations—Lot of the Twelve Tribes—Reuben—Gad—Half Tribe of Manasseh—Simeon—Judah—Benjamin—Dan—Ephraim—Half Tribe of Manasseh—Issachar—Zebulun—Asher—Naphtali. **II. Division of Palestine under the Second Temple—Idumea—Judea—Samaria—Galilee—Peræa—Iturea.** **III. New Palestine after the destruction of Jerusalem.** **IV. Topography of Ancient Jerusalem—Site—Mounts Sion, Acra, and Moriah—Gates—Towers—Division of the City—Portion of Judah—Of Benjamin—Other particulars—Places in the Vicinity of Jerusalem—Mount of Olives—Calvary—Gareb—Scopo—Gihon—Mount of Offence—Valley of Jehoshaphat—Of Hinnom—Of Rephaim—Waters of Cedron—Siloam—Gardens—Villages near to Jerusalem—Emmaus—Bethphage—Bethany—Gethsemane, p. 79—104.**

ECCLESIASTICAL HISTORY OF THE OLD TESTAMENT.

Importance of the History of the Old Testament and of Ecclesiastical History in general—The Sources of it p. 107.

EPOCH I.

From the Beginning of the World to the Deluge.

I. Infancy of the Church—Particulars respecting it. II. History of the first Patriarchs. III. The Impiety of the Descendants of Cain, &c. IV. Building of the Ark p. 108—111.

EPOCH II.

From the Deluge to the Call of Abraham.

I. The Deluge. II. Restoration of the Church in the Family of Shem. III. Corruption of the Church. IV. Origin and diffusion of Polytheism. V. Means used to edify the Church, &c.—The Sibyls p. 111—115.

EPOCH III.

From the Call of Abraham to the Departure from Egypt.

I. The Call of Abraham. II. The Sacrament of Circumcision. III. Remaining History of Abraham, Isaac, and Jacob. IV. Sojourn of the Israelites in Egypt. V. Pious Men not of the Family of Abraham. VI. Idolatry of various Nations. VII. Means of diffusing Heathenism p. 115—122.

EPOCH IV.

From the Departure from Egypt to the Time of Samuel and Saul.

I. The Call of Moses, &c. II. Particulars connected with it. III. Institution of the Passover and Departure from Egypt. IV. Other Events to the giving of the Law. V. Promulgation of the Law. VI. Journey in the Desert. VII. The Pentateuch. VIII. The Fame of Moses among the Phœnicians, Arabians, &c. IX. History of Joshua. X. Particulars respecting the Occupation of Canaan. XI. Division of the Land. XII. Colonies of the Phœnicians. XIII. State of the Church under the Judges. XIV. Memorable Particulars—Proofs of the corrupt State of the Church p. 122—135.

EPOCH V.

From the Government of Samuel to the Division of the Kingdom under Jeroboam.

I. State of the Jewish Church under Samuel. II. Commencement of the Regal Power. III. State of the Church under Saul, David, and Solomon. IV. Building of Solomon's Temple. V. Canonical Books com-

CONTENTS.

XV

pleted during this Period. VI. Solomon's Apostacy, Punishment, and Repentance p. 135—142.

EPOCH VI.

From the Division of the Kingdom to the Babylonish Captivity.

I. Schism in the Church and Commonwealth. II. Kings of Israel and Judah. III. Decay of Religion in Judah. IV. Eminent Prophets in this Epoch. V. Captivity of the Ten Tribes. VI. Origin of Samaritanism p. 142—153.

EPOCH VII.

From the Beginning to the End of the Babylonish Captivity.

I. Three stages of the Captivity—the Seventy Weeks. II. State of the Church during the Captivity. III. Prophets who wrote about this Period. IV. Apocryphal Books p. 154—157.

EPOCH VIII.

From the Release of the Jews to the Government of the Maccabees.

I. Edict of Cyrus. II. History of Esther. III. Renovation of the Jewish State. IV. The Seventy Weeks. V. Men of the Great Synagogue. VI. Canonical Books. VII. Septuagint Version of the Bible. VIII. Of the High Priests. IX. Apocryphal Books. X. Particulars respecting the Samaritans. XI. Sects of Philosophers p. 158—172.

EPOCH IX.

From the Beginning of the Government of the Maccabees to the Birth of Christ.

I. Persecution of Antiochus Epiphanes. II. Re-establishment of the Jewish Republic and Church. III. Apostacy of the Samaritans. IV. A new Schism—the Temple of Onias. V. Jewish Sects at this Period. VI. Extinction of the Family of the Maccabees—State of the Jews under Herod the Great. VII. Rebuilding of the Temple by Herod. VIII. Other particulars respecting him. IX. Appearance of the Church at the Nativity of Christ p. 172—186.

ECCLESIASTICAL HISTORY FROM THE BIRTH OF CHRIST.

Prefatory Remarks—Sources of Ecclesiastical History.

CENTURY I.

I. Introduction of Christianity—Circumstances prior to the Nativity—The Nativity, &c.—Further particulars—Changes in the Jewish Church

and State—Ministry of John the Baptist and of Christ—Duration of Christ's Ministry—Extraneous Testimony to the Gospel—The Acts of the Apostles—Dispersion of the Apostles—Apostles' Creed—Books of the New Testament—Order of Time—Language—Reputed Authors—Foundation of the Churches by the Apostles. II. Ecclesiastical Government and Apostolical Discipline. III. Persecutions—The Causes—First general Persecution—Second Persecution—Third Persecution. IV. Martyrs. V. Teachers and Christian Writers. VI. Councils. VII. Heresies—of Simon Magus—Menander—Nicolaus—Nazarenes—Hymeneus and Philetus—Cerinthus—Ebionites. VIII. Apocryphal and Spurious Writings. IX. Jewish Affairs—Antecedent Causes of the total Ruin of the Jewish State—Destruction of Jerusalem. X. Heathen Affairs p. 187—223.

CENTURY II.

I. State of the Christian Church—Surviving eminent Teachers. II. Propagation of the Gospel. III. Doctrine. IV. Rites, Discipline, and Christian Practice—Religious Assemblies—Time—Places—Mode of calling an Assembly—Method of conducting an Assembly—Love-feasts—Baptism—of Infants—Adults—Time—Place—The Minister—Form—Eucharistical Rites—Name—Time—Recipients—The Elements—The Ministers—Discipline toward the Lapsed—Festivals—Fasts—Superstitions—Christian Manners. V. Ecclesiastical Polity—Bishops, Presbyters, and Deacons—The Bishop of Rome—Church Government—Ordination. VI. Heretics—Saturninus—Basilides—Alexandrinus—Carpocrates—Valentine—The Gnostics—Hermogenes—Cerdon, Marcion, &c. VII. Translation of the Scriptures into the Syriac—Latin—Greek. VIII. Persecutions—The Third—Fourth—Fifth. IX. Martyrs. X. Doctors and Ecclesiastical Writers—Polycarp—Papias—Justin Martyr—Melito—Irenæus—Clemens Alexandrinus—Tertullian. XI. Apocryphal Writings. XII. Councils. XIII. Schisms—of Montanus—between Rome and the Asiatics on the Observance of Easter-Day. XIV. Jewish Affairs—Rebellions—Colleges—Illustrious Men—The Mishna and Massorah. XV. Gentile Affairs—Philosophers, p. 223—263.

CENTURY III.

I. State of the Church—Eminent Fathers. II. Propagation of Christianity. III. Doctrine—Errors in some of the Fathers. IV. Rites and Ceremonies—Assemblies for Worship—Baptism—the Eucharist—Innovations in it—Rites unknown—Love-feasts—Fasts—Feasts—Burials—Innovations—Miscellaneous Customs—Manners—Discipline of the Lapsed—Penitence—Canonical Satisfaction—Absolution—Remitted Discipline. V. Ecclesiastical Polity. VI. Heretics—Noetius and Sabellius—Nepos—Paul of Samosata—Manes—Hierax—Beryllus. VII. Schisms—the Novatian—between Rome and the African and Asiatic Churches. VIII. Persecutions—Continuation of the Fifth—The Sixth—Seventh—Eighth—Ninth—Tenth. IX. Doctors and Ecclesiastical Writers—Origen—Julius Africanus—Hippolytus—Gregory of Neo-Cæsarea—Dionysius—Cyprian—Arnobius, &c. X. Fic-

itious Writings. XI. Councils—in Africa—at Antioch—at Rome. XII. Jewish and Gentile Affairs. XIII. Miscellaneous Events p. 263—286.

CENTURY IV.

I. Appearance of the Church—Eminent Teachers—Opposition to Christianity. II. Propagation of Christianity—Conversion of Constantine the Great. III. Doctrine—Sources from whence it may be known—Written Creeds—Acts and Canons of the Councils—Genuine Works of the Fathers—Some Additions and Corruptions. IV. Rites and Ceremonies—Churches—Publick Assemblies—Feasts—Fasts—Baptism—The Eucharist—Rites of Penitents—Superstitious Rites, Ceremonies, and Opinions. V. Ecclesiastical Polity. VI. Heresies—of Arius—Photinus—Apollinaris—Macedonius—Audius—Priscillian—Donatus. VII. Councils—Two General ones—at Nice—and Constantinople—Provincial Councils—Several respecting the Donatists. VIII. Doctors and Ecclesiastical Writers—Eusebius of Casarea—Athanasius—Basil—Gregory Nazianzen—Nysenus—Cyril—Epiphanius—John Chrysostom—Lactantius Firmianus—Hilary—Optatus—Ambrose—Jerome—Augustine, &c. IX. Persecutions—Continuation of the Tenth by Diocletian—by Constantius—by Julian—by Valens against the Orthodox. X. Increase of Monachism. XI. Fictitious Writings. XII. Jewish and Heathen Affairs. XIII. Miscellaneous Events p. 287—322.

CENTURY V.

I. State of the Church—Eminent Doctors and Bishops—Unsettled condition of the Church. II. Propagation of Christianity—Multitude of Conversions—Schools. III. Doctrine—Corruption in Rites, Opinions, and Practice. IV. Ecclesiastical Polity—Origin of the Dignity of Patriarch—Encroachments of the Bishops of Rome. V. Heresies—The Pelagians—Semi-Pelagians—Nestorians—Eutychians—Acephali—Armenians. V.* Councils—Two General ones—at Ephesus—and Chalcedon—Provincial Councils to oppose the Pelagians and Donatists. VI. Disorders in the Church. VII. Doctors and Ecclesiastical Writers—Greek—Latin. VIII. Persecutions. IX. Jewish and Heathen Affairs. X. Miscellaneous Events. p. 322—352.

CENTURY VI.

I. State of the Church. II. Propagation of Christianity. III. Doctrine. IV. Innovations—Errors in Doctrine and Practice—Increase of Superstition in the Church of Rome. V. Ecclesiastical Polity—Growing Power of the Bishops of Rome. VI. The Emperor Justinian. VII. Heresies—Progress of Arianism—of the Severites—Theopaschites—Jacobites—Aphthartodoceta—Agnoceta. VIII. Contentions among the Orthodox. IX. Councils—The fifth General Council at Constantinople—National and Provincial Councils. X. Ecclesiastical Writers—Greek—Latin. XI. Persecutions—by the Vandals—Goths—Longobards, &c. XII. Increase of Monachism—Order of the Benedictines—Apostolica—Gregorians. XIII. Miscellaneous Events—The Jews and Heathens. p. 352—376.

CENTURY VII.

I. State of the Church. II. Propagation of Christianity. III. Increase of Superstition—by the Bishops of Rome. IV. Rise of Antichrist in the Latin Church. V. Witnesses for the Truth—Oppositions to Rome by the Eastern Churches—the Churches of Wales and Scotland—of Spain—of France—and by the Waldenses. VI. The Eastern Antichrist, or rise of Mahometanism—Particulars respecting Mahomet. VII. Heresies—The Monothelites. VIII. Councils—The sixth General one at Constantinople—the Quini-sexturn—National and Provincial. IX. The Commencement of the Schism between the Romish or Western, and the Oriental Church. X. Ecclesiastical Writers—The decay of literature. XI. Increase of Monkish Superstition—The Orders of Columbanus and Gallus. XII. Miscellaneous Events—The Jews...p. 376—401.

CENTURY VIII.

I. State of the Church. II. Propagation of Christianity. III. Doctrine. IV. Increase of the Antichristian Power of Rome—Instances of Pride and Ambition in the Popes. V. Opposition to Romish Tyranny. VI. Witnesses and Defenders of the Truth. VII. History of the Image-controversy. VIII. Heresies—Image-Worship—of the Felicians—Corporal Presence in the Eucharist. IX. Councils—The Seventh General one at Constantinople—the Eighth at Nice, but called by the Latins the Seventh—Various Synods—one at Francfort. X. Ecclesiastical Writers—Greek—Latin. XI. Miscellaneous Events—The Saracens—Turks, &c. p. 401—422.

CENTURY IX.

I. Appearance of the Church. II. Propagation of Christianity—among the Saxons—Poles—Bulgarians—Russians—Malabar Indians. III. Reformation of Abuses by Charlemagne, Louis I, &c. IV. Colleges, Schools, &c. founded. V. Progress of Antichrist—Notices respecting the Popes. VI. Pope Joan. VII. Witnesses for the Truth against Papal Innovations. VIII. Controversies—Respecting the Corporal Presence in the Eucharist—Predestination. IX. State of the Eastern Church—Schism between the Eastern and Western Churches. X. Councils—National and Provincial in the West and East. XI. Ecclesiastical Writers—Latin—Greek. XII. Miscellaneous Events. p. 422—439.

CENTURY X.

I. Character of the Times—in the West—in the East. II. The Infelicity and Barbarity of this Century. III. Propagation of the received Religion. IV. Restriction of Papal Tyranny by the Emperors. V. Councils—Provincial and National—At Troselium—Rheims—Grateley—Almondbury. VI. The Oriental Church. VI.* Ecclesiastical Writers—Dearth of Literature—Writers in the East—in the West. VII. Miscellaneous Events. p. 440—452.

CENTURY XI.

I. Appearance of the Church. II. Propagation of Christianity—The Crusades. III. Fallen State of the Romish Church. IV. Papal Usurpa-

tion—Character of the Popes. V. Hildebrand, Gregory VII. VI. Origin of the Dignity of Cardinal. VII. Oppositions to Papal Tyranny. VIII. Controversy on the Eucharist—The Berengarians. IX. Augmented Schism between the Greek and Roman Churches. X. Councils—National and Provincial. XI. Ecclesiastical Writers—in the East—in the West. XII. Increase of Monachism—New Orders—Val Ombrosa—the Carthusians—Cistercians—Order of St. Anthony—Regular Canons. XIII. Miscellaneous Events p. 453—474.

CENTURY XII.

I. State of the Church. II. Propagation of the Christian Name—among the Livonians, Finlanders, &c.—The Crusades. III. Appearance of the Romish Church. IV. Tyranny of the Popes. V. Oppositions to Papal Tyranny and Corruption. VI. The Waldenses and Albigenses. VII. Heresies—The Bogomili—Abelard—Arnold—the Cathari—Tanchelinus. VIII. Councils—in Britain—General one at the Lateran, called the Ninth—the Tenth at the Lateran—the Eleventh at the Lateran—in the East. IX. State of the Greek Church. X. Origin of Scholastic Theology. XI. Ecclesiastical Writers—Chiefly Monks—Some good Writers in the West—and East. XII. New Orders of Monks—The Hospitalers—Templars—Teutonic Order—Knights of St. James—Carmelites—Augustinians—Dominicans—Franciscans. XIII. Miscellaneous Events. XIV. State of the Jews—Jewish Writers—Arabians. p. 474—505.

CENTURY XIII.

I. State of the Church—in the East—and West. II. Propagation of Christianity—Continuation and ill Success of the Crusades. III. Propagation of a purer Doctrine among the Waldenses and Albigenses—their Sufferings—Establishment of the Inquisition. IV. Defiled appearance of the Romish Church—Increase of Idolatry, Error, and Superstition. V. Striking Examples of Papal Tyranny—Character of the Popes. VI. Witnesses for the Truth against Papal Tyranny—in Germany—France—England—Spain—Sicily. VII. State of the Greek Church—continued Opposition to Rome—vain attempts at a Union. VIII. Heresies, Real and Reputed. IX. New Orders of Monks—The Humiliati—the Brethren of the Holy Trinity—Celestines—Mendicants—Hermits of St. Augustine—Dominicans—Franciscans. X. Councils—National and Provincial—The Fourth of Lateran, called the Twelfth General Council—At Lyons, the Thirteenth—Second at Lyons, the Fourteenth. XI. The Second Scholastic Age—Albert the Great—Thomas Aquinas. XII. Celebrated Writers—in the East—in the West—Matt. Paris, &c. XIII. Miscellaneous Events—Various Superstitions—Legend of Loretto—Political Changes—Sicilian Vespers—Institution of the Jubilee. XIV. Affairs of the Tartars, Saracens, and Jews. p. 505—546.

CENTURY XIV.

I. State of the Church—in the East—and West. II. The Eastern Antichrist—Rise and Progress of the Ottoman Power. III. The Western Antichrist—Character of the Popes. IV. A Schism in the Romish Church

during fifty Years. V. Oppositions in the Romish Church itself to Papal Power, Idolatry, and Superstition. VI. Continuation of the Reformation by the Waldenses—History of Wickliff—Reformation in Bohemia. VII. Councils—Many National and Provincial—General Council at Vienne, the Fifteenth. VIII. Dissolution of the Order of Knights Templars—Causes—Great Cruelty exercised toward them. IX. State of the Greek Empire and Church—continued Dissentions between the Greeks and Latins. X. Ecclesiastical Writers—in the East—and West. XI. Scholastic Theology and Philosophy—Monachism, &c.—New Orders—the Jesuates—Beghards and Beguins—Nuns of St. Catharine—Bridget. XII. Revival of the Study of Languages—Celebrated Schools. XIII. Miscellaneous Events. XIV. Affairs of the Jews, Turks, Tartars, and Chinese p. 547—586.

CENTURY XV.

I. Situation of Affairs in Church and State—in the East—and West. II. Continuation of the Schism in the Popedom—Papal Tyranny—New Schism under Eugenius IV. III. Character of the Popes—Antichristian Signs. IV. New Doctrines, Superstitions, and Innovations of the Romish Church. V. Crisis of Antichristian Impiety—cruel Persecutions—Blood of the Martyrs. VI. Particulars respecting John Huss and Jerome of Prague. VII. Insurrections in Bohemia—The Compacta of Basil—Oppression of the Bohemians. VIII. Other Witnesses in the Church of the Corruption of Rome. IX. Councils—General one at Pisa—Constance—Sienna—Basil—Florence. X. State of the Oriental Church and Empire—continued Dissention between the Greeks and the Latins. XI. Celebrated Writers—revival of Literature—New Scholastic Establishments. XII. Miscellaneous Events—New Monastic Orders—Affairs in the East—The Maid of Orleans—Naval Expeditions and Discoveries—Invention of Printing—Affairs of the Saracens and Jews p. 587—628.

CENTURY XVI.

I. State of the Church—Universal Corruption—in the East—and West. II. Character of the Roman Pontiffs—Necessity of a Reformation. III. Councils—Two rival ones esteemed General—of Pisa—and of Lateran. IV. General desire after a Reformation—Writers, &c. V. Proximate Cause of the Reformation—Hawkers of the Indulgences of Leo X.—Opposition of Luther and Zuinglius p. 629—642.

THE ELEMENTS

OF

CHRONOLOGY,

ADAPTED TO ECCLESIASTICAL COMPUTATIONS.

I. PREFATORY OBSERVATIONS UPON CHRONOLOGY.

I. THE province of Ecclesiastical Chronology is principally concerned with the epochs and dates relative to the Sacred Scriptures; but not so much so, as to allow a Biblical Student any latitude for ignorance on the science in general.

Time, considered in the abstract, and beyond the confines of Solar systems, must be eternity.

Labitur et labetur in omne volubilis ævum.

But within the limits of those systems, it is that portion of eternity, which is occupied by their duration, and measured by the movements of the planetary and solar bodies which compose them: for, on the planet which we inhabit, our time is measured and divided, in its larger portions, by the motions of the heavenly host. Chronology is founded upon astronomical observations; it consists of two parts, the mensuration of time, and the record of the dates of remarkable events. The latter branch is comparatively of recent invention. For, although men were early directed to measure the periods of their existence by the revolutions of the Sun and Moon, it was long ere they formed anything like a calendar, or fixed an epoch, from which they might compute the revolutions of years. Ptolemy Philadelphus, king of Egypt A.C. 284, appears to have been the first who endeavoured to establish a fixed epoch, and to

reduce the Olympiads, and other national eras, to something like chronological order. From this fact it follows, that some degree of uncertainty and discrepancy attends the first periods of history, and that the precise dates of events lie in much obscurity. The labours of Julius Africanus, Eusebius of Cæsarea, George Syncellus, John of Antioch, Calvisius, Usher, Marsham, Blair, Wells, and many others, have been very successful, in the elucidation of Chronology: still there exist some difficulties which will, probably, never be removed. There is, however, a difference of not above a hundred years from the beginning of time to the Advent of Christ, among those who compute by the Hebrew manuscripts*.

The most convenient eras, which are in general use, are before (A.C.) and after (A.D.) Christ: the former comprehends the Old Testament, and the latter the New Testament, or the time since the birth of Christ.

The Division into Epochs.

The Old Testament history has been divided into several epochs, by means of which the principal events are more easily committed to memory: the number of epochs has varied according to the fancy of Chronologers; to us the division into nine appears most natural and most useful.

Ep. I. From the Creation of the world to the Deluge, containing, according to the Hebrew manuscripts, 1656 years.

Ep. II. From the Deluge to the departure of Abraham from Haran, 427 years. *Gen. xii. 4.* This period is not exactly determined: some follow the Greek, and others the Hebrew copies: some, also, judge that Abraham was born in the 70th year of his father Terah, and others in the 130th year. *Gen. xi. 26, 32. xii. 4.*

Ep. III. From the call of Abraham to the departure of the Israelites from Egypt, 430 years. *Exod. xii. 40.*

Ep. IV. From the departure from Egypt to the

* Except among the Jews. Vide p. 27.

end of the government by Judges, or the prefecture of Eli, about 396 years.

Ep. v. From the beginning of Samuel's government to the division of the kingdom in the reign of Rehoboam, 120 years.

Ep. vi. From the revolt of the ten tribes to the beginning of the Babylonish captivity, 369 years.

Ep. vii. From the commencement, to the termination of the Babylonish captivity, or first year of Cyrus, 70 years.

Ep. viii. From the end of the captivity to the high priesthood of Judas Maccabeus, or the expulsion of Antiochus Epiphanes, 375 years.

Ep. ix. From the beginning of the government of the Maccabees to the birth of Christ, 161 years. Total number of years 4004.

The time, which has elapsed since the birth of our Lord, has also been divided into epochs, but the division into centuries seems to be a better method.

Time is divided astronomically into years, months, weeks, days, hours, minutes, and moments.

II. YEARS*.

Years are denominated astronomical and natural, or political and civil. The natural year is either solar or lunar, measured by the revolution of the Sun, or the

* The commencement of the year has been various in different nations, and has been dictated originally by some memorable event, as the universal deluge, the conjunction of the planets, &c. The Egyptians and Chaldeans began their year at the autumnal equinox. The Persian and Jewish year began in March. Some of the Grecian republics began their year at the autumnal equinox, and others at the summer tropic. Romulus began his year in March. Numa in January. The Chinese begin their year with the new Moon after the winter solstice. The Turks and Arabs began their year on the 16th of July. The Swedish year begins at the winter solstice. The American Indians reckon from the new Moon after the vernal equinox. The ancient New-Year's day in Britain was on the 25th of March, but when the Style was altered, it was fixed for the 1st of January.

Moon. The solar year is either *tropical* or *sideral*. The Sun completes a tropical year when it arrives at the equinoctial point, from whence it set out: this year contains 365 days, 5 hours, 48 minutes, 57 seconds. It completes a *sideral* year, when it arrives at some fixed star, from whence it was observed to depart, which occupies a space of $365^d, 6^h, 9^m, 14\frac{1}{2}^s$, and is longer than the tropical year by $20^m, 17\frac{1}{2}^s$.

The lunar year consists of 12 lunations or months, measured by the Moon, with an intercalary month to make it equal to the solar year.

The civil or Julian year consists of $365^d, 6^h$.

The *Egyptian* year was solar, consisting of 365 days, and was divided into 12 months or signs of the Zodiac, each of 30 days; the 5 intercalary days were added at the end of the year: but the ancient Egyptian year was only one lunation or Moon.

The *ancient Grecian* year was lunar, and consisted of 12 months, each of 30 days; afterward the months were alternately of 30 and 29 days, and were reckoned from the first appearance of the new Moon. As this calculation did not complete a solar year, an intercalary month of 30 days (some say of 22 days only) was added every 3d, 5th, 8th, 11th, 14th, 16th, and 19th year, of the cycle of 19 years. This intercalation was necessary to regulate the new and full Moons with the order of the seasons.

The *Roman* year was lunar, and when anciently fixed by Romulus, contained only 10 months or 304 days; which fell short of the true lunar year by 50 days, and of the solar year by 61 days. Numa Pompilius corrected this error, and made the year to consist of 12 months, or 355 days, which being still incomplete, he added an intercalary month of 22 or 23 days every two years.

* Homines populariter annum tantummodo solis reditu metiuntur: cum autem ad idem, unde semel profecta sunt, cuncta astra redierint, eandemque totius cœli descriptionem longis intervallis retulerint, tum ille vere vertens annus appellari potest. Cicero.

Julius Cæsar finding that this intercalation had been neglected, or was insufficient, reformed the Roman Calendar, and made the year to consist of 365 days, 6 hours; this is called the *Julian* year.

The *Jewish* year was also lunar, and consisted of 12 months, which alternately contained 29 and 30 days. It was made to agree with the solar year by adding every three years an extra month, called Ve-adar or the second Adar. The *Jewish* year consisted in ordinary years of 354 days. The intercalation of the Ve-adar brought the year to 365 days, and the odd 6 hours were collected into an additional month every 120 years. This regulation put the beginning of the year very nearly in its proper place.

The *Jewish* year was both Civil and Ecclesiastical: the latter began with the month Nisan; the former with Tisri.

The *Mahometan* year, called the year of the Hegira, or flight of Mahomet from Mecca, is a lunar year of $354^d, 8^h, 48^m$. It consists of 12 months, which, like the *Jewish*, are composed of 29 and 30 days alternately; but the Turks use occasional intercalations.

The *Hindoo* year is, properly speaking, solar, commencing at the Sun's entrance on the first point of their Zodiac. The year is divided into 12 months, which correspond to the 12 signs. Their method of computing time is very intricate and perplexing, being luni-solar, and depending upon the observable motions of the Sun and Moon.

The Chinese had become acquainted with the theory of eclipses, and the true length of the solar year, above 120 years before Christ, if we credit their own histories.

The Roman or *Julian* year has obtained universal use in Europe. This year began on the first of January. The odd six hours were taken up every fourth year, and a whole day or 24 hours, was added to the current account. It was called Leap year or Bissextilis, because the 6th of the kalends of March, answering to our 24th of February, was twice reckoned: i. e. the 24th and 25th

Alteration
in the J
lian year.

of February were written *Sexto Kal. Mar.* But as the true solar year was not equal to the Julian year by 11^m and 3^d, the common reckoning exceeded the real motion of the heavenly bodies, and it was found by Pope Gregory XIII. that in 1257 years, 10 days had been gained, or the seasons had fallen so many days back, since the Nicene Council made some corrections in the Calendar in A.D. 325. He, therefore, by the advice of his Astronomers, ordered, that these ten days should be suppressed, and that in future three bissextile days should be left out in the space of four centuries, viz. in 1700, 1800, 1900, 2100, &c., but that every fourth century should be bissextile as usual. The 11th of March 1572 he commanded to be called the 21st, and the vernal equinox was in future fixed to that day, as it had been observed to happen in the year of the Council of Nice. Sosigenes observed the vernal equinox on the 25th of March, in the dictatorship of Cæsar.

Reforma-
tion of the
Calendar.

This reformation of the Calendar, which was adopted to prevent the retrograde motion of Easter day, was not received in Britain till the year 1752, at which time one day more had been anticipated. By the Act of 24 Geo. II. c. 23, eleven days were ordered to be taken out of the Calendar, which brought our calculation of time upon a par with our neighbours: since that period the Gregorian computation has been uniformly received. The Russians still continue to use the *old style*, but the other kingdoms of Europe have adopted the *new style*, which now differs 12 days from the old.

III. MONTHS.

Months are either *solar* or *lunar*, according as they are regulated by the Sun or Moon.

A lunar month is called *periodical*, and is the space of time measured by the Moon in passing from a certain point to its return thither again: or, it is *synodical*, being the period from new Moon to new Moon. The sy-

nodical month is composed of $29^d, 12^h, 44^m, 2^s$. The periodical month contains $27^d, 7^h, 43^m, 4^s$.

A *solar* month is the space of time taken up by the Sun in passing through one sign, or 12th part of the Zodiac. It consists, upon a mean calculation, of $30^d, 10^h, 29^m, 5^s$.

Some months were called intercalary or embolismal: they were added to the lunar year to make it equal to the solar year. The division of time into months appears to have been adopted by mankind soon after the Creation.

The length of a month originally was one revolution of the Moon; but various nations, in composing their civil year, ordained them to be of different lengths. They were generally of 29 and 30 days duration. And as 12 such months were 11 days short of the year, Julius Cæsar ordered the Roman months to consist of 30 and 31 days alternately, except February, which in common years was to have 28, and in Leap year 29 days. This duration of the months, with little difference, still continues in use.

The *Grecian* months consisted of 29 and 30 days alternately.

The Athenian first month began about the middle of June: the order of the months was as follows:

	Days.		Days.
1. Hecatombæon.....	29	7. Gamelion.....	29
2. Metageitnion.....	30	8. Anthesterion.....	30
3. Boudromion.....	29	9. Elaphebolion.....	29
4. Maemacterion.....	30	10. Munuchion.....	30
5. Puanepsion.....	29	11. Thargelion.....	29
6. Poseideon.....	30	12. Scirophorion.....	30

with an intercalary month.

The Greeks divided their month into 3 decades, or measures of ten days: each decade was distinguished by its appropriate name, and the days were called the first, second and third, &c. of the decade. The French adopted a similar division at the late Revolution.

The *Roman* months were first named and regulated by Romulus; some addition and corrections were after-

wards made by Numa, Julius Cæsar, and Augustus. The names with an English termination are still retained in our calendar. July was so called in honour of Julius, and August in honour of Augustus. The Roman month was divided into three parts of unequal length called the *kalends*, *nones* and *ides*. The method of calculation was backwards, the kalends were the first day of the month, the nones were on the 7th, and the ides on the 15th of March, May, July and October; but in the other months the nones were on the 5th, and the ides on the 13th. See the following table.

KALENDARIVM ROMANVM.

	Martius. Maius. Julius. October.	Januarius. Augustus. December.	Aprilis. Junius. September. November.	Februarius.
1	Kalendæ.	Kalendæ.	Kalendæ.	Kalendæ.
2	VI	IV	IV	IV
3	V	III	III	III
■	IV	Prid. Non.	Prid. Non.	Prid. Non.
5	III	Nonæ.	Nonæ.	Nonæ.
6	Prid. Non.	VIII	VIII	VIII
7	Nonæ.	VII	VII	VII
8	VIII	VI	VI	VI
9	VII	V	V	V
10	VI	IV	IV	IV
11	V	III	III	III
12	IV	Prid. Id.	Prid. Id.	Prid. Id.
13	III	Idus.	Idus.	Idus.
14	Prid. Id.	XIX	XVIII	XVI.
15	Idus.	XVIII	XVII	XV
16	XVII	XVII	XVI	XIV
17	XVI	XVI	XV	XIII
■	XV	XV	XIV	XII
19	XIV	XIV	XIII	XI
20	XIII	XIII	XII	X
21	XII	XII	XI	IX
22	XI	XI	X	VIII
23	X	X	IX	VII
24	IX	IX	VIII	VI
25	VIII	VIII	VII	V
26	VII	VII	VI	IV
27	VI	VI	V	III
28	V	V	IV	Prid. Kal. Martii.
29	IV	IV	III	
30	III	III	Prid. Kal.	
31	Prid. Kal. Mens. seq.	Prid. Kalen. Mens. seq.	Mens. seq.	

Note. In Leap year, when February has 29 days; both the 24th and 25th days of that month were written sexto Kal. Mar. Vide supra, p. 6.

The *Hebrew* months consisted, as has been already stated, of 29 and 30 days alternately. The new Moon was always the beginning of the Ecclesiastical month.

There 12 lunar months, containing only 354 days, were not a complete year, and, therefore, every three years an intercalary month, called Ve-adar, was added.

The order of the months were ranged differently in the sacred, and civil year of the Jews.

The Ecclesiastical year began in		The Civil year began in	
1. Nisan or Abib.....	Mar.	1. Tisri or Ethanim..	Sept.
2. Iair or Zif.....	Apr.	2. Marchesvan.....	Oct.
3. Sivan.....	May.	3. Chisleu.....	Nov.
4. Thamuz.....	June.	4. Tibeth.....	Dec.
5. Ab.....	July.	5. Shebat.....	Jan.
6. Elul.....	Aug.	6. Adar.....	Feb.
7. Tisri or Ethanim..	Sept.	7. Nisan.....	Mar.
8. Marchesvan.....	Oct.	8. Iair.....	Apr.
9. Chisleu.....	Nov.	9. Sivan.....	May.
10. Tibeth.....	Dec.	10. Thamuz.....	June.
11. Shebat.....	Jan.	11. Ab.....	July.
12. Adar.....	Feb.	12. Elul.....	Aug.

The Jewish month began about the middle of our.

The Jewish month began about the middle of our

13. The Ve-adar or intercalary month.

The Jews commemorated the beginning of every month with a sacrifice. Num. xxviii. 11.

THE HEBREW CALENDAR OF THE CIVIL YEAR.

1. TISRI*, 30 Days.	10. A fast: or feast of expiation. Lev. xxiii. 27.
It began with the first appearance of the Moon next to the autumnal equinox.	15. The feast of Tabernacles. Lev. xxiii. 34.
1. The blowing of trumpets. Lev. xxiii. Num. xxix.	21. Great day of the feast and bearing of palm branches. Lev. xxiii. 40.
7. A fast on account of the Golden Calf.	22. The 8th from the feast of Tabernacles, a solemn assembly. Lev. xxiii. Neh. viii. 18.
9. A fast. The death of Gedaliah. 2 Kings xxv. Jer. xli. Also one of the four fasts for the first destruction. Zech. viii. 19.	23. The feast of the Law.

* Selden reckons Tisri to have had 29 days and Marchesvan 30.

II. MARCHESVAN, 29 Days.

2. A fast, on account of the cruelty suffered by Zedekiah. Jer. lii.

III. CHISLEV, 30 Days.

15. An idol erected on the altar of the Lord. 1 Mac. i. 54.
 25. The feast of Dedication by Judas Maccabeus. 1 Mac. iv. 36. John x. 22. 2 Mac. i. 9, 18.
 28. A fast, for the burning of the volume written by Baruch. Jer. xxxvi.

IV. TIBETH, 29 Days.

In this month Esther was brought before Ahasuerus. Esth. ii. 16.

8. A fast, for the destruction of the city by the Babylonians. Zech. viii. 19: one of the four fasts held on account of the spoliation of the city and temple.

V. SHEBAT, 30 Days.

5. A fast, for the death of the Elders contemporary with Joshua. Judg. ii. 7.
 29. A fast, because all Israel assembled against Benjamin on account of the harlot and the idol of Micah. Judg. xviii--xx.
 24. In the second year of Darius the word of the Lord came to Zechariah. Zech. i. 7.

VI. ADAR, 29 Days.

In common years this month preceded Nisan, the first month in the ecclesiastical year, as often as Tekupha Nisan or vernal equinox happened before the 15th of Nisan, or on the 15th, which was the first of the Passover: but if the 15th of Nisan anticipated the equinox, and therefore was not adapted to the feast of the Passover, and the time of ripe fruits (Abib) was not come as required by the law, Exod. xiii. 4. xxiii. 15. Lev. xxiii. 10. then an intercalary month was added to bring the calculation of time up to the season. It was called the second Adar.

5. A fast, for the death of Moses.
 9. A fast, for the contentions between the great Schools of Schammai and Hillel.
 13. A feast, for the death of Nicanor by Judas Maccabeus. 2 Mac. xv. 36.
 14. The feast of Purim. Esth. ix. 27. This feast was celebrated twice in an emboliamal year.

VII. NISAN, 30 Days.

This was the first month in the ecclesiastical year: its beginning was determined

by the first appearance of the Moon, and by that all the sacred days, the pass-over, feast of unleavened bread, Pentecost, blowing of trumpets, day of atonement, &c. were regulated.

1. A day of mourning for the death of Miriam. Numb. xx. 1.
10. The lamb to be separated. Exod. xii. 9. Also a day of mourning for the death of the sons of Aaron. Num. xx. 28.
14. The passover was sacrificed. Exod. xii. 6. Lev. xxiii.
15. First day of unleavened bread.
16. From hence 7 Sabbaths or 49 complete days were numbered to the 50th, or day of Pentecost. Lev. xxiii. 15, 16. Deut. xvi. 9.

The 15th and 22d were called great days.

20. A day of mourning for Joshua. Jos. xxiv.

VIII. JAIR, 29 Days.

10. A fast, for the death of Eli and capture of the Ark. 1 Sam. iv.
28. A fast, for the death of Samuel. 1 Sam. xxv.

IX. SIVAN, 30 Days.

6. The day of Pentecost, or feast of 7 weeks. Lev. xxiii.

The Karaites celebrate the 12th day as the day of Pentecost. They reckon from the seventh day which follows the 2nd of unleavened bread.

23. A fast, for the revolt of the ten tribes to the worship and rule of Jeroboam. 1 Kings xii. 28.
25. A fast, for the death of R. Simeon son of Gamaliel.
27. A fast, for the burning of R. Haninam and the book of the law.

X. THAMUZ, 29 Days.

4. A fast; one of the 4 fasts on account of the capture of the city. Jerem. xxxix. Zech. viii. 19.
17. A fast, on account of the breaking of the tables of the law. Exod. xxxii.

XI. AB, 30 Days.

1. A fast, on account of the death of Aaron. Num. xxxiii. 38.
2. A fast, on account of the sentence from the Lord that the Israelites should not enter the promised land. Num. xiv. 23.
7. A fast, also, on account of the destruction of the former and latter temple. 2 Kings xxv. 8, 9. Zech. vii. 3. viii. 19. Josephus de Bello Jud. Lib. vii. cap. 8.

18. A fast, on account of the extinguishing of the evening lamp in the days of Ahaz.
 22. The feast of the wood offering. Neh. x. 34. xiii. 31.

XII. ELUL, 29 Days.

17. A fast, on account of the death of the spies, who brought a slander on the land. Num. xiv. 36, 37.

N.B. Some of the above fasts and festivals were instituted by divine appointment: others were observed by the command of Mordecai, Judas Maccabeus, &c. The Jews reckoned the time from the passover or 2nd day of unleavened bread to Pentecost by Sabbaths, adding the word second thus, — *secundo-primum*, translated in Luke vi. 1. the *second Sabbath after the first*, but properly the *first Sabbath after the 2nd day of unleavened bread*. The other Sabbaths to Pentecost were called *secundo-secundum*, *secundo-tertium*, &c.

Several of the Jewish fasts and festivals were moveable, and were regulated by the first appearance of the Moon, or by convenience. Every seventh year was called *Sabbatical*. It commenced in the month Tisri, and had five privileges, viz. the ground was fallowed, debts were remitted, slaves were manumitted, the law was read to all the people, and there was universal abundance. Every 50th year was called a jubilee. It began on the 10th day of the month Tisri, (Lev. xxv. 9.) after the expiration of 49 complete years. The privileges of this year were the release of all slaves whatever, who had been detained in the sabbatical years: the restoration of land to the original possessors, and the blowing of trumpets in token of joy throughout all the land of Israel.

IV. WEEKS.

The division of time into weeks is very ancient. It was early in use among the Egyptians, Orientals, and Hebrews: and in the sacred Scriptures it may be traced to the creation of the world. It appears not to have been so well known among the Western Nations. A week always consisted of 7 days; the 7th was esteemed

a sacred day (Gen. ii. 2, 3.) throughout the greatest part of the East.

The Romans did not anciently divide their time into weeks, but received this division very probably in the reign of Severus. Before that time they had eight complete intermediate days for work, every ninth was a market day at Rome, and these days were called *Nundinæ*. Nundinal letters A, B, C, D, E, F, G, H, were used in the calendar to point out all the market days in the year.

The origin of this division of time is supposed to be found in the command of the Almighty at the Creation, and in a mysterious degree of sanctity, ascribed by the Orientals*, to the number seven. A sacred seventh day is alluded to by some of the Greek poets.

—— *εβδομη, ιερον ημαρ. Hesiod.*

The seventh, the *sacred* day.

Εβδοματη δ' ηπειτα κατηλυθεν, ιερον ημαρ. Homer.

Then came the seventh, the *sacred* day.

The early Christians assembled together on the first day of the week, Sunday, to celebrate the resurrection of our Saviour by the performance of their devotions; and their practice has been followed unto this day. The Sunday was first ordered to be kept sacred by law in the reign of Constantine.

The term weeks of years was common among the Hebrews, denoting cycles of seven years each. Dan. ix. 24.

V. DAYS.

Days are divided into *natural*, *civil*, and *artificial*. The last is, properly speaking, the time which intervenes between the rising and setting of the Sun. Its length is varied according to the season of the year, and the

* See the Pentateuch, *passim*.

latitude of places. At London the longest day, viz. the 21st of June, is 16^h and about 34^m . The shortest day, the 21st of December, is 7^h and 44^m . On the longest day the Sun has arrived at the tropic of Cancer, and on the shortest day he has declined to the tropic of Capricorn.

The *civil* day is that portion of time which is accounted a day by different nations, comprising a day and night, but commencing according to the fashion of the country.

The *natural* day is a period between one midnight and the next, or between one noontide and the next. It comprehends 24 hours. The civil and natural day is either *solar* or *sideral*. The *solar* day is reckoned from the Sun's departure from some fixed point to its return to it again, together with the Sun's diurnal progression to the east upon the Ecliptic, which is almost a degree daily. This space is divided into 24 equal parts or hours, but as the obliquity of the Sun's daily motion to the eastward causes an inequality in the duration of a day, so it makes a difference in respect of the hours; there is a true and an apparent time. The Sun-dial is sometimes faster and sometimes slower than a good chronometer. There are astronomical rules for finding the equation or mean time. The hour of twelve by apparent or solar time may be determined with accuracy; for when the Sun is upon the meridian of any place, he has attained his highest elevation, and it is noon or mid-day. The Sun in revolving from meridian to meridian is sometimes more and sometimes less than 24 hours, owing to the difference of time already stated. The *sideral* day is the space of time occupied by a star in traversing the heavens from one point to another: or rather it is the earth's motion on its axis from the time that the star is upon the meridian to the earth's return again. This period consists of 23^h , 56^m and 4^s . It is, therefore, evident that the stars gain upon the Sun 3^m and 56^s every day, which amounts to one whole nychthemeron or day in the year. The year measured by the Sun being on a

rough calculation 365 days: but as ascertained by the stars, 366 days.

Some nations divide the day into two parts, each of 12 hours; others reckon onward to the 24th or last hour: the latter method is used in observatories for astronomical purposes. The *Jews* began their sacred day at Sun-set, and the civil day at Sun-rise. They divided the day into four parts, and the night into four watches. The first division began at the rising of the Sun or six in the morning, which was accounted the first hour; the second commenced at nine, which was esteemed the third hour; the third began at twelve, and the fourth at three in the afternoon. In like manner the first watch of the night began at six in the evening, the second at nine, the third at twelve, and the fourth at three. These portions of the night were also distinguished by the names *οψε*, *μεσονυκτιον*, *αλεκτοροφωνια*, *πρωι*: the evening, midnight, cock-crowing and morning. Mark xiii. 35. The ancient Jews computed two evenings: one at the declination, and the other at the setting of the Sun, (Exod. xii. 6. marginal reading.) But the division of the day above-mentioned, was not received by the Jews until the Roman power had subdued Judea; the ancient Hebrews adopted, probably, a division into three or four equal parts, Psalm lv. 17. but knew not of the measurement by hours. And as Moses does not mention the word hour, it is probable the Egyptians had not at that period discovered its use: the Babylonians are supposed to have been the first people who divided the day into hours; and the first mention of the word is in Dan. iv. 19. From them the use of this division spread over the East, was adopted by the Greeks, and afterwards by the Romans. It must be observed that as the *nychthemeron*, or day and night began at Sun-set, and one large division continued till Sun-rise, and the other from Sun-rise to Sun-set, that these two divisions would continually vary according to the time of the year; and consequently that the length of the hours would also change: for one half of the year the

hours of the day would be longer than those of the night ; and during the other half of the year, the hours of the night would be longer than those of the day. The variation in the length of the hours was common to the Greeks, Romans, and Jews, and is still customary in Turkey and some other parts of the East. The Italian clocks strike the 24 hours, and some of the Italian states still retain an absurd and perplexing way of measuring the day, so that their clocks strike 16 at noon on the 21st of June, and 19 at noon on the 21st of December, which variation they are obliged to correct by printed directions in their calendars.

In most parts of Europe the day is reckoned to begin at midnight*. This is a very ancient custom. It is common to the Chinese and some other nations, excepting those who live in very high latitudes, where necessity has compelled the inhabitants to adopt a division of the day differing from ours.

The Romans supposed the planets had great influence over the affairs of the world, presiding in turns an hour each : and hence they named the day from the planet which governed for the first hour, viz. the Sun on Sunday, the Moon on Monday, Mars on Tuesday, &c. these days were called planetary days.

VI. HOURS.

The division of time into days seems to have been pointed out to the attention of mankind, by the motions of the Sun, Moon, and stars, and their duration determined by the rising and setting of the heavenly bodies : but the subdivision into hours is entirely artificial, and was for a long time unknown in the world ; nor is it by any means ascertained to what nation posterity are indebted for this useful invention : tradition assigns the palm to the Babylonians. It was received by the Greeks, and adopted by the Romans about 300 years after the foundation of

It is not known when the division by hours was invented.

* Excepting Italy and some districts of Germany.

the city. The Jews had received this practice in the time of our Saviour, Joh. xi. 9. Still the division into hours is by no means universal; neither the Chinese, Hindoos, Tartars, nor Persians adopt the practice. The first divide the day in some of their calculations, into 100 parts, and these again into 100 minor subdivisions. The other eastern nations have adopted other divisions of the day, some into 8 and others into 6 parts: but none is so well accommodated to astronomical and practical purposes, as the method so generally received in Europe.

After the division of the day into hours, various inventions were resorted to for ascertaining their lapse. Probably the first instrument in use was the Clepsydra or water-clock; a Gnomon or Sun-dial was erected in Rome, A.C. 293; but a Sun-dial had been erected at Jerusalem, about the time of Romulus, which was called the Sun-dial of Ahaz, Isai. xxxviii. 8. The art of ascertaining the hour had very probably been obtained from the Babylonians, who, as well as the Egyptians, were acquainted with it many ages before. Various kinds of Sun-dials were in use. It was, however, found, that neither Clepsydræ, nor Sun-dials, nor sand-glasses, could measure time accurately and conveniently. Necessity urged the invention of a better machine for this purpose: but it is not known at what period clocks were invented, nor the country in which they were first used. Improvements have continually been made in clocks and time-keepers for several hundred years, and it is only very lately that they have been constructed of such materials as would not be much affected by heat or cold, so that the expansion or contraction of the metal should not make much error in the time. In all astronomical calculations, the nicest accuracy must be observed, and a good chronometer is of very essential service. Some chronometers, made on Harrison's principle, have been carried to the East Indies, and on their return have not varied more than half a minute. The division of the hour into minutes and seconds succeeded the invention of clocks, and is of great importance in astronomy. The number

of minutes in the hour (60) is a practical division, and the subsequent division of a minute into 60 seconds, is fine enough for all common calculations.

VII. LEAP-YEAR.

It has been stated that the Julian year consists of 365 days, 6 hours. Leap-year is the time when the odd six hours, having accumulated to a day, are added to the year in the month of February, which has then 29 days. To find Leap-year, divide the year of our Lord by 4: if nothing remain, that year is Leap-year; if 1, 2, or 3 remain, it is so many years since.

VIII. LUSTRUM.

The Roman lustrum was every fifth year: the Julian lustrum happened every fourth year. The former was so called because a general lustration or purifying was made, which was done by sprinkling water upon the objects: from this custom the Roman Catholics have derived the use of holy water.

IX. INDICTION.

The indiction was a cycle of three lustra, or a revolution of 15 years. It was instituted by Constantine in memory of his victory over Maxentius, Sept. 24, A.D. 312. The accounts for the payment of tribute were regulated for this term: and at the Council of Nice, it was resolved that the reckoning of years by Olympiads should cease, and the cycle of the indiction be adopted in their place. The year of indiction began Jan. 1, A.D. 312.

To find the indiction, subtract 312 from the given year, or add 3 to it; divide the difference, or sum, by 15, and the remainder, if any, will be the year of the indiction; when there is no remainder, the indiction is 15. This cycle is still used by the Popes in their Bulls and Diplomas.

X. THE CYCLE OF THE SUN.

The word *Cycle* imports a periodical revolution of years, at the end of which the heavenly bodies come to the same position which they had at its commencement.

The *Cycle* of the Sun comprehends the space of 28 years: the days of the month fall exactly upon the same days of the week with which they began; the Sun comes to the same place in the Zodiac, which it held 28 years before; and the letters of the calendar fall as they did at that period, and begin the same course over again, subject to the alterations in the new style at the end of some centuries.

XI. DOMINICAL LETTER.

The Romans used letters, called *Literæ Nundinales*, in number eight, to denote the *Dies Profesti*, *nundinæ*, in their calendars. The *nundinæ*, or market-days, happened every ninth day. In imitation of them, the European nations have adopted 7 dominical or Sunday-letters, one of which denotes the Sunday throughout all the months of the year. These letters are A, B, C, D, E, F, and G; and the letter standing against the day of the month on which Sunday falls points out the Sundays in the year, and is always a capital, to distinguish it from the others. The letter A always begins the year, so that if new year's day be on a Monday, G will be the 7th, or Sunday-letter; if on a Tuesday, F; and if the new year commence on Wednesday, then E will be the Sunday-letter, and so on in a retrograde order. At the expiration of 7 years, if there were no Leap-years, the same days of the week, dominical letter, and day of the month, would again coincide. But as the bissextile returns every 4th year, it is plain the rotation will be interrupted so often; and as Leap-year contains one day more than ordinary years, in the month of February, at that time the interruption takes place, and the next Sunday-letter in

retrograde order becomes dominant for the remainder of the year. As this happens every 4th year, and there are 7 dominical letters, it will be 28 years before all the letters can leap as above described, and the same order return again. Hence the solar cycle contains 28 years.

In Leap-year, the regular dominical letter is used to the end of February, and then the next letter takes its place for the remainder of the year.

The use of the Sunday-letter is to determine the time of Easter-day, and other moveable feasts.

At the commencement of the Christian era, the cycle of the Sun was 9. Rule to find the cycle of the Sun: add 9 to the given year, and divide the sum by 28; the quotient will be the number of cycles since the Christian era, and the remainder the current year of the cycle.

TABLE OF THE SOLAR CYCLE.

Cycle.	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Sunday Letter.	*E D	C	B	A	G F	E	D	C	B A	G	F	E	D C	B
Cycle.	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sunday Letter.	A	G	B E	D	C	B	A G	F	E	D	C B	A	G	F

Find by the Rule the current year of the cycle, and the letter underneath is the Sunday-letter.

Ex. If the cycle be 4, A is the Sunday-letter; if 7, D; and if 9, it is Leap-year, and the Sunday-letters are B, A.

Or, add to the given year its fourth part, and divide by 7; the remainder will point out the numerical order of the letter, G 1, F 2, E 3, D 4, C 5, B 6, A 0.

* The double letters shew the Leap-years.

XII. THE LUNAR CYCLE.

The lunar cycle is also denominated the *Metonic cycle*, from Meton the Athenian, who discovered it A.C. 432; and the *Golden Number*, or *prime*, from its great use in determining the new and full Moons.

As the Moon revolves with about 13 times the velocity of the Sun, it follows that, after a certain number of revolutions, they will meet together again in the same conjunctions, oppositions, &c. they had at first. This period was found by Meton to be 19 years: the new Moons were supposed to happen on the same day and time of the day which they did 19 years before. It has, however, been discovered, that this cycle is not exact, that it wants one hour and a half, which accumulates to one day in 310 years; and, hence, it is evident that Easter-day, which was supposed to return in a cycle of 19 years, varies from it several days. To find the golden number, add one to the given year, divide the sum by 19, and the remainder, if any, will be the prime; if none remain, 19 will be the prime.

XIII. THE EPACT.

The epact is the Moon's age on the last day of the last year, or, it is the excess of the solar above the lunar year. It has been shewn, that the solar year exceeds the lunar year by 11 days; consequently, in 3 years there will be an excess of 33 days: hence, it was necessary every third year to add a month to the lunar year, to restore its equality with the solar year. From this position it will follow, that if the Moon be in conjunction with the Sun on the last day of any year, it will be 11 days past that period the next year, and 22 days the year after, till the days become a month; and therefore, in the third year, there will be 13 conjunctions or new Moons, and 3 days over; consequently, the last day of the next year, will be the 14th after the conjunction, and so

each, exceed the lunar months, which are only $29\frac{1}{2}$; and this excess amounts to nearly 2 days in January, in February to nothing, in March to 2 days, April 3, &c. This excess is called the number of the month, and is calculated as follows: January 1, February 2, March 0, April 2, May 3, June 4, July 5, August 6, September 8, October 8, November 10, December 10. To find the Moon's age, add the epact for the year, the number of the month, and the day of the month together, and, if the sum be less than 30, it is the Moon's age; if more, subtract 30 from it, and the remainder is the age required. This calculation will be sufficiently exact for common purposes.

The Moon is $7\frac{1}{2}$ days old in the first quarter, 15 days when full, and $22\frac{1}{2}$ at the last quarter.

The Moon's age may also be found by the difference of time between her coming to the meridian, and 12 o'clock, or noon. The rule is, as 24 hours are to 30 days (the difference between change and change), so is the hour (suppose 8) of the Moon's southing, to her age.

The Moon is, on the average, 48 minutes later every day in her southing, or coming to the meridian, sometimes 20 minutes, sometimes 100 minutes; and therefore, in 30 days the Sun and Moon are in conjunction again, for $48 \times 30 = 1440$ minutes, or one whole day. To find the Moon's southing, therefore, multiply her age by 48 minutes, and reduce this sum into hours: if the result be less than 12 hours, it determines the time after noon: but if greater, 12 must be subtracted from it, and the remainder will be the time of the Moon's southing in the morning.

XV. EASTER-DAY.

It was made known at the Council of Nice, A.D. 325, that, owing to the difference between the solar and lunar year, the time of Easter fluctuated considerably: there existed, likewise, a controversy about the proper time of

observing Easter: the venerable Fathers, therefore, passed a canon, whereby Easter-Sunday was for ever to be fixed to the first Sunday which follows the full Moon which happens upon or after the 21st of March. This 14th day, or *paschal full Moon*, can never happen before the 21st of March, nor after the 18th of April; so that Easter-day always recurs between the range of the 22nd of March, and the 25th of April.

To find Easter-day: find the age of the Moon on the 21st of March of the year required; if it be 14, find upon what day of the week the 21st of March happens, and the Sunday following is Easter-Sunday: if the Moon's age be not 14 on the 21st of March, reckon forward to the day, whether in March or April, on which her age is 14: find what day of the week that is by the next rule, and the Sunday following will be Easter-Sunday.

To find what day of the week answers to any proposed day of the month: first find the Sunday-letter, which shews upon what day of January the first Sunday of that year happened; thus — if the Sunday-letter be F, then (as A always begins the year) A 1, B 2, C 3, D 4, E 5, F 6, or the sixth of January was the first Sunday, and the first day of the year was Tuesday. Having found the day of the week for the 1st of January, add the days contained in each month, from the beginning of the year to the day of the month proposed; divide the sum by 7, and if nothing remain, then the day of the week preceding the day which answers to the first of January in that year is the day required; but if there be any remainder, it denotes so many days from the day on which the first of January happened, counting that day for one.

Ex. For the year 1827, the Sunday-letter is G, which is the 7th from A, therefore that year began on Monday; required, then, upon what day of the week the 16th of April falls: add Jan. 31, Feb. 28, March 31, April 16, the sum of which (106) divided by 7 gives 15, and the remainder 1 or Monday. Required upon what day

the 1st of March in the same year falls: add Jan. 31, Feb. 28, March 1, the sum of which (60) divided by 7, leaves a remainder 4, or fourth day, Thursday.

XVI. CYCLE OF THE DIONYSIAN PERIOD.

The Dionysian cycle was invented by Dionysius the Less, an abbot at Rome, A.D. 532. It is formed by multiplying the cycles of the Sun and Moon into each other, viz. $28 \times 19 = 532$ years. After the completion of 532 years, the new and full Moons return to the same day of the month, the days of the week and of the month fall into the same channel, and all the moveable feasts return in regular order. This is also called the *Cycle of Easter*, or *Paschal Cycle*. It was this same Dionysius who first fixed the æra of our Saviour's birth, but his calculation is 4 years too late.

The Christian æra commenced in the 457th year of the Dionysian period. To find the Dionysian cycle, add 457 to the year for which it is sought, divide the sum by 532, and the quotient will be the number of cycles, and the remainder the current year of the cycle.

XVII. JULIAN PERIOD.

The great Julian cycle is formed by the multiplication of the solar cycle, the lunar cycle, and the indiction together, viz. $28 \times 19 \times 15 = 7980$ years. Its supposed beginning was 710 years before the creation, and it will not terminate for 1489 years. It was invented by Joseph Scaliger upon the basis of the corrected Julian year, and many eminent chronologers consider it nearly infallible. The year of Christ's birth was the 4714th of this period. To find the Julian period, add the given year of our Lord to 4713, and the sum will be the period required.

XVIII. THE CALIPPIC PERIOD.

This period was invented by Calippus, an Athenian, A.C. 330. He imagined that, after a revolution of 4 lunar cycles, the solar and lunar year would again coincide. The period is 76 years, but is found to be inaccurate; for, every cycle of 19 years containing 235 lunations, 940 (the number in 4 cycles) exceed 76 solar years by 8^h, 5^m, 52^s. This period began in the 4384th year of the Julian period, A.C. 329.

XIX. THE ALEXANDRIAN YEARS.

The Alexandrian period began after the death of Alexander, very probably in the year A.C. 329. It is also called the Macedonian period. It was adopted by the Jews after their subjugation by the Greeks. This æra is used by Josephus, and the writers of the books of the Maccabees; and the Jews continued the record of time by it until the days of R. Hillel, A.D. 358, when some considerable alteration was made in their mode of calculation, and in A.D. 369, they adopted

XX. THE JEWISH PERIOD, OR YEAR OF THE WORLD.

This date they still retain, and many Christians have at times used it in editions of the Old Testament, and in other books. It makes the interval from the Creation to the birth of Christ 3760 years.

XXI. THE DAMASCENE PERIOD

Was used by the Syrians and Arabs. It consists of 3 Calippic periods, or 228 years, and began in the Julian period 4666.

XXII. THE OLYMPIADS.

The Olympiads are the most ancient epoch or æra of which we have any satisfactory account. The word is derived from Olympia, where very celebrated games were held at the expiration of every 4th year. The mode of calculating by Olympiads was common to several Greek nations, and has been of essential service in determining the date of some memorable events. The first Olympiad happened 776 years before Christ. The computation by Olympiads ceased about A. D. 440.

XXIII. THE ROMAN ÆRA.

The Romans calculated their years from the building of the city of Rome, called *Anno Urbis Conditæ* (A. U. C.). This æra commenced 753 years before Christ.

XXIV. THE BABYLONIAN, OR NABONASSAREAN ÆRA.

This important æra in Oriental affairs commenced with the foundation of the Chaldean or Babylonian empire, about 747 years before Christ, and in the Julian period 3966. This period agrees with considerable exactness with the Scripture chronology, in the affairs of the Chaldeans. Nabonassar overthrew the Medes and established the Babylonian monarchy. The years of this period consist of 365 days, without any intercalation; hence it loses a day every four years.

XXV. THE MAHOMETAN ÆRA, OR HEGIRA.

It commenced with the flight of Mahomet from Mecca, in the Julian period 5336, and A. D. 622, on the 16th of July. The Mahometans use the lunar year, which anticipates the solar year 11 days.

XXVI. OTHER ÆRAS.

In the infancy of Christianity various æras were used, viz. the *Æra* of the *Martyrs*, or Diocletian *Æra*, to the 3d century; and the *Æra Hispanica*, by which the African and Spanish affairs were computed, which began in the 4676th year of the Julian period, and continued to A. D. 1358. The year of the Roman Indiction was likewise used.

XXVII. THE CHRISTIAN ÆRA.

This æra was the invention of Dionysius, an abbot at Rome, who, in the year of the Julian period 5245, or 532 years after Christ, attempted to fix the epoch of Christ's birth, and to establish it as an æra. In this useful work he succeeded, and posterity may be grateful for his ingenuity, while they correct the error into which he fell. His reckoning is called the *Vulgar Æra*, and, perhaps, is not above 4 years later than the true, or rather, than the supposed true account.

TABLE OF THE NINE EPOCHS.

Epochs.	Number of years.	A. M.	Julian Period.	A. C.
I. From the Creation of the world } to the Deluge..... }	1656	1656	2366	2348
II. From the Deluge to the de- } parture of Abraham..... }	427	2088	2793	1921
III. From the call of Abraham to } the departure of the Israelites. }	430	2518	3223	1491
IV. From the departure out of } Egypt to the end of the go- } vernment of the Judges..... }	396	2909	3619	1095
V. From Samuel to the division of } the kingdom..... }	120	3029	3739	975
VI. From the division of the king- } dom to the Babylonish Captivity }	369	3398	4108	606
VII. From the beginning to the } end of the Captivity..... }	70	3468	4178	536
VIII. From the end of the Cap- } tivity to Judas Maccabeus..... }	373	3841	4551	163
IX. From Judas Maccabeus to } the birth of Jesus Christ..... }	163	4004	4714	
<i>Total</i>	~~~~~ 4004			

CHRONOLOGICAL TABLES.

ADVERTISEMENT.



IN the compilation of these Chronological Tables, the Author has freely made use of such works as seemed likely to suit his purpose. The dates of the decease of the Sovereign Princes and Popes, have been arranged according to Blair: for the Theological and Civil Writers he is indebted to Dr. Maclaine's Tables, annexed to Mosheim's Ecclesiastical History; and for the list of Councils, some of the Heretics, &c: he has had recourse to other books. In the selection of the Remarkable Events, care has been taken to record only those which seemed worthy of notice; and he hopes that the novelty of the present form of the Tables, which he believes possesses some advantages over the old method, will not be considered as forming any objection to their favourable reception.

CHRONOLOGICAL TABLES.

CENTURY I.

ROMAN EMPERORS.

	A. D.		A. D.		A. D.
Augustus.....	14	Nero.....	68	Vespasian.....	79
Tiberius.....	37	Galba.....	69	Titus.....	81
Caligula.....	41	Otho.....	69	Domitian.....	96
Claudius.....	54	Vitellius.....	70	Nerva.....	98

BISHOPS OF ROME.

	A. D.		A. D.		A. D.	
Linus.....	78	Anacletus.....	91	Clement.....	100	Evaristus.

There is great uncertainty in most particulars respecting the early Bishops of Rome.

THEOLOGICAL WRITERS.

The Evangelists.	}	Clement	The Apostolical Fathers of the first century.
The Apostles.		Barnabas	
Philo the Jew.		Hermas	
Flavius Josephus.		Ignatius	
		Polycarp	

These are almost all the genuine ecclesiastical writers during this century : but there are several Gospels, Epistles, &c. ascribed to authors of this period, which were forged in a subsequent age.

CIVIL AUTHORS.

Titus Livius.	Massurius Sabinus.	Asconius Pedianus.
Germanicus.	Didymus of Alexandria.	Plinius Valerianus.
Gratius.	Cocceius Nerva.	Juvenal.
Ovid.	Pomponius Mela.	Martial.
Hyginus.	Columella.	Status.
Labco.	Remmius Palaemon.	Frontinus.
Valerius Maximus.	Votienus.	Quintilian.
Phædrus.	Annaeus Cornutus.	Dion Chrysostom.
Verrius Flaccus.	Lucan.	Tacitus.
Strabo.	Andromachus.	Phlegon.
Dionysius of Alexan- dria.	Petronius.	Apion.
Seneca the Rhetorician.	Persius.	Trogus Pompeius.
Seneca Philosophus.	Epictetus.	Athenodorus.
Velleius Paternulus.	Dioscorides.	Philo Biblius.
Cremutius.	Silius Italicus.	Onkelos, author of the Targum on the Pen- tateuch.
Isidore of Charax.	Valerius Flaccus.	Flavius Josephus.
Celsus the Physician.	Pliny the Elder.	
	Pliny the Younger.	

HERETICS.

Dositheus.	Hymenæus.	Demas.
Simon Magus.	Philetus.	Diotrephes.
Menander.	Phygellus.	The Nicolaitans.
Cerinthus.	Alexander.	Ebionites.
The Gnostics.	Hermogenes.	Nazarenes.

REMARKABLE EVENTS.

The birth of our Lord happened four years before the common account. Leap year corrected. Christ's sufferings, death, resurrection, and ascension. St. Stephen the first Martyr. Several Christian Churches founded, viz. at Jerusalem, Antioch, Philippi, Ephesus, Rome, &c. The Council of the Apostles at Jerusalem, A. D. 52. The first Persecution under Nero, A. D. 64. Jerusalem taken and destroyed, A. D. 70. The second Persecution against the Christians at Rome, A. D. 95.

CENTURY II.

ROMAN EMPERORS.

A. D.	A. D.	
Trajan .....117	Commodus 193	Niger in Syria.
Adrian.....138	Pertinax 193	Albinus in Britain.
Antoninus Pius.....161	Didius Julianus.... 193	Severus in Pannonia. }
M. Aur. Antoninus 180		

BISHOPS OF ROME.

A. D.	A. D.	A. D.
Alexander.....116	Hyginus.....141	Soter .....177
Sixtus.....126	Pius I.....157	Eleutherus.....192
Telesphorus .....137	Anicetus.....168	Victor.....

THEOLOGICAL WRITERS.

Justin Martyr.	Athenagoras.	Tertullian.
Hegesippus.	Agrippus Castor.	Theodotion.
Theophilus of Antioch.	Aquila of Pontus.	Symmachus.
Melito.	Philip of Crete.	Polycrates.
Tatian.	Plotinus.	Dionysius of Corinth.
Papias.	Pantænus of Alexandria.	Quadratus.
Claud. Apollinaria.	Irenæus.	
Hermias.	Clemens Alexandrinus.	

To whom may be added the author of the Sibylline verses, and the writings of the Heretics mentioned below. Their fragments have been collected by Cotelierius, Grabe, &c.

CIVIL AUTHORS.

Arrian.	Ptolemy the Astronomer.	Fronto.
Aulus Gellius.	Salvius Julianus.	Maximus Tyrius.
Plutarch.	Suetonius.	Taurus Calvisius.
Florus.	Apollonius the Philo-	Apuleius.
Celsus the Lawyer.	sopher.	Artemidorus.
Cœnomaus Philo.	Appian.	Lucian.

Numenes.
Pausanias.
Polyænus.
Sextus Empiricus.
Athenæus.
Julius Pollux.
Diogenes Laërtius.
Gallienus.

Ammonius Saccas.
Priscus.
Cephalion.
Aristides.
Hermogenes.
Theophylus of Antioch.
Chrysorus.
Marcus Antoninus.

Harpocraton.
Athenagoras.
Celsus the Philosopher.
Julius Solinus.
Plotinus.
Papinian.
Justin Martyr.

HERETICS.

Saturninus.
Basilides.
Carpocrates.
Cerdon.
Heracleon.
Marcus.
Colarbasus.
Valentinian.
Nazarenes.
Gnostics.
Cainites.
Isidore. [nes.
Marcellina and Epipha-
Prodicus chief of the
Adamites.

Tatian, chief of the
Encratites, the Hydro-
parastates and Apo-
tactics.
Florinus.
Ophitæ.
Sethitæ.
Lucian.
Montanus.
Docetæ.
Mellitonians.
Noetians.
Artotyrites.
Alogi.

Tertullian.
Abelites.
Bardesanes.
Hermogenes.
Apelles.
Artemon.
Praxeas, chief of the
Patropassians.
Theodotus.
Severus.
Origenians.
The Montanists were
called Cataphryges
and Pepuzians.

REMARKABLE EVENTS.

The third Persecution, A.D. 107. The fourth Persecution, A.D. 118. Adrian rebuilds Jerusalem. He also built a wall from Carlisle to Newcastle in Britain. Some of the Germans, Gauls, and Britons converted, mentioned by Bede. The sedition and slaughter of the Jews under Barcochebas the pretended Messiah. Christian assemblies are held on Sundays and other appointed days in private houses, and the burying places of the Martyrs. Sponsors admitted to stand for infants in baptism. Dispute concerning Easter-day: the Eastern Churches keep the 14th day of the first Jewish month; the Western consecrate the Sunday after. Councils held in Rome, Palestine, Pontus, Corinth, Italy, Greece, and France, upon the proper time of observing the feast of Easter. Various festivals and fasts instituted, viz.: Lent, &c. The sign of the cross and anointing used. The custom of praying toward the East introduced. Bishops, presbyters, deacons, and readers, the only ecclesiastical orders known in the Church. Christmas-day observed as a festival.

CENTURY III.

ROMAN EMPERORS.

A. D.
Severus211
Caracalla217
Geta.....212
Macrinus.....218
Heliogabalus222
Severus Alexander ..235
Maximinus237
Gordian I. and }
Gordian II. } ...237

A. D.
Pupienus and }
Balbinus }238
Gordian III244
Philip the Arabian .249
Decius251
Gallus and }
Volusianus }254
Æmilianus.....254
Valerian.....259
Gallienus268

A. D.
Claudius II.....270
Aurelian275
Tacitus276
Florianus.....276
Probus.....282
Carus.....283
Carinus and }
Numerianus }284
Diocletian and }
Maximian..... }

BISHOPS OF ROME.

	A. D.		A. D.		A. D.
Zephyrinus	219	Cornelius.....	253	Sixtus II.....	259
Callistus.....	224	A schism between		Dionysius.....	271
Urban.....	231	Cornelius and		Felix.....	275
Pontianus.....	235	Novatian.		Eutychianus.....	283
Anterus	236	Lucius	255	Caius	296
Fabianus	251	Stephen.....	257		

THEOLOGICAL WRITERS.

Minutius Felix.	Arnobius Africanus.	Eusebius of Alexandria.
Hippolytus.	Commodianus.	Victorinus.
Ammonius.	Archelaus.	Dionysius, Bishop of
Julius Africanus.	Lucianus.	Rome.
Origen.	Hesychius.	Basilides, Bishop of Pen-
Cyprian.	Methodius.	tapolis.
Novatian.	Theognostus.	Prudentius.
Dionysius of Alexandria.	Malchion.	Rabbi Johanan.
Pamphilus.	Paul of Samosata.	Ambrose.
Anatolius.	Stephen, Bishop of Rome.	Gregory Thaumaturgus.

CIVIL AUTHORS.

Ælius Maurus.	Gentilianus.	Philostratus.
Oppian the Poet.	Erennius.	Julius Paulus.
Sammonicus.	Dexippus.	Olympius Nemesianus.
Julius Africanus.	Cassius Longinus.	Sextus Pomponius.
Acolus.	Julius Capitolinus.	Herennius.
Dio Cassius.	Ælius Lampridius.	Modestinus.
Ulpian.	Trebellius Pollio.	Hermogenianus.
Ephorus.	Porphry.	Palladius Rutilius.
Censorinus.	Ælius Spartianus.	Justin.
C. Curius Fortunatus.	Flavius Vopiscus.	Taurus Æmilianus.
Herodian.	Marcus Aurelius.	Julius Calphurnius.
Nicagoras.	Alexander, a Greek Philo-	Arnobius.
Amelius.	sopher.	

HERETICS.

Hermiani.	Novatians.	Manes.
Melchisedechiani.	Sabellius.	Proclus.
Elcesaites.	Hierachites.	Adelphius.
Angelici.	Origenistæ.	Aquillinus.
Beryllus.	Paul of Samosata.	Privatus.
Valesians.		

A schism between Stephen Bishop of Rome and Cyprian, respecting the second baptism of Heretics.

REMARKABLE EVENTS.

The fifth Persecution, A. D. 202. The sixth Persecution, in which Le-
onidas, Irenæus, Victor, Perpetua, and Felicitas, are martyred, A. D. 235.
Christian Churches built. The seventh Persecution, A. D. 250. The eighth
Persecution, A. D. 257. A great pestilence over the Roman Empire. Several
editions of the Scriptures published. Origen's Octapla finished. The ninth
Persecution, A. D. 272, under Dioclesian, Maximian, Galerius, and Maximin.
The Jewish Talmud and Targum composed. Jewish Schools established at
Babylon and other parts of the East. Paul the Theban, the first hermit.

Religious rites greatly multiplied. The Pagan ceremonies imitated by the Christians. Honey and milk tasted by Catechumens before baptism; they are anointed both before and after that rite, receive a crown, and are arrayed in white. A council in Africa about re-baptizing heretics: one also in Arabia, and at Philadelphia against Beryllus: another in Arabia.

CENTURY IV.

ROMAN EMPERORS.

A. D.	A. D.	A. D.
Dioclesian and } 304	Licinius.....325	Valentinian II.....392
Maximian..... }	Constantine II. ....338	Eugenius.....395
Galerius.....311	Constantius II.....361	
Constantius.....306	Constans.....350	EASTERN EMPIRE.
Constantine the } ...337	Julian the Apostate 363	Valens .....379
Great }	Jovian .....364	Theodosius the } ...306
Maximinus .....313	Valentinian .....375	Great }
Maxentius .....312	Gratian .....383	

BISHOPS OF ROME.

A. D.	A. D.	A. D.
Marcellinus.....304	Mark.....336	Damasus .....385
Marcellus .....309	Julius .....352	A schism between
Eusebius .....311	Liberius.....367	Damasus and Ursi-
Melchisedech.....314	A schism between	cinus.
Sylvester.....336	Liberius and Felix.	Siricius .....398

THEOLOGICAL WRITERS.

Lactantius Firmianus.	Scrapion.	Gregory Nazianzen.
Lucius Cæcilinus.	Cyril, Bishop of Jeru-	Gregory, Bishop of
Dorotheus, Bishop of	salem.	Nysa.
Tyre.	Hilarius, Bishop of	Amphilochius, Bishop
Eusebius, Bishop of	Poictiers.	of Iconium.
Cæsarea.	Lucifer, Bishop of Cag-	Hegesippus.
Constantine the Great.	liari.	Apollinaris Senr.
Eustathius, Bishop of	Phæbadius, Bishop of	Apollinaris Junr.
Antioch.	Agen.	Eusebius, Bishop of Ver-
Commodianus.	Eunomius.	celi.
Alexander, Bishop of	Zeno, Bishop of Verona.	Diodore, Bishop of Tar-
Alexandria.	Titus, Bishop of Bostra.	sus.
Juvencus.	Damasus, Bishop of	Proba Falconia.
Athanasius, Bishop of	Rome.	Macarius I.
Alexandria.	Epiphanius, Bishop of	Macarius II.
Antonius.	Salamis.	Macarius III.
Marcellus, Bishop of	Optatus, Bishop of Mi-	Ambrose.
Ancyra.	levi.	Jerome.
Theodore, Bishop of	Pacianus.	Ruffinus.
Heraclea.	Marius Victorinus.	Philastrus.
Julius, Bishop of Rome.	Liberius, Bishop of	Paulinus, Bishop of
Julius Firmicus Ma-	Rome.	Nola.
termus.	Ephraim the Syrian.	Augustine.
Pachomius.	Didymus of Alexandria.	John Chrysostom.
Eusebius, Bishop of	Basil, Bishop of Cæsa-	
Emessa.	rea.	

CIVIL AUTHORS.

Ælius Donatus.	Pappus Mathematicus.	Eusebius, Bishop of Cæ-
Servius.	Prudentius.	sarea.
Helladius.	Rufus Festus Avienus.	Julius Firmicus Ma-
Andronicus.	Themistius.	ternus.
Nonnius.	Flavius Vegetius.	Chalcidius.
Marcellus.	Hierocles.	Pompeius Festus.
Sextus Aurelius Victor.	Julian.	Quintus Curtius.
Maximus of Smyrna.	Ammianus Marcellinus.	Macrobius.
Oribases.	Symmachus.	Flavius Vopiscus.
Eutropius.	Lactantius.	Methodius.
Libanius.	Jamblichus.	Claudian.
Ausonius.	Ælius Lampridius.	

HERETICS.

The Arians, called also	Ætius.	Coluthus.
Eunomians, and Semi-	Jovinian.	Helvidius.
Arians.	Collyridiani.	Bonosus.
Eusebians.	Lucifer, Bishop of Ca-	Eustathians.
Acacians, and the Psa-	laritanum.	Anthropomorphites.
thyrians.	Nudeani.	Manichæans divided into
Homoiousians.	Apollinaris Sen^r.	the Encratites, and
The Theopaschitæ.	Apollinaris Jun^r.	Apotactics.
Marcellus, Bishop of	Messaliani.	Saccophori.
Ancyra.	Priscillian.	Solitaries.
Macedonians.	Eutychæ.	Hydroparastates.
Photinus.	Antidicomarionitæ.	

The schisms of the Meletians, Luciferians and Donatists.

COUNCILS.

Councils were held at Cytra in Africa to condemn the Traditores. At Synvessa. At Eliberis in Spain to restore the lapsed. 70 Donatist Bishops assemble at Carthage to depose Cecilian; another by the same sect at Carthage. At Rome to condemn the Donatists: at Arles for the same purpose. At Ancyra in Galatia to restore the lapsed. At Rome against the Jews: at Alexandria, Neocesarea, Laodicea, and Rome. The first General Council at Nice. At Constantinople, Rome, and Antioch. At Rome and Antioch again in the cause of Arius. At Milan, Sardis, Carthage, Jerusalem, Colen, Arles, and Milan which was composed of 300 Bishops. At Bourges, Sirmium, Ancyra, Ariminum, Seleucia, Alexandria, Paris, Lampsacus, Tyaunum in Cappadocia, and Valenciennes. The 2nd general Council at Constantinople. At Aquileia, Saragossa, Syda, Bourdeaux, Angaria, Hippo, Turin in Piedmont, and Toledo. At some of the places here mentioned, two, three, or five Councils were held during this Century.

REMARKABLE EVENTS.

The tenth Persecution, A. D. 303. The origin of Indictions. Wax lights introduced into Churches in the day-time. The Athanasians persecuted by Constantius the Arian. The Christians persecuted by Sapor king of Persia. The 1st General Council of Nice, A. D. 325: a short time before, Constantine the Great publicly favoured the Christians, and forsook Heathenism. The 2nd General Council held at Constantinople, A. D. 381, in which the errors of Macedonius were condemned. The Gospel disseminated among the Indians, Goths, Marcomanni, and Iberians. The attempt of Julian to rebuild the Temple of Jerusalem defeated. A Synod at Rome respecting Athanasius. A Synod at Ariminum of 400 Bishops, in which the Arian Confession is

condemned, and the Nicene Creed confirmed. Theodosius the Great, being enjoined by Ambrose, performs public penance for the slaughter of the Thessalonians. The fable of Ursula and 1100 virgins, who were martyred. The word "Mass" introduced. Jerome translates the Bible from the Hebrew: his edition called the Vulgate. The third Council of Carthage decrees that the Eucharist should be received fasting. Anastasius decrees that the congregation should stand while the Gospel is read. The order of regular Canons instituted by Augustine. The Council of Elvira in Spain forbids the adoration of pictures and images, and prohibits the use of them. Incense used in Churches. Saints invoked, images introduced, and the cross revered. Several new clerical orders instituted, viz. Archbishops, &c. The seat of the Roman Empire removed by Constantine from Rome to Constantinople, A. D. 328.

CENTURY V.

SOVEREIGN PRINCES. EMPERORS OF THE WEST.

A. D.	A. D.	Ostrogoth Kings of Italy.
Honorius.....424	Anthemius.....472	
Valentinian III.....455	Olybrius.....473	
Maximus.....455	Glycerius deposed in 474	Odoacer.....493
Avitus.....456	Julius Nepos dep. in 475	Theodoric.....
Majorianus.....461	Romulus Augustulus deposed in 476	
Severus.....465		

On the 23d of August 475, the Roman Western Empire was overthrown by Odoacer, who assumed the title of king of Italy.

EMPERORS OF THE EAST.

A. D.	A. D.	A. D.
Arcadius.....408	Leo I.....474	Zeno Isauricus.....491
Theodosius II.....450	Leo II.....474	Anastasius.....
Marcianus.....457		

KINGS OF THE VISIGOTHS IN SPAIN.

A. D.	A. D.	A. D.
Alaric.....411	Theodoric.....451	Euric.....484
Ataulphus.....415	Thorismond.....452	Alaric II.....
Vallia.....420	Theodoric II.....466	

KINGS OF FRANCE.

A. D.	A. D.	A. D.
Pharamond.....428	Meroveus.....456	Clovis I.....
Clodion.....449	Childeric.....481	

KINGS OF THE VANDALS IN AFRICA.

A. D.	A. D.	A. D.	A. D.
Genseric.....476	Huneric.....484	Gondemont.....495	Thrasamond.....

The Vandals settled in Africa about the year 429.

KINGS OF ENGLAND.

Vortigern, A. D. 485. The kingdom of Kent founded by Hengist, A. D. 455.
The kingdom of Sussex founded by Ælla, A. D. 491.

BISHOPS OF ROME.

	A. D.		A. D.		A. D.
Anastasius I.....	402	Celestine I.....	432	Gelasius.....	496
Innocent.....	417	Sixtus III.....	440	Anastasius II.....	496
Zosimus.....	418	Leo the Great.....	461	Symmachus I.....	
Boniface I.....	423	Hilary.....	467	A schism between	
A schism between		Simplicius.....	483	Symmachus and	
Boniface I. and		Felix II.....	492	Laurentius.	
Eulalius.					

THEOLOGICAL WRITERS.

Gaudentius, Bishop of Bresse.	Cyril of Alexandria.	Idacius.
Palladius.	Orosius.	Seleucus.
Heraclides.	Marius Mercator.	Arnobius Jun ^r .
Innocentius.	Maximus, Bishop of Turin.	Basil.
Sulpicius Severus.	Theodoret.	Claudius Mamertus.
Polybius.	Cassian.	Felix, Bishop of Rome.
Pelagius.	Peter Chrysologus.	Vigilius Tapsensis.
Cælestius.	Hilarius.	Faustus.
Theodore, Bishop of Mopsuesta.	Philostorgius.	Victor the African.
Polychronius.	Vincent of Lerins.	Gennadius.
Nonnus.	Socrates.	Zosimus, Bishop of Rome.
Synesius.	Sozomenes.	Sidonius Apollinaria.
Isidore of Pelusium.	Leo the Great.	Æneas Gaza.
	Prosper.	

CIVIL AUTHORS.

Anienus.	Peutinger.	Idacius.
Martianus Capella.	Rutilius Claudius Nu- mantianus.	Quintus.
Claudian.	Servius Honoratus.	Priscus.
Eunapius.	Sidonius Apollinaria.	Musæus.
Macrobius.	Candidus the Isaurian.	Proclus.
Olympiodorus.	Zosimus the Historian.	Simplicius.
Orosius.		

HERETICS AND DISSENTERS.

Vigilantius.	Cælestius.	Theodore of Mopsuesta.
The Trifermiani.	Julian.	The Jacobites.
The Pelagians.	John Cassian.	The Armenians.
The Paterniani.	Faustus.	The Theopaschites.
The Nestorians.	Gennadius.	The Predestinarians.
The Eutychians.	Vincent of Lerins.	The Cœlicolæ.
Dioscorus, chief of the Monophysites.	Theodoret.	Peter the Fuller.
The Acephali.	Theodore of Tarsus.	Xenaias.

A schism between the Eastern and Western Churches.

COUNCILS.

The 3d General Council held at Ephesus, A. D. 431. The 4th General Council at Chalcedon, A. D. 451. Councils National or Provincial were held at Constantinople, Toledo, and Carthage. About 11 were held in Africa, on account of the Donatists. Many Councils were held at Carthage, on account of the schism between the Eastern and Western Churches, and the Pelagian heresy. At Ptolemais and Diaspolis. In the East against the Messalians. At Rome on account of Nestorius: at Alexandria in the

same cause. At Antioch. Several in France. At Rome against Hilary for ordaining Bishops. In Spain against the Priscillianists. At Constantinople to condemn Eutyches. At Tyre and Berytus. At Constantinople and Ephesus to condemn Eutyches again. At Rome to reject the Council of Ephesus. Several in France about discipline. At Rome against Acacius, Bishop of Constantinople, for admitting Peter the Fuller to the bishopric of Antioch. Some others were held at Rome for other ecclesiastical purposes : and at some of the places above-mentioned many were held during this century.

REMARKABLE EVENTS.

The French monarchy founded by Clovis. The Franks and Germans are converted. Palladius attempts to convert the Irish : the work completed by Patrick, who arrived in Ireland in the year 432. Dreadful persecutions against the Christians in Britain by the Picts, Scots, and Anglo-Saxons ; in Spain, France, and Africa, by the Vandals ; in Italy and Pannonia by the Visigoths ; in Africa, the Orthodox were persecuted by the Donatists and Circumcellians. The Arians and Athanasians alternately oppressed each other. The Christians were persecuted in Persia. Theodosius endeavours to restore learning by establishing schools, &c. The Theodosian Code published, A. D. 435. The Roman Western Empire annihilated, A. D. 476. The city of Venice founded. Felix II., Bishop of Rome, excommunicated by Acacius, Bishop of Constantinople. The Western Church celebrate Easter-day on the 25th of March, instead of the 22d of April, which had been usual. Litanies used. Bells first used in Churches by Paulinus, Bishop of Nola in Campania. Several new festival days instituted by the Bishops of Rome. The Talmud of Babylon, containing the civil and canon law of the Jews, finished, A. D. 499 ; other dates are also assigned, viz. 506, and 515.

CENTURY VI.

**SOVEREIGN PRINCES. KINGS OF THE OSTROGOTHS,
ITALY.**

A. D.	A. D.	A. D.	A. D.
Theodoric...526	Amalasuntha. 534	Vitiges.....540	Totila .....553
Athalaric....534	Theodatus ....536	Theodebald... 541	Teias .....554

The Kings of the Lombards entered Italy in 568. Italy was then divided between the kings of the Lombards and Exarchs of Ravenna.

KINGS OF THE LOMBARDS. EXARCHS OF RAVENNA.

A. D.	A. D.	A. D.	A. D.
Alboinus ....571	Antharis .....590	Longinus.....583	Romanus .....598
Cleophis ....573	Agilulf.....	Smaragdus....588	Callinicus.....603

KINGS OF VISIGOTHS IN SPAIN.

A. D.	A. D.	A. D.	A. D.
Alaric .....507	Theudis.....548	Athanagild } 567	Leovigild ...585
Gesalic .....511	Theodogesil...549	Theudemirus }	Recared.....601
Amalaric ...531	Agila.....554	Lamba I.....568	

These Princes were also masters of Narbonne and Aquitaine.

EMPERORS OF THE EAST.

A. D.	A. D.	A. D.	A. D.
Anastasius...518	Justinian.....565	Tiberius II... 582	Mauritius....
Justin I.....527	Justin II.....578		

KINGS OF ENGLAND.

A. D.
The third kingdom of the West Saxons, founded by Cerdic in.....519
The fourth kingdom of the East Saxons, founded by Erchenwin in...527
The kingdom of Northumberland, founded by Ida in.....547
The kingdom of the East-Angles, founded by Uffa in.....575
The kingdom of Mercia, founded by Crida.....582

Thus was successively formed the Saxon Heptarchy.

KINGS OF FRANCE.

Clovis I. A. D. 511. The kingdom is divided between his four sons, viz.

A. D.	A. D.
Childebert of Paris .....558	Thierry of Metz .....534
Clodomir of Orleans.....524	Clotaire of Soissons .....562

The kingdom again divided between Clotaire's sons.

A. D.	A. D.
Cherebert of Paris.....566	Sigebert of Metz.....575
Gontram of Orleans.....593	Chilperic of Soissons.....584

KINGS OF THE VANDALS IN AFRICA.

A. D.	A. D.
Thrasamond .....523	Hilderic.....530

Gilimer taken prisoner by Belisarius the General of Justinian in the year 534. By this event, Africa again became subject to the Emperors of the East.

BISHOPS OF ROME.

A. D.	A. D.	A. D.
Symmachus.....514	Dioscorus.	Vigilius .....555
Hormisdas .....523	John II.....535	Pelagius I .....559
John I.....526	Agapetus I .....536	John III .....573
Felix III .....530	Sylverius..... 540	Benedict I .....577
Boniface II.....532	A schism between	Pelagius II.....590
A schism between	Sylverius and Vi-	Gregory the Great..
Boniface II. and	gilius.	

THEOLOGICAL WRITERS.

Cassarius, Bishop of Arles.	Zachary.	Joannes Scholasticus.
Fulgentius, Bishop of	Hesychius.	Cosmas.
Ruspa.	Facundus Hermian.	Gildas.
Boëthius.	Vigilius, Bishop of Rome.	Leander.
Timothy of Constant.	Rusticus the Deacon.	John of Constantinople.
Ennodius.	Junilius.	Columbanus.
Severus.	Victor of Capua.	Leontius of Byzantium.
Cassiodorus.	Primasius.	Leontius of Cyprus.
Procopius.	Jornandes.	Gregory the Great.
Peter the Deacon.	Liberatus.	Isidore of Seville.
Maxentius, a Scythian.	Victor the African.	Lucius Carinus.
Dionysius the Less.	Venantius Fortunatus.	Proclus Diadochus.
Fulgentius Ferrandus.	Anastasius, Bishop of	
Marcellinus.	Antioch.	

CIVIL AUTHORS.

Justinian.
Boëthius.
Trebonian.
Agathias.

Jornandes.
Gregory of Tours.
Marius, Bishop of Av-
ranches.

Menander.
Stephen of Byzantium.
Aurelius Cassiodorus.
Dionysius the Less.

HERETICS AND DISSENTERS.

The Arians.
Nestorians.
Eutychians.
Pelagians.
Deuterius.
Severus.

Themistius.
Barsanians.
Jacob Zanzale the chief
of the Jacobites.
John Philoponus chief
of the Tritheites.

Damianists.
Corrupticols.
Acœmetæ.
Acephali.
Agnostes.
Origenists.

COUNCILS.

The 5th General Council was held at Constantinople, A. D. 553. Provincial Councils were held at Rome, Rheims, Constantinople, Jerusalem, Tyre, Valencia, Arles, Toledo, Aurange, Carthage, Orleans, Byzacenum, Auvergne, Mopsuesta, Paris, Braga, Compostella, Tours, Lyons, Chalons, Macon, Seville, Saragossa, Poitiers, Metz, &c.

The object of these Councils was the suppression of the Eutychians, Arians, and other sects, the reformation of discipline, and the settlement of affairs between Princes, Bishops, &c.

REMARKABLE EVENTS.

Prince Arthur defeats the Saxons in a great battle at Bath, A. D. 511. The Codex of Justinian published, A. D. 529. A dreadful plague, which came from Africa, desolated Europe and Asia. Extreme unction instituted by Felix, Bishop of Rome. Swearing by the Gospels introduced by Justinian. The Pandects of Justinian published, A. D. 533. Pope Gregory the Great establishes the canon of the Mass. The origin of the order of the Benedictines. Augustine, with 40 Benedictine Monks, sent into Britain by Gregory, to convert the Saxons, A. D. 596. The Ostrogothic kingdom destroyed by Belisarius, General of Justinian. The Lombards invade Italy, A. D. 568. Several nations converted to Christianity. The Christians much persecuted by the Heathens. The Orthodox oppressed by Anastasius the Emperor, by the Vandals, the Goths, &c. Female convents are multiplied in this century. Dionysius the Less, an Abbot of Rome, fixes the Christian Æra, A. D. 516. The superstition of the Stylites introduced by Simeon, who spent his life on the top of a pillar 36 cubits high. Another terrible plague ravages Europe, Asia, and Africa, for nearly 50 years. The Jews and Samaritans persecute the Christians in Palestine. Latin ceased to be spoken in Italy. Columbanus converts the Picts in Scotland. Several controversies respecting the time of holding Easter. John, Bishop of Constantinople, assumes the title of Universal Bishop: this act was afterward successfully imitated by the Bishops of Rome. The Lombards converted. A dreadful earthquake at Antioch. Justinian beautifies the Church of St. Sophia at Constantinople.

CENTURY VII.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

A. D.	A. D.	A. D.
Mauritius .....602	Constantine IV.....642	Leontius .....697
Phocas .....610	Constant II.....668	Tiberius III.....704
Heraclius.....641	Constantine V.....685	
Constantine III.....641	Justinian II.....694	

KINGS OF FRANCE.

A. D.	A. D.	A. D.
Clotaire II.....628	Clotaire III.....668	Clovis III.....696
Dagobert I.....638	Childeric II.....673	Childebert II.....
Sigebert II.....654	Dagobert II.....679	
Clovis II.....660	Thierry III.....690	

ENGLAND.

THE HEPTARCHY.

KINGS OF THE LOMBARDS.

EXARCHS OF RAVENNA.

A. D.	A. D.	A. D.	A. D.
Agilulf .....616	Gondipert ....663	Smaragdus...610	Olympius .....651
Adewaldus...626	Grimoald ....672	John .....615	Theodore } ..686
Ariwaldus ....638	Garibald .....673	Eleutherius.. 619	Calliopa II. }
Rotharis.....654	Pertharit.....690	Isaac .....643	Theodore .....687
Rodoald.....659	Cunipert .....701	Theodore } ..649	John Plato.....702
Aripert .....662		Calliopa }	

KINGS OF THE VISIGOTHS IN SPAIN.

A. D.	A. D.	A. D.
Liuba II.....603	Suinthila .....631	Receswinthe .....672
Victoric .....610	Sisenand .....636	Wamba .....680
Gondemar .....612	Chintila.....640	Ervige.....687
Sisebut.....621	Tulga .....642	Egica
Recared II.....621	Chindafwinthe.....649	

BISHOPS OF ROME.

A. D.	A. D.	A. D.
Gregory the Great...604	Theodore I.....648	John V.....686
Sabinianus.....605	Martin I.....655	Conon .....687
Boniface III.....606	Eugenius I.....656	Sergius I.....701
Boniface IV.....614	Vitalianus.....669	A schism occasioned
Deodatus .....617	Adeodatus .....676	by the pretensions
Boniface V.....625	Domnus.....678	of Theodore and
Honorius I.....638	Agatho .....682	Paschal.
Severinus I.....639	Leo II.....684	
John IV.....641	Benedict II.....685	

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.	A. D.
Augustine...611	Mellitus .....624	Honorius.....653	Theodore .....690
Laurence.....619	Justus .....634	Adeodatus ....664	Brithwald.

The Archbishoprick of Canterbury was founded by Augustine, A. D. 598.

ARCHBISHOPS OF YORK.

A. D.	A. D.	A. D.	A. D.
Paulinus...623	Cedda, or St. Chad.669	Wilfrid.....678	Bosa

The Archbishoprick of York was founded by the British Christians, A. D. 180 *.

* The Bishoprick of London is, probably, the most ancient diocese in England, being founded by King Lucius, A. D. 176: the names of about 16 Bishops of British Christians are recorded. The Archbishoprick of York was founded by the same king. Christianity had been professed in this island by the British more than 400 years before the arrival of the Roman Monks to convert the Saxons.

THEOLOGICAL WRITERS.

John Philoponus.	Theodore I.	Agatho.
John Malala.	Theodore II.	John of Thessalonica.
Hesychius of Jerusalem.	Paulus.	Cresconius.
Theophylact Simocatta.	The Emperor Heraclius.	Ildefonsus.
Antiochus.	Maximus Confessor.	Marculph.
Modestus.	Theodore the Monk.	Macarius.
Cyrus of Alexandria.	Constans II. the Emperor.	John Climachus.
Jonas.	Martin, Bishop of Rome.	Fortunatus Venant.
Gallus.	Maurus of Ravenna.	Isidore of Seville.
John Moschus.	Anastasius.	Dorotheus.
Andreas Damascenus.	Fructuosus.	Sophronius, Bishop of
George Pisides.	Peter of Nicomedia.	Jerusalem.
Eligius.	Julian Pomerius.	

CIVIL AUTHORS.

The Author of the Alexandrian Chronicle, and Isidore of Seville.

The beginning of the dark ages.

HERETICS.

The heretics mentioned in the last Century continued to disturb the Church: to these may be added the Paulicians and Monothelites. The schism between the Greek and Latin Churches.

COUNCILS.

Two General Councils were held in this Century; the sixth Œcumenical Council at Constantinople, A. D. 680, and the Council of Trullus or Quinisextum, held also at Constantinople, A. D. 691. Provincial or National Councils were held at Rome, Auxerre, Seville, Alexandria, Carthage, Byzantium, Orleans, several in England respecting Easter-Day; above 12 were held at Toledo during this Century.

The deliberations of these Councils had reference to Monkish discipline, to the condemnation of heresy, the celebration of Easter, discipline, episcopal affairs, &c.

REMARKABLE EVENTS.

The Saxons converted. The Jews persecuted in Spain by the Visigoth Christians; 90000 were baptized by force. Mahomet began to divulge his opinions, A. D. 606. The Archbishoprick of London removed to Canterbury, and the Archbishoprick of York renewed. The Gospel propagated in Holland, Friesland, and Germany. England is divided into parishes. Boniface IV. Bishop of Rome obtains permission from Phocas, the Emperor of the East, to have the supremacy over all Bishops, A. D. 606. The Persian monarchy destroyed in the reign of Isdegerdes II. The commencement of the Mahometan Æra called Hegira, A. D. 622. At a Council at Rome of 72 Bishops, it was decreed that the Bishop of Rome should be called Œcumenical.

CENTURY VIII.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

	A. D.		A. D.		A. D.
Justinian II.....	711	Theodosius III. abd.	716	Leo IV.....	780
Philippicus.....	713	Leo III. Isauricus.	741	Constantine VII.....	797
Anastasius II. abd.	715	Constantine VI.....	775	Irene.....	

KINGS OF FRANCE.

	A. D.		A. D.		A. D.		A. D.
Childebert III.	711	Dagobert III.	715	Chilperic II.	720	Thierry IV...	736

An interregnum of 6 years under Charles Martel and his sons.

Childeric III, the last king of the first race, dethroned, A. D. 750.
Pepin, A. D. 768. Charlemagne.

ENGLAND.

THE HEPTARCHY.

KINGS OF THE LOMBARDS.

	A. D.		A. D.		A. D.
Luitpert.....	701	Ansprand.....	712	Astulphus	756
Ragompert.....	702	Luitprand.....	743	Desiderius.....	773
Aripert	712	Rachis	749		

The Kingdom of the Lombards, having subsisted 206 years, was overthrown by Charlemagne, A. D. 774.

EXARCHS OF RAVENNA.

	A. D.		A. D.		A. D.
Theophylact.....	709	Scholasticus.....	725	Eutychius.....	752
Jo. Procopius.....	712	Paul.....	727		

The Exarchate subsisted during the space of 185 years. It ended in the reign of Astulphus, king of the Lombards, who reduced Ravenna, and added it to his dominions. But this prince was obliged by Pepin king of France, to surrender the Exarchate, with all its territories, castles, &c. to be for ever held by Pope Stephen and his successors in the See of Rome. This is the true foundation of the temporal power of the Popes, and was an act of spoliation.

KINGS OF THE VISIGOTHS IN SPAIN.

	A. D.		A. D.		A. D.
Egica.....	701	Vitiza.....	710	Roderic the last king of the Goths	713

He was conquered by the Saracens, and succeeded by the

KINGS OF LEON AND THE ASTURIAS.

	A. D.		A. D.		A. D.
Pelagius	737	Froila.....	768	Mauregato	789
Favila.....	739	Aurelio.....	774	Veremond	791
Alphonso I.....	757	Silo	783	Alphonso II.....	

BISHOPS OF ROME.

A. D.	A. D.	A. D.
John VI.....704	Stephen II.....752	A schism between
John VII.....707	Stephen III.....757	Stephen IV. Phi-
Sisinnius.....707	Paul.....767	lip, and Constan-
Constantine .....714	A schism between	tine.
Gregory II.....731	Paul and Theo-	Adrian.....795
Gregory III.....741	phylact.	Leo III.....
Zachary .....752	Stephen IV.....772	

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.
Brithwald.....731	Cuthbert.....758	Athelard
Tatwin .....734	Bragwin .....762	
Nothelm.....741	Lambert.....790	

ARCHBISHOPS OF YORK.

A. D.	A. D.	A. D.
St. John of Beverley 718	Egbert.....767	Eanbald.....796
Wilfrid II.....731	Cæna or Albert.....780	

THEOLOGICAL WRITERS.

The Venerable Bede.	Paulinus, Bishop of Aquileia.	Bartholemew of Edessa.
John Damascene.	Alcuin the Englishman.	Boniface, Archbishop of Mentz.
The author of Ordo Romanus de Divinis Officiis.	Felix, Archbishop of Ravenna.	Anastasius, an Abbot.
Charlemagne *.	The author of Liber Diurnus Pontificum Romanorum.	Theophanes.
Ambrosius Authpert.	Egbert, Archbishop of York.	Aldhelm, Bishop of Sherborne.
Pope Gregory I.		Clement, Bishop of Auxerre.
Pope Gregory II.		
Pope Adrian.		
Paul the Lombard.		

CIVIL AUTHORS.

Alcuin.	Fredegarius.	George Syncellus.
Bede.	John Damascene.	Virgilius.

HERETICS AND DISSENTERS.

The Eutychians.	Paulicians †.	Elipand, Bishop of Toledo.
Monothelites.	Agnoclitæ.	Adelbert.
Jacobites.	Felix, Bishop of Urgel.	

Among the dissenters from the increasing superstitions, are Leo the Isaurian, chief of the Iconoclastes, who destroyed the images in the Churches, and Clement Bishop of Auxerre, who preferred the authority of Scripture to the decrees of the councils, and indeed all who opposed the worship of images and relicks. Virgilius the mathematician was accused of heresy by Pope Zachary.

* Author of the Capitularia and the Codex Carolinus.

† They were the remnants of the Manichees and Valentinians.

COUNCILS.

The 7th Œcumenical Council of the Greeks at Constantinople, A. D. 754. The 7th Œcumenical Council of the Latins at Nice, A. D. 787. The Council of Francfort on the Maine, to condemn image-worship, A. D. 794. Provincial Councils were held at Rome ; at London, Cliffe, and other places in England ; at Constantinople, Ratisbon, Soissons, Metz, Gentiliacum, Worms, Paderborn, Duria, Lippa, Forum Julii, &c.

Those held at Rome were chiefly engaged in supporting image-worship.

REMARKABLE EVENTS.

Constantine, Bishop of Rome, institutes the ceremony of kissing the Pope's toe ; which is still continued. Bede writes his History of England. The Saracens make rapid progress in subduing Asia and Africa. The Pope's temporalities granted by Pepin king of France, from the spoils of the Ex-archate of Ravenna, and increased by Charlemagne. The Saxons converted. The Frisians converted. The Saracens persecute the Christians. Violent contests respecting image-worship in the East and West. Spain overrun by the Saracens. The schism and controversy between the Greek and Latin Churches concerning the procession of the Holy Ghost. The Germans converted. The dead allowed to be buried within the walls of a city. Pope Adrian restores to Charlemagne, as Emperor of the West, the right of electing to the See of Rome. The worship of images authorized by a Canon in the Council of Nice. Private masses instituted, and masses for the dead. The Danes lay waste a part of England. The Gospel is preached with success in the North part of Asia.

CENTURY IX.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

	A. D.		A. D.		A. D.
Irene.....	802	Leo V. Armenius ..	820	Michael III.....	867
Nicephorus.....	811	Michael II.....	829	Basil I.....	886
Michael I.....	813	Theophilus.....	842	Leo VI. Philosophus.	

EMPERORS OF THE WEST.

	A. D.		A. D.		A. D.
Charlemagne	814	Charles the Bald...	877	Arnolph, king of	
Louis I.....	840	Louis III.....	879	Germany.....	899
Lothaire.....	855	Carloman.....	880	Louis IV.....	
Louis II.....	875	Charles III. deposed	887		

The title of Emperor of the West assumed by Charlemagne king of France, A. D. 800.

KINGS OF SPAIN.

	A. D.		A. D.		A. D.		A. D.
Alphonso the Chaste	824	Ramiro ..	850	Ordonno. .	862	Alphonso III.	

KINGS OF FRANCE.

	A. D.		A. D.		A. D.
Charlemagne	814	Louis III.....	879	Eudes.....	898
Louis I.....	840	Carloman.....	884	Charles the Simple.	
Charles the Bald ..	877	Charles III.....	888		

KINGS OF ENGLAND.

The Heptarchy abolished by Egbert 828.

A. D.	A. D.	A. D.
Egbert 837	Ethelbald 860	Ethelred I. 871
Ethelwolf 856	Ethelbert 866	Alfred the Great... 901

KINGS OF SCOTLAND.

A. D.	A. D.	A. D.
Kenneth II. 854	Constantine II. ... 874	Gregory 892
Donald V. 858	Ethus 875	Donald VI.

POPES, OR BISHOPS OF ROME.

A. D.	A. D.	A. D.
Leo III. 816	Pope Joan 858	Formosus 897
Stephen V. 817	Benedict III. 858	A schism between Formosus and Sergius.
Paschal I. 824	A schism between Benedict III. and Anastasius	Boniface VI. 897
Eugenius II. 827	Nicholas I. 867	Stephen VII. 901
A schism between Eugenius II. and Zisinnus.	Adrian II. 872	A schism between Stephen VII. John IX. Romanus I. & II. and Theodore II.
Valentine 827	John VIII. 882	
Gregory IV. 844	Martin II. 884	
Sergius II. 847	Adrian III. 885	
Leo IV. 854	Stephen VI. 890	

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.
Athelard 806	Theogild 830	Athelred 889
Wulfred 830	Celnoth 871	Plegmund

ARCHBISHOPS OF YORK.

A. D.	A. D.
Eanbald II. 812	Wymundus 854
Wulsius 831	Wilferus 896

THEOLOGICAL WRITERS.

Nicephorus of Constant.	Nicetas David.	Prudens, Bishop of Troyes.
Amalarius of Treves.	Rabanus Maurus.	Remi of Lyons.
Theodore Studita.	Hilduin.	Nicholas.
Agobard, Archbishop of Lyons.	Servatus Lupus.	Adrian.
Eginhart.	Drepanius Florus.	Pope John VIII.
Claudius.	Druthmar.	Anastasius Bibliothecarius.
Clement, Bishop of Turin.	Godeschalcus.	Auxilius.
Jonas, Bishop of Orleans.	Radbert.	Theodulph, Bishop of Orleans.
Freculph, Bishop of Lisieux.	Bertram of Corby.	Smaragdus.
Moses Barcephas.	Haymo, Bishop of Halberstadt.	Aldric, Bishop of Mans.
Photius of Constant.	Walafridus Strabo.	Ado of Vienna.
Theodore Abucara.	Hincmar, Archbishop of Rheims.	Isidorus Mercator.
Petrus Siculus.	John Scot Erigena.	Jesse, Bishop of Amiens.
	Ansegisus.	Dungale.
	Florus the Deacon.	

Amulo, Archbishop of Lyons.	Regino.	Stephen.
Halitgaire, Bishop of Cambray.	Epiphane, Archbishop of Constantia.	Methodius.
Vandalbert.	Abbo.	Alfred the Great.
Angelaume.	William the Librarian.	The Emperor Basil.
	Formosus.	Leo the Wise.

CIVIL AUTHORS.

Photius.	Leo.	Abou-Nabas.
Smaragdus.	Sergius.	Khalif Al-Mamon.
Eginhart.	Methodius.	Alhategni.
Rabanus Maurus.	Walafridus Strabo.	Albumasar.
Abbo.	John Scot Erigena.	
Herempert.	Alfred the Great.	

HERETICS.

The Paulicians.	Transubstantiarists, or	The Iconoclasts and the
Iconolatæ, or Image-worshippers.	believers in the real presence, together with other old sects.	Greek Church dissented from the Bishops of Rome.
Predestinarians.		
Adoptians.		

COUNCILS.

A multitude of National and Provincial Councils were held at Rome, Altinum, Theonville, Acon, Metz, Rheims, Tours, Chalons, and Arles; at Constantinople there were three principal Councils; at Aken, Paris, Lyons, Toulouse, Chalons, Beauvois, Corduba, Soissons, Valenciennes, Carriacum, Toul, Constance, Senlis, Troyes, Colen, Pavia, Worms, Ravenna, and Triburis. Of the three Councils held at Constantinople, the Latins esteem the second only to be Œcumenical.

REMARKABLE EVENTS.

Learning much encouraged among the Saracens. Al-Mamon orders his astronomer to measure a degree of latitude, which is found to be $56\frac{1}{2}$ Arabian miles. Theophilus banishes the painters from the Eastern empire, on account of his hatred to picture and image-worship. The Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Slavonians, Russians, Indians, and Bulgarians, converted to Christianity. Transubstantiation and the sacrifice of the mass first taught. The Saracens and Normans persecute the Christians. The feasts of St. Andrew, St. Peter, St. Martin, St. Paul, St. John the Baptist, Whitsuntide, the Epiphany, the Assumption of Mary, and All Saints, ordered to be kept in the Western Churches. Organs first used in the Western Church at Acon. The power of the Pope increases, the Bishops are depressed, and the Emperors are deprived by the Popes of their ecclesiastical authority. The Papal Decretals forged. Monks and Abbots employed in secular affairs at the courts of princes. The trial by cold water introduced by Pope Eugenius II. The Emperor Louis II. is obliged to perform the office of a groom to Pope Nicholas I. The legends of the saints composed. Photius patriarch of Constantinople excommunicates the Pope. The canonization of Saints introduced by Pope Leo II. The University of Oxford founded by Alfred, A. D. 887. Alfred composes his body of laws. Peter-pence granted to Rome by Ethelwolf. Bells first used in Greece. The University of Paris founded.

CENTURY X.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

A. D.	A. D.	A. D.
Leo the Philosopher 911	Stephen, died in . 948	John Zimisces . . . 975
Alexander 912	Constantine VII. . . 959	Basil III. and
Romanus Lecapenus	Romanus II. 963	Constantine VIII. }
the usurper, de-	Nicephorus II. } . 970	
posed by his son	Phocas. . . }	

EMPERORS OF THE WEST.

A. D.	A. D.	A. D.
Louis IV. 912	Henry I. the Fowler 936	Otho II. 983
Conrad I. 919	Otho I. 973	Otho III.

KINGS OF SPAIN, i. e. LEON AND ASTURIAS.

A. D.	A. D.	A. D.
Alphonso III. ab-	Alphonso IV. 931	Ramiro III. 982
dicates 910	Ramiro II. 960	Veremond II. . . . 999
Garcias 913	Ordonno III. 968	Alphonso V.
Ordonno II. 923	Ordonno IV. 966	
Froila II. 924	Sancho the Fat. . . . 967	

KINGS OF FRANCE.

A. D.		A. D.
Charles the Simple . 929	Louis was the last	The third race.
Louis d'Outremer . . 964	king of the line of	Hugh Capet 996
Lothaire II. 986	Charlemagne.	Robert
Louis the Idler . . . 987		

KINGS OF ENGLAND.

A. D.	A. D.	A. D.
Edward 925	Edred 955	Edward the Martyr . 978
Athelstan 941	Edwy 959	Ethelred II.
Edmund 946	Edgar 975	

KINGS OF SCOTLAND.

A. D.	A. D.	A. D.
Donald VI 903	Indulf 967	Kenneth III. 994
Constantine III. . . . 943	Duff 972	Constantine IV . . . 996
Malcolm I 958	Cullen 976	Grime

POPES, OR BISHOPS OF ROME.

A. D.	A. D.	A. D.
John IX 900	Christopher 906	Stephen VIII. 980
A schism between	A schism between	John XI. 936
John IX. and	Christopher and	Leo VII. 939
Sergius.	Sergius.	Stephen IX.
Benedict IV 906	Sergius III. 910	Martin III. 946
Leo V 906	Anastasius III. . . . 912	Agapetus II. 956
A schism between	Lando 913	John XII.
Leo V. and Chris-	John X. 927	A schism between
topher.	Leo VI. 928	John XII. and Leo.

	A. D.		A. D.		A. D.
Benedict V. . . }	964	Boniface VII.	975	Gregory V.	998
Leo VIII. . . }	965	Benedict VII.	984	A schism between	
John XIII.	972	John XIV.	985	John XVII. and	
Domnus II.	972	John XV.	985	Gregory V.	
Benedict VI.	974	John XVI.	995	Sylvester II.	

ARCHBISHOPS OF CANTERBURY.

	A. D.		A. D.		A. D.
Plegmund	917	Odo Severus	957	Siricius	994
Athelm	924	Dunstan	988	Alfric	
Wulfhelm.	934	Ethelgar	989		

ARCHBISHOPS OF YORK.

	A. D.		A. D.		A. D.
Adelbald	921	Oakitel	971	St. Oswald	992
Lodeward	941	Athelwold	971	Adulph	1002
Wulstan	955				

THEOLOGICAL WRITERS.

Simeon Metaphrastes.	Luitprand, Bishop of Cremona.	Constantine VII.
Leontius of Byzantium.	Notker, Bishop of Liege.	John of Capua.
Odo of Clugni.	Suidas.	Nicholas of Constanti- nople.
Ratherius, Bishop of Verona.	Roswida, a Poetess.	Gregory of Cæsarea.
Hippolytus the Theban.	Edgar, king of England.	Epiphanes.
Odo, Archbishop of Canterbury.	Ælfridus.	Severus.
Eutychius of Alexandria.	Heriger.	Alfric, Archbishop of Canterbury.
Said of Alexandria.	Olympiodorus.	Pope Sylvester II.
Flodoard.	Æcumenius.	Oswald.
Joseph Genesis Atto.	Odilo.	Sisinnius.
Dunstan, Archbishop of Canterbury.	Burchard.	Hubald.
	Valerius of Astorga.	
	John Malcla.	

CIVIL AUTHORS.

This Century is called the age of barbarism and ignorance. Authors were few and ignorant, and generally wrote upon mean and trivial subjects. The following are exceptions:

Pope Sylvester II.	Joseph Genesis Atto.	Al-Batani, an Arabian astronomer.
Constantine VII.	Suidas Geber, an Arabian chemist.	Rasi, a chemist.
Leontius of Byzantium.		

HERETICS.

The old schismatics and heretics, viz. the Paulicians, Nestorians, Armenians, Eutychians, Anthropomorphites, and the Manichæans troubled the Church in this Century as well in the West as in the East.

COUNCILS.

Provincial Councils were held at Rome, Oviedo, Ravenna, Soissons, Constance, Troselium, Duisburg, Erfurt, Rheims, Constantinople, Verdun, Treves, Meaux, Winchester, Calne, and Senlis. The object of some of these Councils was stated to be a reformation of discipline, but in general they were occupied with trivial subjects.

REMARKABLE EVENTS.

The Bohemians converted. The Danes invade England. The Normans establish themselves in France under Rollo, A. D. 912. Irruption of the Huns into Germany. The Moors, a mixture of Arabian and African nations, enter Spain, and at length establish themselves there. The power of the Monks very high in England. Italy conquered and united to the German Empire by Otho. The figures in Arithmetic are brought into Europe by the Saracens from Arabia. Otho III. makes the Empire of Germany elective. The Christian religion is established in Muscovy, Denmark, Norway, and Poland. Pope Sylvester II. projects the Crusades. The Russians persecute the Christians. Manasses the first pluralist Bishop—justified by Baronius, on the ground that St. Peter held Rome with Antioch. The Monastery of Gemblours founded by the Emperor Otho. The feast of All Souls instituted. The baptism of bells, the Rosary, and a multitude of superstitious rites, inimical to religion, instituted in this century. The trial by fire introduced. The two nations of the Turks and Saracens united. Fiefs begin to be established in France.

CENTURY XI.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

	A. D.		A. D.		A. D.
Basil III. and	1025	Constantine IX...	1054	Romanus III. ..	1071
Constantine VIII.	1027	Theodora	1056	Michael VII. . . .	1078
Romanus III. . . .	1034	Michael VI.	1057	Nicephorus III. .	1081
Michael IV.	1041	Isaac I. Comnenus.	1059	Alexius I. Comnenus.	
Michael V.	1042	Constantine X. . .	1068		

EMPERORS OF THE WEST, OR OF GERMANY.

	A. D.		A. D.		A. D.
Otho III.	1002	Conrad II.	1039	Henry IV.	
Henry II.	1024	Henry III.	1056		

KINGS OF SPAIN, i. e. OF LEON AND ASTURIAS.

	A. D.		A. D.
Alphonso V.	1028	Vermond III.	1037

KINGS OF LEON AND CASTILE UNITED.

	A. D.		A. D.		A. D.
Ferdinand I.	1065	Sancho II.	1072	Alphonso VI. . . .	

KINGS OF FRANCE.

	A. D.		A. D.		A. D.
Robert	1031	Henry I.	1060	Philip I.	

KINGS OF ENGLAND.

	A. D.		A. D.		A. D.
Ethelred II.	1016	Hardicanute	1041	Norman Line, viz.	
Edmund Ironside.	1017	Edward the Con-		William the Con-	
Canute, king of		fessor	1066	queror	1067
Denmark.	1036	Harold	1066	William Rufus . .	1100
Harold Harefoot .	1039				

KINGS OF SCOTLAND.

	A. D.		A. D.		A. D.
Grime.....	1004	Macbeth.....	1057	Duncan II.....	1095
Malcolm II.....	1034	Malcolm III.....	1093	Donald again.....	1097
Duncan.....	1040	Donald VII. dethr.	1094		

KINGS OF JERUSALEM.

	A. D.		A. D.
Godfrey chosen king in 1099, dies in 1100		Baldwin I.....	

POPE, OR BISHOPS OF ROME.

	A. D.		A. D.		A. D.
Sylvester II.....	1003	ter III. and Gre-		Benedict.	
John XVIII.....	1003	gory VI.		Alexander II....	1073
John XIX.....	1009	Gregory VI.....	1046	A schism between	
Sergius IV.....	1012	Clement II.....	1048	Alexander and	
Benedict VIII..	1024	Damasus II.....	1049	Cadolaus.	
A schism between		Leo IX.....	1054	Gregory VII....	1086
Gregory and		Victor II.....	1057	A schism between	
Benedict.		Stephen X.....	1058	Gregory and	
John XX.....	1033	Benedict X.....	1059	Guy, Bishop	
Benedict IX.....	1044	Nicholas II.....	1061	of Ravenna.	
A schism between		A schism between		Victor III.....	1087
Benedict, Sylves-		Nicholas and		Urban II.....	1099

ARCHBISHOPS OF CANTERBURY.

	A. D.		A. D.		A. D.
Alfric.....	1006	Agelnoth.....	1038	Stigand deposed..	1070
Elphege.....	1012	Elain or Eadsinus.	1050	Lenfranc.....	1089
Livingus.....	1020	Robert.....	1052	Anselm.....	

ARCHBISHOPS OF YORK.

	A. D.		A. D.		A. D.
Wulstan II.....	1023	Kinsius.....	1060	Thomas.....	1101
Alfric Puttock...	1050	Aldred.....	1071		

THEOLOGICAL WRITERS.

Dithmar, Bishop of Mersburg.	Michael Psellus.	Peter of Antioch.
Leo the Grammarian.	Michael Cerularius.	Glaber Radulphus.
Aimon.	Simeon Jun ^r .	Deoduinus, Bishop of Liege.
Fulbert, Bishop of Chartres.	Theophylact, a Bulgarian.	Adelman.
Adelbold, Bishop of Utrecht.	Cardinal Humbert.	Nicetas Pectoratus.
Alexis of Constantinople.	Petrus Damianus.	Leo of Bulgaria.
Berno of Augsburg.	Marianus Scotus.	Guitmund.
Ademar.	Anselm, Archbishop of Canterbury.	Manasses, Archbishop of Rheims.
Bruno, Monk of St. Gal.	Ive, Bishop of Chartres.	John of Antioch.
Bruno of Wurtzburg.	Hildebert, Archbishop of Tours.	Sigefrid.
Lenfranc, Archbishop of Canterbury.	Pope Gregory VII.	Samon of Gaza.
Theophanes Cerameus.	Gerhard.	Samuel of Morocco.
Nilus Doxopatrius.	Hugh of Breteuil.	John Xiphilin.
	Berthold.	Lambert.
	Hermannus Contractus.	Adam of Bremen.

John Curopalates.	Othlon of Fulda.	Dominic of Grado.
Banno of Ravenna.	Tangmar.	Alberic.
Nicholas of Methone.	Guido Aretino.	Osborn of Canterbury.
Philip the Solitary.	Eugesippus.	

An anonymous work, much celebrated, called *Michrologus*, was published in this century.

CIVIL AUTHORS.

Leo the Grammarian.	Wippo.	John Curopalates.
Adelbold.	John Scylitzes.	Guido Aretino, the in-
Michael Psellus.	Avicenna, an Arabian.	ventor of musical
Anselm, Archbishop of	Alpheas, a Jew.	notes.
Canterbury.	Ferdousi, a Persian poet.	Josippon, the false Jo-
Stephen, king of Hun-	Roscelin.	sephus.
gary.	John the Philosopher.	

HERETICS.

The real heretics in this century were the Popes and Clergy of Rome, who taught transubstantiation, image-worship, and the worship of saints and relics: Berengarius boldly maintained the truth of God respecting the Sacrament against them. A few Manichees and Arians were to be found in the West, and some of the old heresies in the East, where they much weakened the Church.

COUNCILS.

Provincial and National Councils were held in this century at Tremoigne, Francfort, Bamberg, and Aken; also at Orleans, against the Manichees; at Niemegen, Salinstadt for discipline, and Mentz; at Limosin for canonizing St. Martial, and at Pampeluna; at Tibur against the Berengarians, and at Constance; at Sutrium on the schism of the Popes; at Rome, Rheims for discipline, and Worms; at Rome to restrain the Bishops of Aquileia; at Florence, Tours, Lyons, Colen, Toulouse, and Compostella; at Sutrium to depose Pope Benedict; at Basil, Osborium, and Mantua, where the election of Popes by Cardinals was confirmed. At Milan, and Mentz; at Winchester, when the Bishop of that See was deposed. Several in England about the primacy. At Rome to depose the Emperor Henry; several more at Rome to depress the Emperor; also at Capua, Benevento, Ostia, Placentia, Clermont, and Tours; at Bari in Apulia to unite the Greek and Roman Churches, &c.

REMARKABLE EVENTS.

A general massacre of the Danes in England, A. D. 1002. The Transylvanians converted. The first Crusade undertaken, and great enormities committed. Jerusalem taken by Godfrey de Bouillon, A. D. 1099. The order of the Shady Valley founded by John Gualbert. The feast of the Nativity of the Virgin Mary first observed. Berengarius condemned for denying the body of Christ to be in the Sacrament. The Emperors treated with great indignity by the Popes. The dignity of Cardinal is instituted. The feast of the Conception of the Virgin Mary instituted in England. The Primacy adjudged from York to Canterbury. The Pope prohibits the Bohemians the use of their own language in divine service. Matilda, duchess of Tuscany, mistress of Pope Hildebrand, dies, and leaves her possessions to the Church of Rome. Sicily, Castile, Poland, and Hungary, are erected into kingdoms. Investitures introduced in this century. Doomsday Book began to be compiled from a survey of all the estates in England. The Emperors Henry I, II, III, and IV, William I. of England, Philip of France, and the

British and German Churches oppose the encroachments of the Popes. Ulstan, Bishop of Worcester, deprived of his bishoprick because he did not understand the French language. The Cistercian and Carthusian orders of Monks founded. The Emperor Henry IV. goes barefooted to Pope Gregory VII. to Canusium, and does homage to this spiritual tyrant in the most abject manner: Henry sometime after was able to depose this tyrannical Pontiff. The feasts of St. James, Matthias, Simon, Jude and Mark, instituted. The order of the Hospitalers instituted. Beads first used to pray with. The service according to the use of Sarum received in many Churches in England.

CENTURY XII.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

	A. D.		A. D.		A. D.
Alexius I. Com.	1118	Alexius II. Com.	1183	Alexius III.	
John II. Comnen.	1143	Andronicus Com.	1185		
Emanuel Comnen.	1180	Isaac II. Comnen.	1195		

EMPERORS OF THE WEST, OR OF GERMANY.

	A. D.		A. D.		A. D.
Henry IV.	1106	Conrad III.	1152	Henry VI.	1198
Henry V.	1125	Frederic I. Barba-		Philip	
Lothaire II.	1138	rossa	1190		

KINGS OF SPAIN, i. e. OF LEON AND CASTILE.

	A. D.		A. D.		A. D.
Alphonso VI.	1109	Alphonso VIII. .	1157	Ferdinand II.	1158
Alphonso VII. ...	1134	Sancho III.	1157	Alphonso IX.	

KINGS OF FRANCE.

	A. D.		A. D.		A. D.
Philip I. .	1108	Louis VI. .	1137	Louis VII. .	1180
				Philip Aug. .	

KINGS OF ENGLAND.

	A. D.		A. D.		A. D.
Henry I.	1135	Henry II. Planta-		Richard I.	1199
Stephen	1154	genet	1189	John	

KINGS OF SCOTLAND.

	A. D.		A. D.		A. D.
Edgar	1107	David	1153	William	
Alexander	1124	Malcolm IV.	1165		

KINGS OF JERUSALEM.

	A. D.		A. D.		A. D.
Baldwin I.	1118	Baldwin III.	1162	Baldwin V.	1186
Baldwin II.	1131	Almeric	1173	Guy of Lusignan.	
Foulques	1141	Baldwin IV.	1185		

Jerusalem was retaken by the Infidels in 1187. Ahmeric reigned from 1196 to 1205.

POPE, OR BISHOPS OF ROME.

A. D.	A. D.	A. D.
Paschal II. 1118	Honorius II. 1130	Alexander III. 1181
A schism between Clement, Albert, Theodore, and Maginulph.	Innocent II. 1143	Lucius III. 1185
Gelasius II. 1119	Celestine II. 1144	Urban III. 1187
Calixtus II. 1124	Lucius II. 1145	Gregory VIII. 1188
	Eugenius III. 1153	Clement III. 1191
	Anastasius IV. 1154	Celestine III. 1199
	Adrian IV. 1159	

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.
Anselm 1109	Theobald 1161	Baldwin 1191
Rodulf 1122	Thomas Becket 1170	R. Fitz-Jocelin 1191
William Corbel 1136	Richard 1183	Hubert Walter

ARCHBISHOPS OF YORK.

A. D.	A. D.	A. D.
Gerard 1108	Thurstan 1142	St. William 1153
Thomas II. 1119	Henry Murdac 1151	Roger

THEOLOGICAL WRITERS.

Gilbert, Abbot of Westminster.	Gervase of Canterbury.	Constantine Manasses.
Guibert.	Nicephorus of Brienne.	Zacharias Chrysopolita-
Sigebert of Gemblours.	Anselm, Bishop of Ha-	nus.
Peter Alphonso.	velberg.	Peter of Blois.
Odo of Orleans.	John Zonaras.	Peter Comestor.
Geoffrey of Vendome.	Michael Glycas.	Peter de Celles.
Rupert of Duytz.	Hugh of St. Victor.	Peter of Poitiers.
Baldric.	Eadmerus.	John Cinnamus.
Arnulf, Bishop of Li-	George Cedrenus.	John Beleth.
sieux.	Peter the Venerable.	Helmold.
Bernard of Clairval.	Honorius of Autun.	Gilbert, Bishop of
Abelard.	Foucher.	London.
Athelred.	Alger.	Stephen Harding.
Baldwin, Archbishop of	Gratian.	George Xiphilin.
Canterbury.	Peter Lombard.	Alexius Aristenus.
Euthymius Zigabenus.	Henry of Huntingdon.	Godfrey of Viterbo.
William of Malmesbury.	William, Bishop of	Theodore Balsamon.
John of Salisbury.	Rheims.	Richard of St. Victor.
Thomas Becket, Arch-	Constantius Harmeno-	William of Auxerre.
bishop of Canterbury.	pulus.	Bruno of Asti.
	Orderic Vital.	Simeon of Durham.

CIVIL AUTHORS.

Anselm of Laon.	Abraham Aben-Ezra.	Geoffrey of Monmouth.
Vacarius.	John Tzetzes.	John of Milan.
Roger de Hoveden.	Isaac Tzetzes.	Leoninus, the author of
John of Salisbury.	Henry of Huntingdon.	Latin rhymes.
William of Malmesbury.	Nicetas.	William of Newburgh.
John Zonaras.	Werner.	Robert Pullein.
George Cedrenus.	Moses Maimonides.	Anvari, a Persian.
John Cinnamus.	Portius Azo.	Nestor, a Russian.
Silvester, Bishop of St.	Falcandus.	Benjamin of Tudela.
David's.	Averroes.	Solomon Jarchi.
Godfrey of Viterbo.	Eustathius, Bishop of	Alhasen, an Arabian.
Pelagius, Bishop of	Thessalonica.	
Oviedo.		

HERETICS.

Some few heretics appeared in this century. The Bogomili, the Catharists, the Pasaginians (a sort of Arians), Eon, Tranquillus, and all those who held the doctrine of the corporal presence, &c. The Petrobrussians, the Henricians, Waldenses, Albigenses, Apostolics, Arnold of Brescia, and some others, if allowance be made for some peculiar points, were witnesses for the Truth. Abelard and Gilbert de la Porrée entertained, as was said, erroneous opinions upon the Trinity.

COUNCILS.

Provincial and National Councils were held at Rome to excommunicate the Emperor; at London respecting investitures; at Troyes and Florence; at Mentz to depose the Emperor; at Guardastat, Jerusalem, and Leon; at Rome several, one comprized of 426 Bishops, called a General Council, to promote the Crusades; at Toulouse; in Syria to depose the Patriarchs of Jerusalem and Antioch; at Capua, Vienna, Rheims, and Naples; in London several respecting married priests; at Clermont, Liege, Pisa, Northampton, Winchester, Clarendon, Soissons, Sens, Antioch, Jerusalem, Paris, Tricinum, Anagni, Beauvois, Tours, Wurtzburg, Cashel in Ireland, and Westminster; at Rome again of 300 Bishops against the Albigenses; at Verona; some in Denmark; at York for reformation of discipline, and at Westminster on the same subject.

REMARKABLE EVENTS.

Learning revived at Cambridge. The order of the Knights Templars instituted. The Slavonians, Livonians, and Finlanders receive the Gospel. The second Crusade. The kingdom of Jerusalem is overthrown, and the affairs of the Christians decline in Syria. The third Crusade commenced. The three military orders increase, viz. the Knights of St. John of Jerusalem, the Knights Templars, and the Teutonic Knights of St. Mary. The monastery of Clareval founded by Bernard. The order of Præmonstrantes founded by Norbert Bishop of Magdeburg. The feasts of St. Thomas, St. Bartholomew and St. Luke instituted. The original manuscript of the Pandects of Justinian discovered in the ruins of Melfi when that city was taken by Lothaire II. A.D. 1137: the Emperor made a present of it to the city of Pisa. The insolence of the Popes unbounded: contests between them and the Emperors. The order of the Carmelites founded on mount Carmel. The Papal Decrees compiled by Gratian after 24 years labour. Becket, Archbishop of Canterbury, assassinated at prayers in his Cathedral. The dispensing of justice by circuits first instituted in England, A.D. 1176. The laws of England digested by Glanville. The scholastic theology, which did so much mischief in the Church, was first taught in this Century. The Waldenses and Albigenses lay the foundation of the Reformation. The order of Eremites established according to the rule of Augustine. The order of the Crossed Friars instituted. The Albigenses and Waldenses persecuted. A cruel persecution of the Jews: at York alone 500 perished: several of them taking refuge in the Castle there, set fire to the place and afterwards destroyed each other, with their wives and children, to escape the rage of their enemies. The scandalous sale of indulgences begun by the Bishops, and soon after monopolized by the Popes. Pope Paschal II. orders the Lord's Supper to be administered only in one kind, and deprives the people of the cup. Academical degrees introduced in this century at Bologna. The kings of England and France go with their troops to the Holy Land. Henry II. of England takes possession of Ireland.

CENTURY XIII.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

Alexius III. dethr.	A. D. 1201	Alexius IV. dethr.	A. D. 1204	Alexius Ducas.	A. D. 1204
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The Greek empire subdued by the Latins.

LATIN EMPERORS RESIDING AT CONSTANTINOPLE.

Baldwin I.	A. D. 1205	Peter	A. D. 1220	Baldwin II.	A. D. 1261
Henry	1216	Robert	1228		

GREEK EMPERORS RESIDING AT NICE.

Theodore Lascaris.	A. D. 1222	Theodore Lascaris.	A. D. 1258	Michael Palaeologus.	A. D. 1261
John Ducas III.	1255	John Lascaris IV.	1259	Andronicus II.	

Michael Palaeologus the Greek Emperor retook Constantinople from the Latins, A. D. 1261.

EMPERORS OF THE WEST, OR OF GERMANY.

Philip	A. D. 1208	of England, with	Rodolphus of }	A. D. 1291
Otho IV.	1218	Alphonso of Spain	Hapsburg. }	
Frederic II.	1250	and Ottocar of Bohe-	Adolphus of Nassau }	1298
Conrad of Suabia,		mia, were competitors	Albert I.	
William count of		for the empire.		
Holland, Richard king				

KINGS OF SPAIN, i. e. OF LEON AND CASTILE.

Alphonso IX.	A. D. 1214	Ferdinand III.	A. D. 1252	Sancho IV.	A. D. 1295
Henry I.	1217	Alphonso X.	1284	Ferdinand IV.	

KINGS OF FRANCE.

Philip Augustus.	A. D. 1229	Louis IX. the Saint	A. D. 1270	Philip IV. the Fair.	A. D. 1285
Louis VIII.	1226	Philip III the Hardy	1285		

KINGS OF ENGLAND.

John	A. D. 1216	Henry III.	A. D. 1272	Edward I.	A. D. 1272
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KINGS OF SCOTLAND.

William	A. D. 1214	Alexander III.	A. D. 1286	John Baliol deth.	A. D. 1296
Alexander II.	1249	Interregnum till.	1292	Interreg. for 10 years.	

POPE, OR BISHOPS OF ROME.

A. D.	A. D.	A. D.
Innocent III. . . . 1216	Urban IV. 1264	Nicholas III. . . . 1280
Honorius III. . . . 1227	Clement IV. . . . 1268	Martin IV. 1285
Gregory IX. 1241	Gregory X. 1276	Honorius IV. . . . 1288
Celestine IV. . . . 1243	Innocent V. 1276	Nicholas IV. . . . 1292
Innocent IV. 1254	Adrian V. 1276	Celestine V. 1294
Alexander IV. . . . 1261	John XXI. 1277	Boniface VIII. . . .

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.
Hubert Walter . . 1204	St. Edmund 1242	John Peckham . . 1291
Stephen Langton . 1228	Boniface 1270	R. Winchelsey . .
R. Wethershed . . 1231	R. Kilwardby . . . 1278	

ARCHBISHOPS OF YORK.

A. D.	A. D.	A. D.
Geof. Plantagenet 1213	Godfrey 1264	John the Roman . 1295
Walter Grey . . . 1255	Walter Giffard . . 1279	Henry Newark . . 1299
Sewal 1258	William Wickwane 1285	

THEOLOGICAL WRITERS.

Joachim.	John Peckham, Arch- bishop of Canterbury.	Stephen Langton, Arch- bishop of Canterbury.
John, Bishop of Mace- donia.	Roger Bacon.	Robert Capito.
Demetrius Chomatenus.	Albert the Great.	Thomas Cantipratensis.
Mark of Alexandria.	Robert Grosseteste.	Richard Middleton.
Malachy, Archbishop of Armagh.	Vincent de Beauvais.	William Durand.
Nicetas Choniata.	Robert of Sorbonne.	Ægidius de Columna.
Francois d'Assise.	George Acropolita.	Gulielmus Feraldus.
Alan de l'Isle.	Hugo de St. Caro.	Martinus Polonus.
Jacobus de Vitriaco.	George Metochita.	Raymund Martin.
Peter the Monk.	Guillaume de St. Amour.	Jacob de Voragine.
Antony of Padua.	Nicephorus Blemmida.	William of Auvergne, Bishop of Paris.
Germanus Cæsarius.	Thomas Aquinas.	Henry of Ghent.
William of Paris.	Bonaventura.	Pope Boniface VIII.
Raymond of Pennafort.	Gilbert of Tournay.	John of Paris.
Alexander Hales.	John Beccus.	William de Seignelai, Bishop of Auxerre.
Edmund, Archbishop of Canterbury.	Nicetas Acominatus.	Gervase of Tilbury.
Thomas of Spalatro.	Theodore Lascaris.	
	Arsenius.	
	George Pachymera.	
	George the Cyprian.	

CIVIL AUTHORS.

Saxo Grammaticus.	Elmacin, a Saracen.	Bartholomew Cotton of Norwich.
Ralph de Diceto.	Matthew Paris.	Actuarius.
Walter of Coventry.	Suffridus.	Sozomen.
Villehardouin, an his- torian.	Thomas Wick, an En- glish historian.	Michael Scot.
Accursi of Florence.	Albert the Great.	Abulfaragius.
Kimchi, a Spanish Jew.	Colonna, Archbishop of Messina.	Alphonso X. king of Castile.
Conrad of Lichtenau.	Foscari of Bologna.	Marco Polo, a traveller.
Roderic Ximenes, Arch- bishop of Toledo.	Cavalcanti of Florence.	Francis Barberini.
Michael Coniat, Bishop of Athens.	Darius, a famous Jurist.	Vitellio, a Polish mathe- matician.
Ivel.	Roger Bacon, a great restorer of learning.	Engelbert.
Rigord, an historian.	Alexander of Paris.	
Pierre de Vignca.	John Holywood.	

HERETICS.

The sect of the Apostles.	The Flagellants.	The Nestorians.
John of Parma, author	The Circumcelliones.	The Jacobites.
of "The Everlasting	Amalric.	
Gospel."		

The Transubstantiarrians, and image and relic-worshippers, &c. The heresy of the last heretics combined with other superstitions, was taught by the Pope, his Clergy, and the whole Western Church, with some few exceptions, viz. the Waldenses, Albigenses, Beghards, and Beguins, &c. &c. who, however, were called heretics, although they propagated a comparatively pure doctrine.

COUNCILS.

Provincial and National Councils were held in Scotland for keeping the Sabbath ; at Rome, where 400 Bishops assembled in the Lateran, to condemn the Albigenses, and promote the Crusades ; at Oxford for discipline ; at Westminster to augment the Pope's power ; in Germany several ; at London for reformation ; at Paris, Lyons, and Schoeningen, against married priests ; at Mentz, Oxford, Rome, Northampton, London, and Vienna ; at Lyons, where 500 Bishops and 1000 Abbots assembled to condemn the Greeks, and to promote the Crusades ; at Saltzburg, Wurtzburg, and Ravenna ; at London, to banish the Jews ; at Saltzburg again, at Schafnaburg, Paris, Rome, and Cölen ; at Lyons, against the impositions of the Clergy, &c.

REMARKABLE EVENTS.

The fourth Crusade sets out from Venice, A. D. 1203. Constantinople taken by the French and Venetian Crusaders, A. D. 1204. The works of Aristotle brought from Constantinople, and condemned by a Council at Paris. The Albigenses very cruelly persecuted. Magna Charta signed by king John at Runnemeade, A. D. 1215. All the slaves in France enfranchised by Louis VIII. The Tartars under Genghis-Kan overrun the Saracen empire.

The Inquisition, established in 1204, is entrusted to the Dominicans, A. D. 1233. The General Council of Lyons for renewing the Crusades, A. D. 1245. Michael Palæologus takes Constantinople after the Franks had reigned there 57 years. A fifth Crusade by the Italians and Germans : the fifth Crusade was headed by Louis IX, who took Damietta, but was soon after reduced to extremities, and taken prisoner by the Saracens : he died of the plague, and was canonized. The Knights of the Teutonic order, under Herman de Salza, convert the Prussians. The famous astronomical tables are composed by Alphonso X. The order of Monks of the Holy Trinity instituted by Pope Innocent III. The order of St. Clare instituted by Francis. The Seven Electors of the German Empire instituted. The order of Portglaive in Livonia instituted by Innocent III : the Knights of Avis by Alphonso king of Spain. The philosophy of Aristotle triumphs over all opposition. The Popes claim the power every where of creating Bishops and Abbots. John king of England excommunicated by Pope Innocent III. The empire of the present Austrian Family begins, A. D. 1273. Cardinals begin to wear red hats. The order of the Knights of the Virgin Mary instituted. The adoration of the Host introduced by Pope Honorius III. The Dominicans, Franciscans, Servites, and other orders of Monks founded in this century. A violent controversy between the Dominicans and Franciscans respecting the immaculate conception of the Virgin Mary. Pope Boniface VIII. institutes Jubilees. The Sicilian Vespers, when 8000 French were massacred. Ne-potism first avowed at Rome by Pope Nicholas III. Wales conquered by Edward I, and united to England. There is a regular succession of English Parliaments from the year A. D. 1293. The Jews are driven out of France. The Bible divided into Chapters. The College of Sorbonne founded at Paris. The feast of Corpus Christi instituted by Pope Urban, at the

suggestion of Thomas Aquinas. The order of Celestines founded. The order of the Servants of Mary instituted. The legends about the Chapel of Loretto, the vision of Simon Stockius, the wandering Jew, and other absurdities invented in this century.

CENTURY XIV.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

	A. D.		A. D.		A. D.
Andronicus II.	1320	John V. Palaeologus	1390	Manuel II.	
Andronicus III.	1341				

John Cantacuzenus usurped the empire under John V.

EMPERORS OF THE WEST, OR OF GERMANY.

	A. D.		A. D.		A. D.
Albert I.	1308	Louis V. Bav.	1347	Wenceslaus	1400
Henry VII.	1313	Charles IV.	1378		

KINGS OF SPAIN, I. E. OF LEON AND CASTILE.

	A. D.		A. D.		A. D.
Ferdinand IV.	1312	Peter the Cruel	1369	John I.	1390
Alphonso XI.	1350	Henry II.	1379	Henry III.	

KINGS OF FRANCE.

	A. D.		A. D.		A. D.
Philip IV.	1314	Philip V.	1322	John II.	1364
Louis X.	1316	Charles IV.	1328	Charles V.	1380
John I.	1316	Philip VI.	1350	Charles VI.	

KINGS OF ENGLAND.

	A. D.		A. D.		A. D.
Edward I.	1307	Edward III.	1377	Henry IV.	
Edward II.	1327	Richard II.	1399		

KINGS OF SCOTLAND.

	A. D.		A. D.		A. D.
Robert Bruce.	1329	Edward Balliol deth.	1342	Robert II.	1390
David II. expelled.	1332	David II. again	1370	Robert III.	

POPE, OR BISHOPS OF ROME.

	A. D.		A. D.		A. D.
Boniface VIII.	1303	Benedict XII.	1342	Urban and Cle-	
Benedict XI.	1304	Clement VI.	1362	ment.	
Clement V.	1314	Innocent VI.	1362	Gregory XI.	1378
John XXII.	1334	Urban V.	1370	A violent schism in	
A schism between		A schism between		the Popedom.	
Peter and John.					

POPE, AT ROME.

	A. D.		A. D.
Urban VI.	1389	Boniface IX.	

POPE, AT AVIGNON.

	A. D.		A. D.
Clement VII.	1394	Benedict XIII.	

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.
R. Winchelsey . . 1313	John Ufford 1348	W. Wittlesley . . . 1375
Walter Raynold . . 1327	T. Bradwardine . . 1349	Simon Sudbury . . 1381
Simon Mepham . . 1333	Simon Islip 1365	W. Courtney . . . 1396
J. Stratford 1348	Simon Langham . 1374	Thos. Arundel . .

ARCHBISHOPS OF YORK.

A. D.	A. D.	A. D.
Thomas Corbridge 1305	William de la	Alexander Nevil . . 1388
William Greenfield 1316	Zouch 1362	Thomas Arundel . 1396
William de Melton 1341	John Thoresby . . 1373	Robert Waldby . . 1397

THEOLOGICAL WRITERS.

Nicephorus Callistus.	Bernard Guido.	Petrarch.
Raymond Lully.	Alvarus Pelagius.	John Cyparissotes.
Matthæus Blastares.	Theophanes, Bishop of	Demetrius Cydonius.
Gregory Acindynus.	Nice.	Peter Berchorius.
John Cantacuzenus.	Philotheus.	Nicholas Oresme.
Nicephorus Gregoras.	Antonius Andreas.	Philip Ribot.
John Duns Scotus.	Herveus Natalis.	Nilus Rhodius.
Andrew of Newcastle.	Thomas of Strasburg.	Maximus Planadus.
Francis Mayron.	Raynerius of Pisa.	John Taulerus.
Durand of St. Portian.	John of Friburg.	Nicholas Eymericus.
Nicholas de Lyra.	Pope Clement VI.	John Ruysbrock.
John Bacon.	Thomas Joysius.	Manuel Caleca.
William Occam.	John of Naples.	Catharine of Sienna.
Nicholas Trivet.	Albert of Padua.	St. Bridget.
Andrew Horn.	Michael Cesenas.	Gerhard of Zutphen.
Richard Bury.	Palanias.	Pierre Ailli.
Walter Burley.	Andronicus.	Philippe de Mazieres.
Richard Hampole.	Peter of Duisburg.	Jordan of Quedling-
Robert Holkot.	Ludolf the Saxon.	burg.
Thomas Bradwardine,	Cardinal Caietan.	Fabri, Bishop of Char-
Archbishop of Canter-	James of Viterbo.	tres.
bury.	Cardinal Balde.	Michael Angrianus.
John Wickliffe.	George of Rimini.	Raymond Jordan.
Thomas Stubbs.	Pope Benedict XI.	Jacobus de Theramo.
John de Burgo.	Guy of Perpignan.	Mannel Chrysoloras.
William Wulfort.	Nicholas Cabasilas,	Cardinal Zabarella.
The last 13 are English	Archbishop of The-	Marulus of Padua.
Writers.	salonica.	Albizi of Pisa, with
Peter Aureolus.	Richard, Archbishop of	many others.
John Bessolia.	Armagh.	

CIVIL AUTHORS.

Petrarch.	Dinus Mugellian.	Joinville.
Boccaccio.	Evuard, an historian.	Peter de Apono.
Chaucer.	Hayton, an historian.	Marulus of Padua.
Matthew of Westmin-	Albertino Mussato.	John Andre.
ster.	Orderic de Forli.	Gentilis de Foligno.
Nicholas Trivet.	Leopold, Bishop of	Peter of Ferrara.
Theodore.	Bamberg.	Arnold of Villeneuve.
Metochita.	Peter of Duisburg.	Homodi of Milan.
William de Nangis.	Albert of Strasburg.	Albergotti of Arezzo.
Henry Semo.	Barlaam of Calabria.	Philip of Leyden.

Baldus de Ubaldis.	Abulfeda, an Arabian.	Byzantine historian.
Froissart, a French historian.	Dante, a great restorer of literature.	William Grisant, an English mathematician, and others.
Leontius Pilato.	Nicephorus Gregoras, a	

HERETICS.

Spiritual Franciscans. The Palamites or Hesychasts. The Dancers. Ceccus Asculanus was burnt, as an heretic, at Florence, for experiments in Mechanics. Transubstantiarists, image and relic-worshippers, and the adherents of the fallen Church of Rome, can be considered only as corrupters of the Gospel.

The schism between the Eastern and Western Churches continues. Many witnesses to the truth arise against the errors of the Church of Rome, viz. the Wickliffites, Lollards, Waldenses, &c.

COUNCILS.

Provincial or National Councils were held at Paris; at Toledo four; at Avignon, Palenza, Westminster, Aquileia, and Pisa: the objects of these Councils were trivial and unimportant.

REMARKABLE EVENTS.

Dante and the White Faction banished from Florence. The Mariners' Compass invented or improved by Flavio, A.D. 1302. The Popes remove to Avignon for 70 years, A.D. 1308. The order of the Knights Templars condemned and extinguished by a Council at Vienna; Molay, the grand master, and a number of Templars burnt alive. Edward II. deposed by Parliament, A.D. 1327. The Knights and Burgesses first sit together in the same house of Parliament in England, A.D. 1342. The order of the Garter instituted, A.D. 1349. Christianity encouraged in Tartary and China; but loses ground towards the end of this Century. The Lithuanians converted. The Jews, in several countries, compelled to embrace the Gospel. Philosophy and Grecian literature are cultivated with great zeal in this Century. Disputes between the Realists and Nominalists revived. The Papal authority somewhat checked. The residence of the Popes removed from Avignon. The Universities of Avignon, Perugia, Orleans, Angers, Florence, Cahors, Heidelberg, Prague, Perpignan, Cologne, Pavia, Cracow, Vienna, Orange, Siena, Erfurt, Geneva, and others founded. The great schism between the Popes at Avignon and Rome for 50 years. The Turks first enter Europe, A.D. 1352. The whole body of the Canon Law was now completed by the addition of the Clementines, or Constitutions of Pope Clement V. and the Extravagantes, or Constitutions of Pope John XXII. and his successors. The order of the Jesuates of St. Jerome, founded by John Colombinus. The orders of St. Bridget and St. Catharine, with many other new orders of Monks and Nuns instituted. Wickliffe condemned at Oxford. The feast of the conception of our Lady instituted. Many persons burnt at Augsburg for maintaining the doctrine of Huss. Greek introduced into Italy. Hebrew first taught at Oxford. Contests among the Franciscans respecting the poverty of Christ and his Apostles. The Jubilee ordered to be celebrated every 50 years at Rome. The Golden Bull respecting the election of an Emperor of Germany, &c. is issued by Charles IV. Pope Clement VI. adds the country of Avignon to the papal territories. The Emperor Henry VII. is supposed to have been poisoned by a consecrated wafer given him by a Dominican Monk. Gunpowder invented by Schwartz, a Monk. The Knights Hospitalers, or Knights of Malta, take Rhodes from the Saracens, A.D. 1310. The Bible is translated into French by the order of Charles V. The festival of the Holy Lance and Nails that pierced Jesus Christ, instituted by Pope Clement V. The beginning of the Swiss Cantons. The Emperor Louis of Bavaria, Philip IV. king of France, and Edward III. of England, oppose the tyranny of the Popes, together with many eminent

and learned men who rejected transubstantiation, the sacrifice of the mass, the adoration of the host, purgatory, meritorious satisfaction by penance, auricular confession, celibacy of the clergy, worship of images and of saints and relics.

CENTURY XV.

SOVEREIGN PRINCES. EMPERORS OF THE EAST.

A. D.	A. D.	A. D.
Manuel II. 1424	John VI. Palæol. 1448	Constantine Palæol. as far as 1453

Constantinople was taken in that year by Mahomet II. the Turkish Emperor, and has continued ever since under the Mahomedan government.

EMPERORS OF THE WEST.

A. D.	A. D.	A. D.
Rupert or Robert. 1410	Sigismund 1437	Frederic III. 1493
Jodocus 1410	Albert II. of Austria 1439	Maximilian I. . . .

KINGS OF SPAIN, i. e. OF LEON AND CASTILE.

A. D.	A. D.	A. D.
Henry III. 1406	Henry IV. 1474	Ferdinand in the right of Isabella.
John II. 1454		

KINGS OF FRANCE.

A. D.	A. D.	A. D.
Charles VI. 1422	Louis XI. 1483	Louis XII.
Charles VII. 1461	Charles VIII. . . . 1498	

KINGS OF ENGLAND.

A. D.	A. D.	A. D.
Henry IV. 1413	Edward IV. 1483	Richard III. 1485
Henry V. 1422	Edward V. 1483	Henry VII.
Henry VI. dethr. . 1461		

KINGS OF SCOTLAND.

A. D.	A. D.	A. D.
Robert III. 1406	James II. 1460	James IV.
James I. 1437	James III. 1488	

POPES, OR BISHOPS OF ROME.

A. D.	A. D.	A. D.
Boniface IX. 1404	Martin V. 1431	Callixtus III. 1458
Innocent VII. . . . 1406	Eugenius IV. 1447	Pius II. 1464
Gregory XII. dep. 1409	A schism between	Paul II. 1471
Alexander V. . . . 1410	Eugenius and	Sixtus IV. 1484
John XXIII. dep. 1415	Felix V.	Innocent VIII. . . 1492
A vacancy till . . . 1417	Nicholas V. 1455	Alexander VI. . . .

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.
Thomas Arundel . 1413	John Stafford 1452	Thomas Bouchier . 1486
H. Chicheley 1443	John Kemp 1453	John Morton 1500

ARCHBISHOPS OF YORK.

A. D.	A. D.	A. D.
Richard Scroope . . 1405	William Booth . . 1464	Laurence Booth . . . 1480
Henry Bowet . . . 1423	George Nevil 1476	Thomas Rotherham . 1500
John Kemp 1450		

THEOLOGICAL WRITERS.

John Huss.	Antonius de Rosellis.	Jovianus Pontanus.
Jerome of Prague.	Denys Rickel.	Nicholas Simonis.
Paulus Anglicus.	Michael Ducas.	Claude de Seyssel.
John Gerson.	Benedict de Accoltis.	Simeon of Thessalonica.
Herman de Petra.	W. d'Houpelande.	Gobelinus Persona.
Thomas Valdensis.	Lorenzo Justiniani.	Henry of Hesse.
Pope Alexander V.	John Gobelin.	George Phranza.
John Capreolus.	Alphonso de Spina.	Vincent Ferrieres.
Peter de Ancharano.	Gregory of Heimburg.	Julian Caesarinus.
Nicholas de Clemangis.	Theodore Lelio.	Nicholas Tudesius.
Theod. Urias.	Henry of Gorcum.	Raymund de Sabunde.
Alphonsus Testatus.	J. Ant. Campanus.	Catharine of Bologna.
John of Antioch.	Alexander de Imola.	Gregory Melissen.
Mark of Ephesus.	Henry Harphius.	Marcus Eugenius.
Cardinal Bessarion.	James Perez.	Sylvester Syropulus.
George Scholarius.	Bartholomew Platina.	George Codinus.
George Gemistus.	Peter Niger.	Gabriel Biel.
John de Turrecremata.	John de Wesalia.	John Naclerus.
George of Trebisonde.	Hermolaus Barbarus.	John Nieder.
John Capistran.	Michael of Milan.	Theodore de Niem.
Laurentius Valla.	Stephen Brulefer.	Nicholas de Cusa, Bi-
John of Segovia.	Jerome Savanarola.	shop of Brixen.
Francis de la Place.	Marcilius Ficinus.	James Paradise.
Reginald, Bishop of St.	John Tritheme.	Æneas Sylvius.
Asaph.	Picus de Mirandula.	Peter de Natalibus.
Antoninus, Archbishop	Anthony de Lebrixa.	Cardinal Andrew of St.
of Florence.	Geoffrey Boussard.	Sixte.
Thomas a Kempis.		

CIVIL AUTHORS.

Leonard Aretin.	Picus de Mirandula.	Julius Pomponius Lætus.
Gasparini.	Forestus.	Angelo Politiano.
William Lyndewood.	Marc. Cœ. Sabellicus.	Fulgosi.
Alexander Chartier.	Anthony Bonfinius.	A. Urceus Codrus.
Fr. Frezzi.	Jovianus Pontanus.	Michael Marullus.
Christina of Pisa.	George Gemistus.	Oliver de la Marche.
Paul of Castro.	James Alvarot.	Caïado.
Poggio of Florence.	Guarino of Verona.	Isaac Abrabanel.
Theodore Gaza.	Juv. des Ursins.	Ambrose Calepin.
Bart. Facio.	Maff. Vegio.	Bebel.
R. Sanc. de Arevallo.	Flavio Biondo.	Martial de Paris.
Laonicus Chalcondylas.	John Argyropulus.	Philip de Comines.
Jerome Savanarola.	The Strozzi.	Alex. Achillini.
Marcilius Ficinus.	Boninus Mombricitus.	Scipio Carteromaco.

John Baptista Porta.
Aldus Manutius.
J. Whethamstede.
James Bracelli.
Matteo Palmieri.
Villon, otherwise Cor-
bueil.
Muller Regiomontanus.
Dom. Calderini.
Barth. Fontius.
Andronicus of Thessal.
Francis Philelphus.
Alexander de Imola.
J. Ant. Campanus.
Nicholas Perotti.
Thomas Littleton.
Ant. of Palermo.
Constantine Lascaris.

Andrew Barbatius.
Gobelinus Persona.
Bernard Justiniani.
Dieb. Schilling.
Rodolph Agricola.
J. Andreas.
Alex. ab Alexandro.
George Merula.
M. M. Boiardo.
Antonio Mancinelli.
Robert Gaguin.
Bern. Corio.
Gabriel Altifius.
William Caboursin.
Al. Rannuccini.
P. Crinitus.
Molines.
Cettes.

John Murnelius.
Mark Musurus.
Jason Matrus.
Pandolph Collenucio.
Rodolphus Langius.
Pietro Cosimo.
Abraham Zachut.
Laurentius Valla.
John Fortescue, high
Chancellor of En-
gland.
Dluglossus, a Polish
historian.
Ali, a Persian.
Arabchah, an Arabian
historian.
Calentius.
De Monstrelet.

HERETICS.

The White Brethren.
The Men of Under-
standing.

Transubstantiaris and
image, saint, and re-
lic-worshippers.

Picard, an Adamite.

WITNESSES FOR THE TRUTH.

The Waldenses.
The Albigenses.
The Wickliffites.
John Huss.
Jerome of Prague.

The Calixtines.
Orebites.
Orphans.
Taborites.
Bohemian Brethren.

John Petit.
John Wesselus.
Peter Oama.
Matthew Grabon.
Jerome Savanarola.

COUNCILS.

Councils were held at Aquileia respecting the schism of the Popes. At Pisa, where Gregory and Benedict were deposed; at Constance, A. D. 1414, where there were assembled at that time, according to some authors, 1 Emperor, 4 Patriarchs, 29 Cardinals, 346 Archbishops and Bishops, 564 Abbots and Doctors, 1600 secular Princes and Noblemen, 450 strumpets, 600 barbers, and 320 minstrels and jesters. At Papia, but removed to Sena; at Basil, which by adjournments lasted 15 years. At Florence and Ferrara. At the Lateran, to put down the Council of Basil; at Tours for Reformation; at Lyons, &c.

REMARKABLE EVENTS.

The art of printing discovered at Mentz, A. D. 1440. The first book which was printed with metallic types was the Vulgate Bible, in 2 volumes, A. D. 1450, at Mentz. The Moors and Jews are converted in Spain by force. Columbus discovers the islands of Cuba, Hispaniola, and Jamaica. Constantinople taken by the Turks, A. D. 1453. Literature flourishes in Italy and Naples. The study of the Greek language introduced into France. The Greek and Hebrew languages introduced into Germany. The calamities of the Greeks under the Turkish government tend to the advancement of learning among the Latins. John Huss and Jerome of Prague committed to the flames for preaching the truth. The reformation of the Church attempted in vain in the council of Basil. The Popes of this century commit dreadful enormities. The Council of Constance takes the sacramental cup from the

laity, and declares it lawful to violate the most solemn engagements when made with heretics. Sir John Oldcastle hanged and burnt in England for his religious opinions. Wickliff's body, after having been buried forty years, dug up and burnt by order of the Pope. The feast of the Visitation of our Lady instituted at Basil for success against the Turks. The order of the Friars Minims instituted. The feast of the Transfiguration of Christ instituted by Pope Calixtus. The celebration of the Jubilee at Rome altered from every 50th to every 25th year. A dreadful war commenced with the Hussites by the Pope's adherents. The order of the Golden Fleece instituted. The massacre of Varnes in the year 1444. The Inquisition introduced into Castile against the Moors. The Universities of Leipsic, Louvain, Friburg, Rostock, Basil, Tubingen, Wurtzburg, Turin, Ingoldstadt, St. Andrew's in Scotland, Poitiers, Glasgow, Gripswalde in Pomerania, Pisa, Bourdeaux, Treves, Toledo, Upsal, Mentz, and Copenhagen founded in this century. The Pragmatic Sanction established in France. The Portuguese sail round the Cape of Good Hope to the East Indies under Vasquez de Gama. The University of Caen in Normandy founded by the English.

CENTURY XVI.

SOVEREIGN PRINCES. EMPERORS OF GERMANY.

A. D.	A. D.	A. D.
Maximilian I.....1519	Ferdinand .....1564	Rodolph II.....
Charles V. abdicates 1556	Maximilian II.....1576	

KINGS OF SPAIN.

A. D.	A. D.	A. D.
Isabella and Fer- } 1504	Jane his wife.....1516	Philip II.....1598
dinand V. } 1516	Charles I. (V. of	Philip III.....
Philip I. of Austria 1506	Germany).....1558	

Philip II. seizes Portugal, which remained in the possession of the Spanish kings till 1640.

KINGS OF FRANCE.

A. D.	A. D.	A. D.
Louis XII.....1515	Francis II.....1560	Henry III.....1589
Francis I.....1547	Charles IX.....1574	Henry IV.....
Henry II.....1559		

KINGS OF ENGLAND.

A. D.	A. D.	A. D.
Henry VII.....1509	Edward VI.....1553	Elizabeth.....
Henry VIII.....1547	Mary .....1558	

KINGS OF SCOTLAND.

A. D.	A. D.
James IV.....1513	Mary beheaded .....1587
James V.....1542	James VI.....

CZARS OF MUSCOVY.

The first Czar, John Basilowitz reigned in the fifteenth century.	A. D.		A. D.
		John Basilowitz....1505	Theod. Ivanowitz..1597
		Basil Ivanowitz...1533	Boris Gadenow....
		John Basilowitz II.1584	

POPEs, OR BISHOPS OF ROME.

A. D.	A. D.	A. D.
Alexander VI.....1503	Paul III.....1550	Gregory XIII.....1585
Pius III.....1503	Julius III. ....1555	Sixtus V.....1590
Julius II.....1513	Marcellus II.....1555	Urban VII.....1590
Leo X.....1522	Paul IV.....1560	Gregory XIV.....1591
Adrian VI.....1523	Pius IV.....1566	Innocent IX.....1592
Clement VII.....1534	Pius V.....1572	Clement VIII.....

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.
Henry Dean.....1502	Reginald Pole .....1558	Edmund Grindal...1583
Wm. Warham.....1532	Matthew Parker....1575	John Whitgift.....
Thomas Cranmer...1555		

ARCHBISHOPS OF YORK.

A. D.	A. D.	A. D.
Thomas Savage.....1508	Robert Holgate dep.1553	Edmund Grindal
Christ. Bainbridge.1514	Nicholas Heath dep.1560	translated.....1575
Thomas Wolsey...1530	Thomas Young.....1568	Edwyn Sandys.....1588
Edward Lee.....1544		John Piers.....1594

THEOLOGICAL WRITERS.

John Sleidan.	Faustus Socinus.	Petro de Monte.
William Budæus	Arias Montanus.	Pope Leo X.
Desiderius Erasmus.	Andrew Osiander.	Albert Pighius.
Martin Luther.	Ægidius Hunnius.	Henry VIII. king of
Philip Melancthon.	Melchior Canus.	England.
John Brentius.	Lyserus.	Louis Vives.
Martin Bucer.	George Wicellus.	Sanctes Pagninus.
Ulric Zuingle.	Cardinal Bellarmin.	Leo de Castro.
Peter Galatin.	John Stella.	Matthias Ugonius.
Francis Ximenes.	Albert Crantzius.	Cardinal Cajetan.
Sir Thomas More.	Thomas Illyricus.	James Hoogstraet.
J. Whitgift, Archbishop	Nicholas Sanderus.	Ambrose Catherini.
of Canterbury.	Isidore Clarius.	John Faber.
John Fisher.	John Major.	Ortuin Gratius.
John Ecolampadius.	Andrew Vega.	John Eckius.
Andrew Carlstadt.	Francis Vatablius.	Leander Alberti.
John Tiligius.	Cardinal Sadoletus.	Nicholas Serrarius.
James Faber.	Cardinal Cortesius.	Peter Canisius.
Matthew Flacius.	John Cochlaeus.	Cæsar Baronius.
John Calvin.	Alphonsus Zamora.	Francis Ribera.
Martin Chemnitz.	John Louis Vivaldus.	Pierre Pithou.
James Andreas.	James Almain.	Michael Baius.
David Chytræus.	Spagnoli.	William Alan.
William Farel.	Augustine Dathus.	John Colet.
Theodore Beza.	Pope Adrian VI.	Nicholas Harpsfield.

Louis Molina.	John Tillet.	John Mercerus.
John Maldonat.	De Vargas.	Francis Xavier.
Gerard Mercator.	Cardinal Seripand.	Ignatius Loyola.
John Leunclavius.	Andrew Masius.	Bishop Gardiner.
Alphonsus Salmeron.	Pope Paul IV.	Jerome Oleaster.
Jerome Natalis.	John Albert of Wid-	J. Ben Chaim, who
John Peter Maffei.	manstadt.	published an edition
Cardinal Hosius.	George Cassander.	of the Hebrew Bible.
Cornelius Jansenius.	Thomas Stapleton.	James Naclantus.

Above 55 ecclesiastical writers employed themselves in the exposition of the Holy Scriptures.

CIVIL AUTHORS. BRITISH.

Sir Thomas More.	Roger Ascham.	Francis Walsingham.
Thomas Linacre.	John Kaye.	Edward Grant.
Samuel Purchas.	Thomas Smith.	Edmund Anderson.
Thomas Elliot.	George Buchanan.	John Dee.
Hector Boethius.	Edmund Spenser.	Thomas Craig.
Edward Wotton.	Alexander Arbuthnot.	G. Creighton.
John Christopherson.	Sir Philip Sidney.	Edward Brerewood.
Cuth. Tonsal.	John Fox.	J. Leland the antiquary.

FRENCH AUTHORS.

William Bude.	Mark Anthony Muret.	John Passerat.
Clement Marot.	Peter Ronsard.	P. Daniel d'Orleans.
Francis Rabelais.	J. Dorat.	Francis Victé.
Ja. Dubois (Sylvius).	Francis Hotoman.	Cardinal d'Ossat.
Pierre Gilles.	James Amyot.	Robert Constantin.
Or. Finée.	Michael de Montaigne.	Joseph Scaliger.
Rob. Etienne (Stephens).	Michael de Castelnau.	Nicholas Rapin.
P. Belon.	Peter Pithou.	J. Papirius Masson.
William Morel.	John Bodin.	Brantome, or Peter de
Adrian Turnebus.	Nich. Vignier.	Bourdeilles.
Ch. du Moulin.	Bl. de Vigenere.	Stephen Pasquier.
Gilbert Cousin.	Henry Etienne commonly	Hubert Languet, author
Michael de l'Hospital.	called Stephens.	of the <i>Vindiciæ contra</i>
L. le Roy (Regius).	Claude Fauchet.	Tyrannos.
Laurence Joubert.	J. De Serres (Serranus).	P. Morin.
James Pelletier.	John James Boissard.	James Cujas.
Francis de Belleforest.		

ITALIAN AUTHORS.

Americo Vespucci.	Alcyonius, the translator	Peter Aretin.
A. F. Grazzini.	of Aristotle.	John de la Casa.
Leoncini, the translator	Bernardine Maffei.	Louis Alamanni.
of Galen.	Francis Guicciardini.	N. Tartaglia.
Peter Pomponace.	Cardinal Bembo.	Marcellus Palingenius.
Peter Gravina.	Cardinal Sadoletus.	Julius Cæsar Scaliger.
Sannazarius.	Andrew Alciati.	Zanchius.
M. A. Casanova.	M. A. Flaminio d'Imola.	Gabriel Faerno.
Nicholas Machiavel.	Lilius Giraldu.	Gabriel Fallopius.
Hieronymus Vida.	Jerome Fracastor.	J. Acronius.
John Lascaris.	Polydore Virgil.	Ludovico Cornaro.
Ludovico Ariosto.	M. A. Majoragio.	Francis Robortello.

Aonius Palearius.
Onuphrius Panvini.
Argentieri.
Bar. de Vignole.
Paul Manutius.
Jerome Cardan.
Andrea Palladio.
Charles Sigonius.

P. Victorius.
Octavian Ferrari.
James Zabarella.
Louis Guicciardini.
Angelo de Costanzo.
Torquato Tasso.
Francisco Patrizi.
Antonio Riccoboni.

Guido Panciroli.
And. Cisalpino.
Natalis Comes.
Ulysses Aldrovandi.
Battista Guarini.
Gratiani.
J. Jocondi, who discovered the Letters of Pliny.

SWISS AUTHORS.

Paracelsus.
Theodore Bibliander.

Theodore Zuinger.
Isaac Casaubon.

GERMAN, DUTCH, AND FLEMISH AUTHORS.

John Reuchlin.
P. Mosellan.
M. Aurogallus.
H. C. Agrippa.
Desiderius Erasmus of Rotterdam.
Luscinius.
Simon Grynaeus.
Andrew Barland of Zealand.
Nicholas Copernicus, a Prussian.
Conrad Peutinger.
J. Secundus of the Hague.
J. and Olaus Magnus.

Paul Fagius.
Sebastian Munster.
John Agricola.
John Sleidan.
Gasp. Bruschius.
Peter Lotichius.
Conrad Gesner.
George Fabricius.
Andrew Masius.
Joachim Camerarius.
Vigilius of Zuichem.
Hubert Goltzius.
John Sturmius.
J. Sambuc.
Auger Gislen Busbec.

John Leunclavius.
Gerard Mercator.
Læv. Torrentius.
Francis Raphelengius.
Abraham Ortelius.
Heurnius of Utrecht.
Justus Lipsius.
P. Merula of Leyden.
Abraham Gorlaeus.
Schonæus.
Van Meteren.
Dominic Baudius.
Tycho Brahe and
Nicholas Craig were Danish Authors.

CHRISTIANS OF VARIOUS DENOMINATIONS.

Agricola of Isleben, chief of the Antinomians.
Michael Servetus.
N. Amsdorff.
Gaspar Schwenckfeldt.
Andrew Osiander.
Stancarus.
The Adiaphorists.
Interimists.
George Major.
The Synergists.
Matthew Flacius.

The Crypto-Calvinists.
Anabaptists.
Mennonites.
Theoph. Paracelsus.
William Postellus.
David Georgius.
Francis Pucius.
Agrippa.
Cassander.
Wicelius.
Conr. Vorstius.
Samuel Huber.

Valentine Gentilis.
Lælius Socinus.
Faustus Socinus.
Quintin, chief of the Libertines.
Transubstantiarrians, or Roman Catholics.
The Church of Geneva.
The Lutherans.
Church of England.
Swiss Church.
The Hugonots.

The Reformation of the Church took place in this Century; see the Remarkable Events.

COUNCILS.

The Council of Pisa, and at the Lateran. The Council of Sens to reform the Church. A Council at Cologne for the same purpose. The Council of Trent begins A. D. 1545, and continues 18 years. A Provincial Council at Milan 1565; another at Milan 1569. A Synod at Dresden; another Council at Milan 1573; another at the same place 1576, also in 1579, and in 1582. A Council at Aken for discipline. These Councils were assembled by the Roman Catholic Church; the Reformers also held many conferences with the design of establishing unity of sentiment.

REMARKABLE EVENTS.

The glorious Reformation begun by Luther in Germany, A.D. 1517, by Calvin in France in 1529, and by Zuingli in Switzerland in 1516. The name of Protestants begins to be adopted from the Diet of Spire, A.D. 1529. The Reformation begins in England, A.D. 1534. Henry VIII. renounces his allegiance to the Pope. The Star Chamber erected by Cardinal Wolsey. Cardinal Ximenes publishes the Complutensian Bible. The order of the Capuchins instituted. Edward VI. promotes the Reformation in England. The Protestants persecuted in France, and other places. The Bible commanded to be published in English. The Churches of Denmark reformed by Burgenharius, A.D. 1537. The league of the Protestants at Smalcald 1531. The controversy between Osiander and the Divines of Wittenberg about justification. The Inquisition very violent in the Netherlands. The Reformation in Scotland by John Knox in 1560, and in Ireland by George Brown at the same time : it was introduced into the United Provinces in 1566, and into Sweden by Olaus Petri in 1530. Dreadful persecutions of the Protestants in England by Queen Mary. Latimer and Ridley burnt at Oxford in 1555. The name of Hugonots given to the Protestants in France. The Papal missionaries spread the Gospel in India, Japan, and China. The University of Leyden founded. The order of the Jesuits established by Ignatius Loyola, A.D. 1540. Pope Pius pronounces a sentence of deprivation against Queen Elizabeth. The massacre of the Protestants at Paris, and other parts of France, in which 70 000 were murdered, A.D. 1572. The Republic of Holland begins by the Union of Utrecht. Pope Gregory introduces the New Style, when the 5th of October was counted the 15th, A.D. 1582. Leo X. abrogates the Pragmatic Sanction, and substitutes the Concordate. The Inquisition established at Rome by Paul IV. The war of the peasants. The Jesuits expelled France for nine years. The edict of Nantes granted to the Protestants by Henry IV. of France. The Universities of Wittenberg, Francfort on the Oder, Alcalá, Saragossa, Marburg, Seville, Compostella, Oviedo, Grenada, Franeker, Strasburg, Parma, Macerata, Tortosa, Coimbra, Königsberg, Florence, Rheims, Dillingen, Mexico, St. Domingo, Tarragona, Helmstadt, Altorf, Paderborn, and Sigen were founded in this century.

CENTURY XVII.

SOVEREIGN PRINCES. EMPERORS OF GERMANY.

A. D.	A. D.	A. D.
Rodolph II.....1612	Ferdinand II.....1637	Leopold I.....
Matthias.....1619	Ferdinand III.....1658	

KINGS OF SPAIN.

A. D.	A. D.	A. D.
Philip III.....1621	Philip IV.....1665	Charles II.....1700

Portugal throws off the Spanish yoke in the year 1640, under John, duke of Braganza.

KINGS OF FRANCE.

A. D.	A. D.	A. D.
Henry IV.....1610	Louis XIII.....1643	Louis XIV.....

KINGS OF ENGLAND.

A. D.	A. D.	A. D.
Elizabeth.....1603	Scotland.....1625	Charles II.....1649
James I. (VI. of Scotland) governs both England and	Charles I. beheaded1649	James II. abdicates1688
	Cromwell, Lord Protector.....1658	William III. and } 1702
		Mary } 1694

CZARS OF MUSCOVY.

A. D.	A. D.	A. D.
Boris.....1605	Demetrius III.....1610	Alexis Michaelowits .....1676
Theod. Borisowitz.1605	Uladislans of Poland.....1613	Theod. Alexiowitz.1682
The false Demetrius .....1606	Demetrius IV.....1613	Ivan or John, and } 1696
Basil II. Zuaki....1610	Michael Theodorowits.....1645	Peter the Great }
Demetrius II.....1610		

STADTHOLDERS OF THE UNITED PROVINCES.

The first Stadtholder and glorious founder of their liberty was William I. who died A. D. 1584.

A. D.	A. D.	A. D.
Maurice .....1625	William II.....1650	William III.....1702
Frederic Henry....1647	A vacancy till.....1672	

POPES, OR BISHOPS OF ROME.

A. D.	A. D.	A. D.
Clement VIII.....1605	Urban VIII.....1644	Clement X. ....1676
Leo XI.....1605	Innocent X.....1655	Innocent XI ....1689
Paul V.....1621	Alexander VII.....1667	Alexander VIII..1691
Gregory XV.....1623	Clement IX.....1669	Innocent XII ....1700

ARCHBISHOPS OF CANTERBURY.

A. D.	A. D.	A. D.
John Whitgift ... 1603	William Juxon... 1663	John Tillotson ... 1694
Richard Bancroft . 1610	Gilbert Sheldon... 1677	Thomas Tenison. .
George Abbot.... 1633	William Sancroft	
William Laud ... 1644	deprived.....1690	

ARCHBISHOPS OF YORK.

A. D.	A. D.	A. D.
Matthew Hutton . 1605	Richard Neile 1640	John Dolben. 1686
Toby Matthew ... 1628	John Williams ... 1650	Thos. Lamplugh . 1691
George Mountaigne1629	Acceptus Frewen . 1664	John Sharp.....
Samuel Harnet .. 1631	Richard Sterne ... 1683	

THEOLOGICAL WRITERS. PROTESTANTS.

Archbishop Abbot.	Bishop Ward.	Richard Baxter.
John Lightfoot.	Dr. John Owen.	Dr. Calamy.
Matthew Poole.	Edward Pocock.	Howe.
Bishop Pearson.	Dr. Goodwin.	Bates.
Bishop Fell.	Dr. Manton.	Bishop Bull.
Thomas Gataker.	Isaac Barrow.	Grew.

Bishop Burnet.
John Forbes.
Archbishop Tillotson.
Dr. Sherlock.
Archbishop Wake.
Archbishop Usher.
William Chillingworth.
Henry Hammond.
Thomas Hyde.
William Cave.
Brian Walton.
John Drusius.
Rodolph Hospinian.
Triglandius.
Thomas Ittigius.
Frederic Spanheim.
Ralph Cudworth.
Edward Stillingfleet.
Humphrey Prideaux.
John Locke.
Bishop Lloyd.
John Milton.
Stephen Nye.
John Claude.
John Morin.
John Daille.
Moses Amyraut.
S. and Jas. Basnage.
Peter Jurieu.
Elie Benoit.
Turretin.

Elias Saurin.
Morus.
Le Cene.
Mesterzat.
Le Blanc.
James Arminius.
Hugo Grotius.
Simon Episcopus.
Curcellæus.
Philip Limborch.
Sleidan.
John Cocceius.
Voetius.
Francis Gomar.
Ludovico Capellus.
Samuel Bochart.
John Gerhard.
Matthew Hoe.
Geo. and Fred. Calixtus.
Heilbronner.
Haffenreffer.
Thummus.
The Osianders.
Musæus.
Leonard Hutter.
Guy and Nic. Hunnius.
The Mentzers.
Godfrey Olearius.
John Hulseman.
Frederic Baldwin.
Albert Grawer.

Carpzovius.
Tarnovius J. and Paul.
John Affelman.
Eilhart Luber.
The Lysers.
Michael Walter.
Joachim Hildebrand.
J. Valentine Andreas.
Solomon Glassius.
Abraham Calovius.
Theodore Hackspan.
Jacob Weller.
J. Cour.
J. Conrad Danhaver.
J. G. Dorschæus.
John Arndt.
Martin Geyer.
John Adam Schertzer.
Balthasar and John Meis-
ner.
Muller (H. and J.)
Christopher Schomer.
Sebastian Schmidt.
Christopher Horsholt.
Jacob Spener.
Theodore Meyer.
Fred. Bechman.
The authors from John
Gerhard to Bechman,
inclusively, are Lu-
therans.

ROMAN CATHOLIC WRITERS.

Cæsar Baronius.
Robert Bellarmin.
Nicholas Serrarius.
Francis Fevardentius.
Anthony Possevin.
James Gretzer.
Francis Combesis.
Noel Alexander.
James Sirmond.
Dionysius Petavius.
Louis Cellot.
Nicholas Caussin.
Theophilus Raynaud.
Fra. Paslo.
Sforza Pallavicino.
Philip Labbe.
Louis Maimbourg.
Louis Thomassin.
Sfondrat.
Cardinal d'Aguirre.
Henry de Noris.
Luke d'Achery.
John Mabillon.
John Hardouin.
Richard Simon.

Thierry Ruinart.
Bernard de Montfaucon.
Anthony Galloni.
Cornelius a Lapide.
James Bonfrere.
Hugo Menard.
Segenot.
Bernard Lami.
John Bollandus.
Godfrey Henschen.
Daniel Papebrock.
Jas. D. du Perron.
William Estius.
John de Launoy.
Sebast. de Tillemont.
Anthony Godeau.
Albaspinaeus.
Armand de Richellieu.
Luke Holstenius.
Stephen Baluzius.
John de Bona.
Peter Daniel Huet.
Jas. Benigne Bossuet.
De la Motte Fenelon.
John Baptist Thiers.

Louis Ellis Dupin.
Leo Allatius.
Alexander Zaccagni.
J. Bap. Cotelerius.
John Fillelac.
Joseph Visconti.
Anthony Molina.
Arriaga.
Rigault.
Edmund Richer.
Benedict Pererius.
John Mariana.
Francis Pithou.
Francis de Sales.
Marius de Calasio.
Leonard Lessius.
John Pineda.
Cornelius Jansenius.
Guido Bentivoglio.
Henry Sponde.
Abraham Bzovius.
Henry de Valois.
Peter de Marca.
Arnaud d'Andilly.
Ch. Dufresne du Cange.

Blaise Pascal.
César E. Du Boulai.
Anthony Armand.
Francis Vavasseur.

John de Neercassel.
J. Le Maître de Sacy.
Anthony Pagi.

Paul Pezron.
Gabriel Gerberon.
Pasquier Quesnel.

CIVIL AUTHORS. BRITISH AND IRISH.

Sir John Harrington.
James Harrington.
John Pits.
R. Stanhurst.
Sir Henry Saville.
Thomas Harriot, an algebraist.
William Camden.
Nicholas Fuller.
Ben Jonson.
Shakespear.
Henry Wotton.
Thomas Lydiat.
Bishop Hall.
Lord Herbert of Cheshire.
Thomas Gataker.
William Habington.
Archbishop Usher.
Sir Kenelm Digby.
Sir James Ware.
W. Harvey, who first discovered the circulation of the blood.
John Milton.
Thomas Stanley.
William Dugdale.
Abraham Cowley.
Joseph Glanvil.
Ralph Cudworth.
Earl of Clarendon.
Samuel Butler.
Robert Boyle.
John Collins the mathematician.

Sir Matthew Hale.
Algernon Sidney.
John Locke.
Francis Glisson.
Robert Morison.
Wm. Molyneux.
Sir Wm. Temple.
Humphrey Hody.
Sir Samuel Garth.
John Philips.
Sir Paul Rycaut.
Bishop Beveridge.
Thomas Gale.
Bishop Sprat.
Thomas Dempster.
Francis Beaumont.
John Fletcher.
Philip Massinger.
Edmund Gunter.
F. Bacon, Lord Verulam.
Thomas Ridley.
John Speed.
John Donne.
Bishop Godwin.
Edward Coke.
Thomas Randolph.
Thomas Farnaby.
John Napier, inventor of logarithms.
Geoffrey Keating.
John Greaves.
Edward Simpson.
John Selden.
William Burton.
Richard Zouch.

Wm. Oughtred.
Brian Walton.
Peter Heylin.
James Howel.
Sir John Denham.
Sir John Marsham.
Bishop Wilkins.
James Gregory.
Thomas Willis.
Whitelock.
John Price.
Isaac Barrow.
John Ogilby.
John Rushworth.
Thomas Hobbes.
Thomas Brown.
Izaak Walton.
Thomas Marshall.
Edmund Castell.
Thomas Otway.
Edmund Waller.
Dr. Sydenham.
Anthony Wood.
William Somner.
John Dryden.
Bishop Stillingfleet.
John Wallis.
John Ray.
David Gregory.
Edward Bernard, astronomer.
Martin Lister.
Henry Dodwell.
N. Grew.
Sir Henry Spelman.

FRENCH AUTHORS.

Aug. de Thou.
Pineau.
Gilot.
Mornac.
P. Matthieu.
Du Vair.
Fr. Pithou.
J. Barclai.
Savaron.
P. Jeannin.
Godefroi.
Bergier.
Le Mercier.
Boulanger.
Goulart.

Malherbe.
Marillac.
N. and C. Le Pois.
Le Menestrier.
Bap. Duval.
Hay du Chatelet.
R. Des Cartes.
Henri, Duc de Rohan.
De Meziriac.
J. Bourdelot.
J. Guthieres.
And. du Chesne.
Louis Savot.
Val. Conrart.
Cardinal Richelieu.

Rochemallet.
Philip Monct.
Nicholas Bourbon.
Augustus Galland.
J. F. Nicéron.
Edm. Merille.
Samuel Petit.
M. Mersenne.
Voiture.
De Vaugelas.
Ch. Justel.
Did. Herault.
J. Baudouin.
P. du Puy.

G. and Louis de St. Marthe.	J. Esprit.	Ch. Patin.
Dionysius Petavius.	L. Moreti.	B. d'Herbelot.
G. Fournier.	Duc de Rochefoucault.	Cl. Lancelot.
Cl. Saumaise.	R. le Bossu.	St. Evremont.
G. Naudé.	E. de Mezeray.	Amelot de la Houssaye.
N. Rigault.	P. Corneille.	Louis Cousin.
L. de Balzac.	Ed. Mariotte.	Des Marais.
B. de Gramont.	James Spon.	A. Felibien.
Sarasin.	G. d'Estrades.	De la Bruyere.
D. Blondel.	Chas. and Claude Per-	Sim. Foucher.
P. Gassendi.	rault.	J. Domat.
J. Bignon.	P. Bayle.	J. B. Santeuil.
C. H. Fabrot.	Vauban.	C. P. Richelet.
Ch. Le Fevre.	Tournefort.	P. J. d'Orleans.
N. Perrot D'Ablancourt.	Th. Corneille.	J. Racine.
N. Sanson.	Boileau.	J. Barbeyrac.
Briet.	René Rapin.	J. B. Morin.
Tannegui le Fevre.	Jean Doujat.	Baudrand.
La Mothe Vayer.	Fr. Bernier.	Segrais.
Moliere.	Ch. Dufresne du Cange.	Chevreau.
G. M. le Jay.	Is. de Benserade.	Charpentier.
Roberval.	Thevenot.	Bouhours.
Rohault.	G. Menage.	Marquis de l'Hospital.
H. and Adr. de Valois.	De St. Real.	Vaillant.
H. D'Aubignac.	Pelisson.	P. Silv. Regis.
	Bussy Rabutin.	Theo. Agrip. d'Aubigne.

ITALIAN AUTHORS.

Prosper Alpini.	Bentivoglio.	J. B. Nani.
B. Baldi.	Strozzi.	J. A. Borelli.
A. Magini.	Leo de Modena.	Ricci.
A. Morosini.	Bonav. Cavalieri.	Oct. Ferrari.
Luc. Valeri.	Ev. Torricelli.	Bartolucci.
Paul Beni.	J. V. Rossi.	M. Malpighi.
Davila.	Fam. Strada.	Bellori.
L. Pignoria.	T. Galluzzi.	Viviani.
Salvador.	Martini.	Bellini.
Sanctorius.	Imperiali.	Bocconi.
Thomas Campanella.	Tomassini.	Averani.
Alexander Donato.	Vergilio Malvezzi.	Cassini.
Mascardi.	Molinetti.	Magalotti.
Galilei.	Sert. Orsato.	

SPANISH AND PORTUGUESE WRITERS.

Cervantes.	L. de la Cerda.	Rod. Lobo.
Ant. de Ledesma.	Lopez de Vega.	Eman. Faria e Sousa
J. Mariana.	Nic. de Antonio.	Ant. Perez.
Ant. Herrera.	Balth. Gracian.	Man. Alvarez.
Aldrete.	Diego de Contu.	Pegase.
Balbuena.	Jos. Texeira.	

GERMAN, DUTCH, SWISS, SWEDISH, &c. WRITERS.

Pauw.	Bertius.	J. and Adrian Metius.
Ailguillon.	Andr. Schott.	Cunæus.
Emmius.	Martinius.	J. Meursius.
Gruterus.	Snellius of Leyden.	Louis de Dieu.

B. Van Helmont.	Fr. Junius.	Bangius.
Hugo Grotius.	Conringius.	Ad. Olcarius.
Erycius Puteanus.	N. Heinsius.	Graaf.
Gaspar. Barlaeus.	Noldius.	Swammerdam.
Van Hooft.	H. Meibomius.	Ath. Kircher.
Const. L'Empereur.	Olaus Wormius.	Anna Maria Schurman.
Manasseh Ben Israel.	Jos. Arndius.	Ab. de Wicquefort.
Bernard Varenius.	G. Suicer.	J. Kunckel.
Sanderus.	Wetstein.	Ludolf.
Vander Linden.	Gurtler.	J. G. Grævius.
J. Golius.	Thomasius.	Burchard de Volder.
Aitzema.	J. P. Pareus.	Fred. Hofmann.
Hoeschellius.	J. J. Hofmann.	Dodonsæus.
Ch. Helvicus.	Scioppius.	Otto Guericke, inventor of the air pump.
Melchior Adam.	G. J. Vossius.	Morhoff.
Cluverius.	Barthius.	Isaac Vossius.
Hospinian.	Freinsheim.	Olaus Borrichius.
Rosinus.	Schrevelius.	G. Sagittarius.
Buxtorf, father and son.	J. Gerard.	J. Tollius.
Kepler.	Hornius.	Huygens.
Goldast.	Etmuller.	Pufendorf.
Horstius.	Olaus Rudbeck.	Leusden.
Sennert.	Bartholinus, father and son.	Wagenseil.
Erasmus Schmidt.	Isaac Pontanus.	Broeckhusius.
Alstedius.	Chr. Longomontanus.	Cellarius.
F. Gronovius.	J. Rhodius.	Ezekiel Spanheim.
M. Casaubon.		

CHRISTIANS OF VARIOUS DENOMINATIONS.

Papists, or the Church of Rome.	Arminians.	Baptists.
Greeks, or the Greek and Russian Church.	Baxterians.	Quakers.
Church of England.	Antinomians.	Universalists.
Sabellians.	Lutherans.	Fifth-monarchy men.
Trinitarians.	Reformed Church.	Sabbatarians.
Arians.	Episcopalians.	Moravians.
Socinians.	Kirk of Scotland.	Ranters.
Calvinists.	Jansenists.	Mystics.
Supralapsarians.	Pietists.	Millenarians.
Sublapsarians.	Presbyterians.	The Rosicrucians.
	Independents.	Cartesians.
	Brownists.	

The Roman Catholic Church condemned the doctrine of the Jesuits concerning philosophical sin and probability, and the Franciscan doctrine of the immaculate conception of the Virgin Mary, &c. in this century.

REMARKABLE EVENTS.

The Gunpowder Plot in England, discovered and frustrated, 1605. 900 000 Moors expelled from Spain 1610. The Synod of Dort 1618. The 30 years' war in Germany begins. The civil war in France with the Hugonots or Protestants begins 1621: it lasted 9 years. The Society De Propaganda Fide, for Missionary purposes, instituted at Rome in 1622 by Gregory XV. Hampden's trial for the ship-money 1637. The battle of Marston Moor, July 2, 1644. The battle of Naseby. King Charles I. beheaded 1649. Pope Paul and the Venetians quarrel. The Reformed religion introduced into Marburg 1605. The Hungarians allowed the free exercise of the Protestant religion by Rodolph II. in 1606. Oliver Cromwell assumes the Protectorate. The Silesians, Moravians, and Bohemians allowed the free

exercise of their religion by Rodolph II. in 1609. The Bohemians forced to embrace popery. The princes of Lower Saxony form a league with Christian IV. of Denmark for mutual defence against the Papists. The Protestants persecuted in France in consequence of the death of Henry IV., who was assassinated by Ravaillac. The Edict of Nantes revoked by Louis XIV. and the Protestants in France treated with great barbarity. The peace of Munster and Osnaburg is concluded, by which the three religions in Germany are tolerated. A contest between Louis XIV. and Pope Innocent XI. concerning the collation or presentation to benefices. A National Council at St. Germain in France places a General Council above the Pope, and asserts that the Pope's claim to temporalities is null and unjust. A massacre of the Protestants in Ireland in 1641 in which 40 000, but as some authors report 150 000 are murdered. Charles II. restored 1660: during the interregnum episcopacy was abolished in England, but was re-established at the return of the king. The Royal Society founded 1662. The glorious Revolution in England by which popery was banished from the throne 1688. The Universities of Lunden in Sweden, Giessen, Pampeluna, Saltzburg, Derpt in Livonia, Utrecht, Abo, Duisburg, Keil in Holstein, Inspruck, Halle, &c. founded.

END OF CENTURY XVII.



A

GEOGRAPHICAL DESCRIPTION

OF

ANCIENT PALESTINE.

A

GEOGRAPHICAL DESCRIPTION

OF

PALESTINE.

I. **THE** original name of the whole region was **Name.**
Canaan, which it received from the patriarch of that name, he and his eleven sons having settled themselves in it, Gen. x. 15. Several divisions retained the names of Canaan's sons to the time of Moses.

It was afterward called the Promised Land, Israel, and Judah or Judea. It is also named by the Evangelists, Israel, and the land of Israel; by Ptolemy, Palestina from the Philistines; by the Seventy, Phœnicia, or the region of the Phœnicians; and by Christians in general, the Holy Land, because it was the scene of Christ's labours.

It lies between 31° and $33^{\circ} 30'$ north latitude, and **Situation.**
between $34^{\circ} 50'$ and $36^{\circ} 25'$ east longitude. It was bounded on the east by Coele-Syria, and a part of Arabia Deserta, formerly the country of the Ammonites and Moabites; on the west by the Mediterranean or Great Sea; on the south by the river Sichor, called the river of Egypt, and by the desert of Paran; and on the north by mounts Libanus and Anti-Libanus, at the foot of which part of Dan was situated, which afterward became Cæsarea Philippi or Paneas. "From Dan even to Beer-sheba" is a phrase, signifying from one end of the kingdom to the other, Judg. xx. 1. 1 Sam. iii. 20. See the boundaries assigned by Ezekiel xlvii. 15. In the days of David and Solomon the limits of the kingdom extended to the river Euphrates.

Extent.

The length of the whole land from north to south was about 200 miles, and perhaps 90 in its greatest breadth ; but it was in some places considerably less.

Appearance.

On every side, except the west, it was surrounded with mountains as with a wall. Internally, it was diversified with an agreeable variety of hills, valleys, and extended plains, watered by several rivers, having two inland seas, and refreshed by numerous fountains and rivulets ; the surface of the country was also covered with cities and villages.

The seas in the vicinity of Palestine were, the Mediterranean or the Great or Western Sea ; the Sea of Sodom, called the Dead Sea, the Eastern Sea, the Salt Sea, or lake of Asphaltites ; and the Sea of Galilee, or of Tiberias, or of Gennesareth.

There were also many rivers, several of which flowed either through the country of the Philistines, or of Phoenicia and Syria. The principal rivers are the Jordan and its tributary streams, the Kishon, the Arnon, and the Jabbok. The whole country was well watered.

The mountains were, in the north, Libanus and Anti-Libanus ; in the east, Gilead and Hermon, hence Hermon is put for the east in Psal. lxxxix. 12. ; Ephraim, Ebal, and Gerizim, were in the centre of the region ; in the south, the mountainous district of Judea and Hebron ; in the west, Tabor in the plain of Esdraelon, and, toward the Mediterranean Sea, Carmel ; beside many smaller hills in the vicinity of Jerusalem, as Olivet, Moriah, Sion, &c.

Moreover, the pleasantness of the whole region, its astonishing fertility and fine climate are attested by many writers, viz. Moses, Josephus, Pliny, the Jerusalem Talmudists, and the primitive Christians. The number of cities and the vast population in so narrow a compass was almost incredible. The mountains were covered with verdure ; there were numerous vineyards, fine corn land in the valleys, a variety of aromatic plants, including the valuable balm of Gilead, abun-

dance of delicious fruits, viz. olives, pistachios, palms, and figs, multitudes of flocks and herds, and vast numbers of bees; so that the land literally “flowed with milk and honey;” in short, nature seemed to have denied nothing, that could render it rich, beautiful, and pleasant.

But what is the condition of Palestine at this day! Laid waste by numerous wars, it groans under the tyranny of the Turkish government, and is exposed to continual incursions of the Arabs, and other predatory tribes. For the most part, therefore, it is uncultivated, overspread with ruins, a vast scene of desolation, and under the curse of sterility. (See Deut. xxviii. 23, 24, &c.)

Palestine, before the settlement of the Israelites in it, was possessed by the posterity of Canaan, the son of Ham; viz. by Sidon, the ancestor of the Phœnicians of Tyre and Sidon; by Heth, the ancestor of the Hittites, at Hebron; by the Jebusites, who founded Jebus or Jerusalem; by the Amorites, who dwelt at Heshbon; by the Girgashites, who lived at Gergesa, called also the Gergesenes; by the Hivites, inhabitants of Gibeon; by the Arkites, who lived at Arca; by the Sinites near the desert of Sin; by the Arvadites, who lived near Arad; by the Zemarites, Josh. xviii. 22.; and by the Hamathites, who dwelt at Hamath¹. The ten nations, whom the Israelites were to subdue, are enumerated in Gen. xv. 20.; from which we see that very soon some ancient names were obliterated, and new appellations adopted. There were also other tribes or nations which inhabited the land, and amounted in the time of Moses and Joshua to upwards of thirty, beside the Philistines and Sidonians, who occupied the maritime parts.

The ancient
Inhabit-
ants.

Beside the people of Jericho, seven nations were destroyed by Joshua², according to the prediction of Moses³.

¹ See Bochart on the Geography of the Holy Land.

² Joshua xxiv. 11. Acts xiii. 19.

³ Deut. vii. 1.

The Hittites, or children of Heth, who lived toward the south of Palestine: they were the terrible children of Anak.

The Amorites, who had marched beyond Jordan, and conquered the Moabites and Ammonites, between the rivers Arnon and Jabbok⁴.

The Gergashites, in the region beyond Jordan toward the sea of Galilee: their country was called Gadara, and is mentioned by Mark and Luke.

The Canaanites, properly so called, and retaining their former name, were people who lived in that part of the land, which was afterward called Galilee of the Gentiles⁵. They are supposed to have been the confused remainders of the families of Canaan, who were expelled by other settlers from their former habitations near the sea.

The Perizzites were people who inhabited the mountainous and woody districts toward the maritime coast, which fell to the half tribe of Manasseh, near the Shechemites⁶. By some writers they are placed toward the Dead Sea and Jericho.

The Hivites were situated to the north-east, near mounts Hermon and Libanus⁷. Bochart distinguishes them from some others, who lived more southward⁸.

The Jebusites resided in the mountains of Judea⁹: their city was called Jebus, and afterward Salem, Jerusalem, and the Citadel of Sion.

Of the several nations which survived the overthrow of these, after the death of Joshua¹, the most powerful were the Philistines, or Palestines, on the western coast, with whom the Israelites held perpetual warfare: they possessed many strong cities, as Jabneh, Ashdod, Ashkelon, Gaza, &c.

⁴ Numb. xxi. 23, 24.

⁵ Gen. xxxiv. 30.

⁶ Joshua xiii. 3.

⁷ Joshua xiii. 2, 3, 4.

⁸ Numb. xiii. 29.

⁹ Judges iii. 3.

¹ Numb. xiii. 29.

The nations which were near the Israelites, beside the Egyptians, the Phœnicians, or Tyrians and Sidonians, and the Syrians, were the following:

The Neighbouring Nations.

The Amalekites dwelt on the south confines of Idumea, and also in some parts bordering upon Palestine; hence they were able to prevent the passage of the Israelites into that region².

The Edomites were a people adjoining the Amalekites, and dwelt to the south of Palestine, bordering upon Arabia Petræa: they were the descendants of Esau, and had expelled the Horims. Bozrah was their principal city.

The Moabites inhabited a tract of country on the east of Jordan and the Dead Sea, and were divided from the Amorites by the river Arnon³: they were the descendants of Lot by his elder daughter, and had expelled the Emims. Their principal city was Kir-hareseth.

The Ammonites occupied the country which extended from the Moabites to Syria, on the east of mounts Gilead and Bashan: they were the descendants of Lot by his younger daughter, and had expelled the Zam-zummims.

The Ishmaelites, called also Nabatheans, Hagarenes, Arabians, and Saracens, dwelt partly on the east of the Ammonites in Arabia Deserta and Arabia Petræa, and also in some districts of Arabia Felix. They were composed of many tribes, and were descended from the twelve sons of Ishmael⁴.

² Exod. xvii.

³ Numb. xxi. 13.

⁴ The Ishmaelites are a striking monument of the truth of the Scriptures. In them and their posterity, the Arabs or Bedouins, various prophecies (Gen. xvi. 10—12, xvii. 20. xxi. 18.) have received a complete fulfilment. The free, independent, and unconquered state of the posterity of Ishmael, affords a strong proof of a Divine interposition in their preservation, as well as in that of the Jews. Sesostris, Shalmaneser, Nebuchadnezzar, Cyrus, Antigonus, Pompey, Trajan, Severus, and other renowned conquerors and Emperors at various times attempted to subdue them, but always without success.

The Midianites were the posterity of Abraham by Keturah. They dwelt in a district of Arabia Deserta, on the east of the Moabites ⁵.

The general name of the nations on the east of the Holy Land, even as far as the Euphrates, was "Children of the East." The East sometimes signifies Arabia Deserta. Not unfrequently the Assyrians and Syrians are called "Children of the North," the Idumeans "Children of the South," and the inhabitants on the west "Children of the Sea."

The lot of
the Twelve
Tribes.

The tribes of Reuben and Gad, and half the tribe of Manasseh, settled on the east side of Jordan ⁶. The other nine tribes, with the half tribe of Manasseh, fixed their habitation on the west of Jordan. The tribe of Levi had no inheritance, but was dispersed through all the tribes into 48 cities ⁷. In after times, the tribes of Judah and Benjamin, and a part of Simeon, formed the kingdom of Judah; the other tribes were called the Kingdom of Israel.

Tribes on
the East of
Jordan.
Reuben.

The tribe of Reuben occupied the country which belonged to the Amorites, on the east of Jordan. The river Arnon flowed through it into the Dead Sea. It was bounded on the west by Jordan, on the east by the mountains of Arabia, and on the north by the lot of Gad. The principal cities were Heshbon, and Bezer, one of the cities of refuge.

Gad.

The tribe of Gad was bounded by Reuben on the south, on the west by Jordan, on the north by the half tribe of Manasseh, and on the east by the Arabian mountains. The principal cities were Aroer, Mahanaim, Betharam, and Ramoth Gilead, a city of refuge.

The half
tribe of
Manasseh.

The country of the half tribe of Manasseh was originally governed by Og, king of Bashan, and is called

success. They are still unconquered. It is stated by Cantemir (Hist. of the Othman Empire, Ahmed II.) that even the haughty Sultan of Turkey is obliged to pay them a yearly tribute, for the safe passage of caravans, and pilgrims going to Mecca.

⁵ Judges vi. 3. Gen. xxv. 6.

⁶ Num. xxxii. 33—42.

⁷ Josh. xxi.

the Land of the Giants. It was bounded on the south by the tribe of Gad, on the east by the mountains of Gilead, on the west by the Sea of Gennesareth, and on the north by mounts Hermon and Anti-Libanus. The chief cities were Ashtaroth, Jabesh-Gilead, and Golan, a city of refuge. The country of the Gergesenes was in the half tribe of Manasseh.

Simeon lay at the south extremity of Palestine toward Idumea. It was bounded by the tribe of Judah, and in some measure was within it. Hence the prophecy of Jacob was fulfilled⁸. Beer-sheba was a principal city, together with Ain, a Levitical city, and several others⁹. In this lot were some cities of the Philistines, as Gaza, and Ashkelon, which were in the portion of Judah. This tribe did not expel all the natives from its lot.

Tribes on
the West of
Jordan.

Simeon.

Judah was the most powerful of all the tribes, and its territory of greater extent than the others. Its boundaries were Kadesh-barnea, and the Desert of Paran, or Zin, on the south: it stretched along the west shore of the Dead Sea, continuing the whole length of it. On the west it reached originally to the Great Sea, and included the cities of the Philistines, Ashdod, Jammia, and Joppa, beside those just mentioned in the lot of Simeon. On the north it was bounded by the tribe of Benjamin. Judah was very populous; the cities within it were very numerous, including Hebron a city of priests and of refuge. The south district of the city of Jerusalem with mount Sion was in the lot of this tribe¹.

Judah.

The lot of Benjamin was bounded on the south by Judah, and included part of Jerusalem, part of the Temple, mount Moriah, &c. It was bounded by Ephraim on the north and west, and included the city and plains of Jericho on the east. The cities Bethel, Bethaven, Anathoth, the birth-place of Jeremiah, Ramah, Mizpeh, the native place of Samuel, Gibeon,

Benjamin.

⁸ Gen. xlix. 7. Josh. xix. 9.

⁹ Josh. xix.

¹ Josh. xv. 8.

and Geba, in the mountains, were in the territory of this tribe. It was more contracted than the other lots, but it excelled them in the fertility of the soil, and had the advantage of containing the two great cities, Jerusalem and Jericho.

Dan.

The lot of the tribe of Dan lay in the west, in the country of the Philistines, whom the children of Dan could not entirely subdue. It was bounded on the east by the tribe of Judah, by Ephraim on the north, and by Simeon on the south, with the Mediterranean Sea on the west. The principal cities were Ekron, Elon, Jamnia, the celebrated Lydda, and Modin, the native place of the Maccabees. A small portion of the land of this tribe was in the country of the Sidonians, adjoining Asher and Naphtali in the north of Palestine. About 600 Danites seized upon the city of Laish, at the foot of Libanus to the north of Bashan. This small acquisition was afterward called Dan, and became the extreme border of Palestine on the north²; thus fulfilling the words of Moses³.

Ephraim.

Contiguous to Benjamin on the north was the tribe of Ephraim. It extended from Jordan on the east, to the Great Sea on the west. Its limit on the north side was the half tribe of Manasseh. The kingdom of Israel took its name of Ephraim from this tribe. The country was very fertile, and diversified with hills, valleys, and plains. The principal cities were Samaria, Ephraim, in a very fruitful valley, Shiloh, the resting-place of the ark, and Shechem, celebrated in patriarchal history, adjacent to mounts Ebal and Gerizim: according to some authors, Salem, the residence of Melchizedek, was here.

**Half tribe
of Manasseh.**

On the north of Ephraim was situate the half tribe of Manasseh, having for its northern boundary Issachar: on the east it was bounded by Jordan, and on the west by the Great Sea. The principal cities toward

² Judges xviii.

³ Deut. xxxiii. 22.

the sea were Dor, Capharsalama, afterward called Antipatris by Herod. The others were Jezreel, Megiddo, Bethshan, &c. . .

Issachar was washed on the east by the river Jordan; on the south and west were situate the tribes of Ephraim and Manasseh; and on the north Zebulun. It did not extend to the Mediterranean, being bounded by mount Carmel. The principal cities were En-haddah, En-gannim, Rabbith, Kishion, and Naim. The river Kishon flowed along the northern boundary of this tribe toward the Mediterranean Sea. Issachar.

According to the prediction of Jacob, that Zebulun should delight in ships, this tribe extended its territory to two seas, Tiberias on the east, and the Mediterranean on the west. It was bounded on the south by Issachar, and on the north by Asher and Naphtali. Mount Carmel was situate in the west, and about the midst, in the spacious plain of Esdraelon, mount Tabor, near to which lay Nazareth. Cana Minor and Jokneam were in this tribe. Zebulun.

Asher extended on the west to the limits of the Tyrians and Sidonians. It was bounded on the east by Naphtali; on the south by Zebulun; on the north it was terminated by part of Dan and mount Anti-Libanus. The celebrated city Accho⁴ was in this tribe, on the Mediterranean Sea; and, according to some geographers, part of Dan, though generally placed in Naphtali. Cana Major lay in this tribe⁵. This part of Canaan excelled Asher.

⁴ Accho was built in a plain on the sea, and surrounded by mount Carmel and the hills of Galilee and Tyre. The river Belus ran near it. There was a good harbour, and the sea-shore afforded fine sand for making glass. When rebuilt by Ptolemy Philadelphus, king of Egypt, it was called Ptolemais. It suffered severely in different wars, but became a place of great strength. In an early period of Ecclesiastical History, it was the seat of a Bishoprick. Afterward it was possessed by the Knights of St. John of Jerusalem, and called Acre. It is now an inconsiderable town, but of greater repute than it was some years ago, for here Sir Sidney Smith made a gallant resistance to the army of Buonaparte. Mount Carmel, which commands the bay of Acre, is about 2000 feet high.

⁵ Matt. xv. 21.

in the convenience of its ports, and in the abundance of its corn and oil.

Naphtali.

The tribe of Naphtali was situate in the northern extremity of the kingdom, with Zebulun on the south, Asher on the west, the river Jordan, which took its rise in mount Libanus, on the east, and the region of Damascus on the north. In the lot of Naphtali was Hamath, the extreme city of Palestine, Chinnereth, or Gennesareth, and Tiberias, built by Herod the Tetrarch, in honour of Tiberius Cæsar, and called after him.⁶ Tiberias stood on the west shore of the Lake of Gennesareth, or Sea of Galilee. At the northern extremity of the Lake stood Bethsaida⁷, Capernaum and Chorazin.

II. THE DIVISION OF PALESTINE UNDER THE SECOND TEMPLE.

After the Babylonish Captivity, the section of Palestine into tribes was lost: it was then divided into Judea, Samaria, Galilee, and Peræa, or the region beyond Jordan. The Jews omit Samaria in their geography of the land, on account of their hatred of the Samaritans; and our Lord forbade his disciples entering any city of the Samaritans⁸. Josephus, and the author of the first book of the Maccabees, describe Idumea as a part of Palestine. The people of that country had greatly enlarged their territories, by taking advantage of the wars and troubles of the Jews, and had extended

Idumea.

⁶ Tiberias became celebrated in after times. In the Jewish wars, toward the dissolution of the kingdom, it was the capital of Galilee, and held out bravely under Josephus, the Jewish Historian, against the Romans. It was much frequented for its salubrious hot baths, and became also the seat of Jewish literature. R. Jehuda erected a college here, which was afterward much renowned for its eminent teachers and students, as well as for the works issued by them; among which are reckoned the Talmuds and the Masora. It was about eighty miles north of Jerusalem. Some Geographers place it in the tribe of Zebulun.

⁷ Mark vi. 45.

⁸ Matt. x. 5.

their dominion to the Great Sea, including the cities Gaza, Azotus, &c., and thence to the north, comprehending a considerable part of Judea. But, at length, Idumea was totally subdued by John Hyrcanus, one of the Maccabees, and reduced under the power of the rulers of Judea. He commanded the Idumeans to be circumcised, and united to the Jewish nation⁹; and after this time they appear to be incorporated with the Jews¹.

In the south, and contiguous to Idumea, lay Judea. Judea. It included all the country which fell to the lot of the tribes of Simeon, Judah, and Benjamin, and part of Dan; and was bounded on the east by the Dead Sea, and the river Jordan; on the south by Idumea; and on the west by the Mediterranean Sea. Judea was divided into four parts: 1. The sea coast, where there were several sea-ports, and noted cities, as Ascalon, Azotus, Joppa, Jamnia, and Lydda². 2. The hill country, or desert of Judea, in which were Beer-sheba, Hebron, and many other celebrated cities; those writers are therefore mistaken who represent this district as barren and uninhabited. 3. The north part, which was very mountainous, in which were Jerusalem, Rama, Bethlehem, Bethphage, Bethany, Emmaus, Beth-horon, and Bethel. 4. The east part, or plain country. In this division was Jericho, which flourished very much during the second temple, and in the time of Herod. The region of Jericho was very fertile in palm trees, balm of Gilead, myrobalanus, and various fruits, and was well watered. Jericho is called the City of Palms³.

Samaria was formerly the metropolis of the kingdom Samaria. of Israel, and a royal city, built by king Omri. In process of time, the whole circumjacent region was called Samaria⁴. It lay between Judea on the south, and Galilee on the north; and extended to the sea on the west,

⁹ Josephus xiii. 17.

¹ Mark iii. 8.

² At Lydda Peter miraculously healed Eneas of a palsy. A Jewish college was erected here, which became celebrated for several eminent Rabbies.

³ Deut. xxxiv. 3.

⁴ John iv. 45.

where stood the cities Apollonia, Cæsarea Palestina, and, nearer to Jerusalem, Antipatris, built by Herod the Great, in honour of his father. Beth-horon terminated it on the south.

Sichem, called by St. John, Sychar, was afterward the metropolis of this division. It was rebuilt by Herod, or Vespasian the Roman General, and called Neapolis, as Samaria was named Sebaste, in honour of Augustus. Its modern name is Napolose. It was situate in a valley between the mountains Gerizim and Ebal. This was the principal settlement of the Cuthites, whom the Jews mortally hated⁵. Samaria included the tribes of Ephraim and Manasseh.

Galilee.

Galilee was so called from a Hebrew word, signifying a boundary, because it bordered upon the Gentiles. On the south it was bounded by Samaria, on the west by mount Carmel, and the maritime country of Syro-Phœnicia, on the north by mount Amana, and the region of the Tyrians, and on the east by the Lake of Gennessareth, Iturea, and Trachonitis. This division was of wide extent, and included the tribes of Issachar, Zebulun, Asher, Naphtali, and part of Dan.

It was divided into Upper and Lower Galilee. Upper Galilee, which was mountainous, and lay toward the north, was called in the Old Testament "Galilee of the Gentiles⁶," on account of the intermixture of foreigners, viz. Phœnicians, Arabians, Syrians, &c. ; and particularly from its vicinity to Tyre and Sidon, which formed a part of it⁷. It included the lot of Asher, and part of Naphtali⁸.

Lower Galilee was a more level country ; it comprehended the tribes of Issachar, Zebulun, and that part of Naphtali, which was situate at the Sea of Tiberias. Here was the city of Nazareth, to the west of mount Tabor. The Cana mentioned in John ii. was in Lower Galilee ;

⁵ John iv. 9. Matt. xii. 5.

⁷ Matt. xv. 21.

⁶ Isai. ix. 1. Matt. iv. 15.

⁸ Matt. iv. 14, 15.

Cana Major was in Galilee of the Gentiles. Tiberias also was situate here.

Lower Galilee is called in the Gospels simply Galilee, to distinguish it from Galilee of the Gentiles. Hence Christ is called a Galilean, because he resided chiefly there; and the early Christians were from him called Galileans. Lightfoot, however, on John ii. imagines that Upper Galilee was emphatically denominated Galilee. The inhabitants of Galilee were, for the most part, a remnant of the twelve tribes, and a mixture of heathen nations. This region was very fertile, and the climate temperate⁹.

The language of Galilee was a dialect of Syriac, similar to that used in Judea, but more corrupted, both in pronunciation, and by the admission of foreign words¹. The inhabitants confounded the gutturals, and the letters **כ** and **ג**². Peter was known to be a Galilean by his provincial accent.

Decapolis, a region on the east side of Jordan, is commonly thought to be that part of Galilee, which was near the sea of Tiberias; but, by some authors, the whole is conjectured to have been on the west side of Jordan³. But as Christ went from the coast of Tyre and Sidon to the sea of Galilee, through the country of Decapolis⁴, part of it was, doubtless, on the east side of Jordan. It was called Decapolis, because there were ten cities in it.

The name of Peræa comprehends generally the whole of the region on the east of Jordan, but more strictly the south part, which includes the lots of Reuben and Gad. It was bounded on the south by Machærus on the Dead Sea, on the north by Pella⁵, on the east by Philadelphia, which was formerly Rabbath, of the Ammonites, and on the west by Jordan. Peræa.

⁹ Josephus iii. 18.

¹ Mark xiv. 70.

² Buxtorf in Lex. Thalmudico ad vocem **כג**, and Lightfoot, Cent. Chorogr. cap. lxxxvii.

³ Pliny v. 18. Lightfoot.

⁴ Mark vii. 31.

⁵ The Christians fled thither at the siege of Jerusalem.

Iturea.

The country from Peræa to the valley of Lebanon and Damascus is called Iturea by some geographers. In the south of it were Galaaditis and Gaulonitis, in the midst, the region of Gadarena (inhabited chiefly by Gentiles), Batanea, and part of Decapolis, beyond Jordan. Here also is supposed to be Uz, the country of Job. Trachonitis was further north, and was bounded by Mount Hermon and the country of Damascus. The region of Auranitis is placed near the city of Aurana, which, with Trachonitis and Batanea, Cæsar bestowed upon Herod.

III. NEW PALESTINE.

After the destruction of Jerusalem, the appearance of Palestine was astonishingly changed, in the alteration of the names of places, the inhabitants, the culture, and the face of the country. This change was effected by the devastations of the Romans under Adrian, of the Persians under Chosroes, of the Saracens under Haumar, of the Christians under Godfrey de Bouillon, of the Saracens again under Saladin, and lastly by the desolating power of the Turks.

A. D.
1099.

Palestine, having been wrested from the Saracens during the crusades, continued in the possession of the Christian Kings for about 88 years. It was divided into three governments, and three ecclesiastical provinces.

Palestina Prima, of which the metropolis was Cæsarea Palestina, formerly a Consulate, and made a Proconsulate by Justin. In this division were Jerusalem or Ælia, and Neapolis or Sychar.

Palestina Secunda, further north, the metropolis of which formerly was Samaria, but afterward Scythopolis, or Bethshan, not far from the sea of Tiberias.

Palestina Tertia. In this division were southern Judea, mount Sinai, Arabia Petræa, and ancient Idumea. The metropolis was the city of Petra, in Arabia, near mount Seir.

The present state of Palestine, its slavery, ruins,

and antiquities, have been accurately described by many travellers, viz. Benjamin Tudela, Eugesippus, John Phocas, Epiphanius; also Bochart, Adrichomius, Zigelus, Clotovis, and many Arabian writers: nor must modern travellers be omitted, Peter the Italian, Thevenot, Le Bruyn, Sir J. Chardin, Dr. Pococke, Maundrel, Dr. Clarke, and Mr. Jowett⁶. Early travellers seem to have been too credulous of the legends respecting the monuments of antiquity.

There appears no limit to the numerous fables generated in Palestine, whether we consider the situation of places, the fictitious sepulchres, or the multitudinous and idle tales narrated by the Greeks, Arabians, Latins, and the herd of monks, born to deceive, and listened to by the crowd of pilgrims, born to be cheated. The Turks draw a great revenue from this credulity.

Some vestiges of ancient times remain to this day, in the names of places, though a little altered, as Ramsa for Rama, Napolose for Neapolis, Acre for Accho, Jaffa for Joppa, Alcet for Azotus, Scalona for Ascalon, Caisar for Cæsarea, Nazra for Nazareth, and Sebaste for Samaria.

IV. THE TOPOGRAPHY OF ANCIENT JERUSALEM.

This city has had various names at different periods. Jebus, by the Jebusites. From a place called by Abraham Jireh, comes the compound Jireh-Shalem, called by the Hebrews Jerushalem, by the Chaldeans Jerusalem, by the Greeks *Ιερουσαλημ*. The derivation is from *יֵר* *they shall see*, and *שָׁלֵם* *peace*. Salem, Psal. lxxvi. 2. By Ælius Adrian, the Roman Emperor, it was called Ælia Capitolina, and by the Turks at this day it is named Coudscherif.

All the particulars relative to ancient Jerusalem are to be found in the books of the Kings, Chronicles, Nehemiah, the Prophets, Josephus, and the Talmudical

⁶ Author of "Christian Researches in the Mediterranean."

writers. From these sources, Arias, Villalpandus, Capellus, Lightfoot, and others, have drawn their information.

The
site.

The site of the city, being nearly in the midst of Palestine, was about 35 miles distant from the Great Sea on one side, and 20 from Jordan on the other, so that a convenient approach was afforded to the Israelites from all parts of Judea. Its latitude was about $31^{\circ} 45'$ north, and longitude $35^{\circ} 25'$ east. It was built on three hills, mount Sion, mount Acra, and mount Moriah, and in the valleys connected with them. There was also a fourth hill, called Bezetha. The city was also environed by hills, and the whole country, for many miles round, presented mountainous scenery.

Sion.

Mount Sion was the southernmost part of the city. It was divided into two parts by a wall. On the east Solomon built his own palace and the Queen's house, nearly opposite mount Moriah. The west division was properly the city of David.

Acra.

Mount Acra, opposite mount Sion, on the north-west, was the north division of the city; the two hills were separated by a deep valley, which was crowded with habitations. This hill was also in two parts; one, where the new city was built, called the lower, or new city; the other, more toward the north-west, where stood the old city, which was formerly named Salem, or the city of Melchizedek.

Moriah.

Mount Moriah was situate opposite the north-east end of Sion; and either a bridge was thrown over from the mount into both parts of the city, where the valley was deep, or steps were laid on the acclivities⁷. On this mount was erected Solomon's Temple. The top of Moriah was nearly square, and surrounded by a strong wall. All the mounts were fortified by walls.

The situation of the city was favourable for many buildings, and a numerous population, on account of the

⁷ Nehemiah iii. 15.

elevations and valleys, which were in every part crowded with houses. Josephus represents the city to have been fortified with three walls, except where it was encompassed with unpassable valleys, in which places it had but one^b.

According to the Sacred Writings, there were nine principal gates, the real situation of which is not exactly known. Water-gate, Horse-gate, East-gate, Sheep-gate, to the east toward mount Olivet, Jordan, the Dead Sea, and Jericho. Fish-gate and Old-gate to the north toward Samaria and Galilee. (Here also are placed High-gate, Ephraim-gate, and Corner-gate, but they are not named by Nehemiah, chap. iii.) Valley-gate, Dung-gate, and Fountain-gate, on the west toward Mount Gihon, and the sea coast. There were also several other gates of less note. The Gates.

In the circuit of the city, and on the three walls, Josephus enumerates 164 towers. The chief of which were, the tower of Hananeel at the north-east corner; the tower of Meah; the tower of Ophel; the tower that lieth out; Psephinus, or perhaps the tower of Furnaces. Herod built several towers, among which were three of admirable structure and astonishing strength, if Josephus be credited; they were called Hippicus, Phasaelus, and Mariamne, most stupendous works, on account of their height, size, stones, gates, dungeons, baths, and warlike apparatus^b. Towers.

Josephus defines the circuit of the walls of the city to be about 33 stadia, or $4\frac{1}{2}$ miles.

The city itself was divided into two parts; one part belonging to Judah, the other to Benjamin, a line of demarcation being between the tribes. Division of the City.

The portion of Judah was on mount Sion: this was called the upper city; here was the city of David to the west, formerly the citadel of the Jebusites, the resting-place of the ark, the superior court, and the palace of Judah.

Herod Agrippa, toward the tower of Hippicus, on that extremity of Sion which was opposite Acra.

In the eastern part of Sion, bordering on mount Moriah, and opposite the temple, a valley being between, was the Palace of Solomon, the House of Cedar, &c. From this site there was a fine prospect of the temple on the north, and of the King's gardens on the east. The broad valley between the hills was called Cheese-valley, dividing both parts of the city from west to east.

Benjamin.

The portion belonging to Benjamin included mount Moriah, on which was the temple, and mount Acra, ~~or~~ the other part of the city, which was more strictly called Jerusalem. Acra itself was divided into three parts, Upper, and Lower Acra, and Bezetha. The first was the old city Salem, to the north-west; the second the new city toward the north-east, built on Lower Acra on account of the increase of inhabitants; the third part is commonly called Bezetha, and nearly surrounded mount Moriah, on the north and west; it was separated from the others by a wall, and fortified with towers. The whole city stood like an amphitheatre about the temple on mount Moriah, on one side Sion, on the other Acra and Bezetha.

On Acra, and contiguous to the north-west corner of mount Moriah, or mount of the temple, stood the tower of Antonia, first built by the Maccabees, and so named by Herod; afterward it was the station of a Roman guard, because it afforded a view into the temple and its courts; for the Romans watched the people at their public feasts, to guard against sedition: hard by, and opposite the temple, was the court of Pilate, or Prætorium, and the judgement-seat, called the Pavement⁹.

On the summit of Moriah was the quadrangular area of the temple, encompassed every where by an exterior wall; the exterior circuit of the temple (to

⁹ John xix. 13.

distinguish it from the courts and interior wall) was called the mount of the House. This wall was supported by vast buttresses, and arches on the side of the valley. Villalpandus reckons the area $31\frac{1}{2}$ acres, to which calculation Dr. Wells agrees. It was not an entire level, but a continuous ascent to the sanctuary in the west of the mount.

The interior inclosure contained the courts of the temple, each of which was encompassed by its appropriate wall; the ascent being from the lower court of the Gentiles to the court of the women, hence to the court of the Israelites, thence to the court of the priests, and then to the porch of the temple and the temple itself built on the upper level, to which a flight of steps directed the worshipper. The various courts went round the whole structure.

The entrance was on the east, the House of God itself being placed at the west end. Hence the Jews when they worshipped, looked to the west, contrary to the custom of the Gentiles. One large gate led into the courts: it was called the Eastern gate, and afterwards the Brazen gate, being built, by Herod, of Corinthian brass. On the west there was no gate, but there were several on both sides.

All the walls were high, except on the east, that the priest when burning the bullock on the top of mount Olivet¹, opposite the gate of the temple, might see the high priest carrying the blood into the Holy of Holies; and also that he might be in sight of the sanctuary, when burning the red heifer².

Many other particulars relative to the temple, are to be found in Villalpandus, Capellus, and others.

There are many things descriptive of the city, which, for the sake of brevity, must be omitted. Nor does it form a part of our design to delineate the courts, palaces, fish-pools, vaults, synagogues, schools, or the caves and

¹ Lev. xvi. 27.

² Numb. xix. 2, 4, 5.

drains, in which vast numbers of the people hid themselves at the sacking of this ill-fated city.

Jerusalem, at this day, retains very little resemblance of the former city in situation, circuit, buildings, &c. The emperor Adrian, in the year A.D. 132, left no part of the city standing: and a large part of its ancient site is a field to this day³.

Mount Calvary is now included within the walls, and on it stands the church of the sepulchre, built by the empress Helena in the 4th century. Mount Sion is about 50 or 60 paces from the present city. There are now only six gates, some of which retain their ancient names⁴.

³ Matt. xxiii. 38. Micah iii. 12. Jeremiah xxvi. 8.

⁴ On reaching the rocky heights of Beer, the country began to assume a more wild appearance. Uncultivated hilly tracts in every direction, seemed to announce, that, not only Jerusalem, but its vicinity for some miles round, was destined to sadden the heart of every visitor. Even the *stranger that shall come from a far land*, it was predicted (Deut. xxix. 22.), should be amazed at the plagues laid upon this country: and this became more than ever literally fulfilled, in my feelings, as I drew near to the metropolis of this chosen nation. Expectation was, indeed, wrought up to a high pitch, as we ascended hill after hill, and beheld others yet more distant rising after each other. At length, while the Sun was yet two hours high, my long and intensely interesting suspense was relieved. The view of the city burst upon me as in a moment: and the truly graphic language of the Psalmist, was verified in a degree of which I could have formed no previous conception. Continually the expressions were bursting from my lips,—“*Beautiful for situation, the joy of the whole earth is mount Zion! They that trust in the Lord, shall be as mount Zion; which cannot be removed, but abideth for ever! As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever!*”

Among the vast assemblage of domes, which adorn the roofs of the convents, churches, and houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the place of Solomon's temple. Not having my companion with me, I surveyed all in silence and rapture: and the proportions, the glittering gilded crescent, and the beautiful green-blue colour of the mosque of Omar, were peculiarly attractive. A more soothing part of the scenery was the lovely slope of the mount of Olives on the left. As we drew nearer and nearer to the city of the Great King, more and more manifest were the proofs of the displeasure of that Great King resting upon His city.

Like

Mount Olivet or Olives, is so called from its great fertility in the production of that fruit.

From this mount Christ ascended into Heaven. It was on the east of the city and temple. The valley of Jehoshaphat lay between it and the mounts on which the city was built. Josephus says that it was 5 stadia or about $\frac{3}{4}$ of a mile distant: a sabbath day's journey, *Acts* i. 12. On this mount the Jews burnt a fire to indicate the feast of the new moon; here also the priest stood to burn the red heifer on that part (for it has three summits) which was opposite East-gate, and from whence the sanctuary could be seen⁵.

Places in
the vicinity
of Jerusa-
lem.

Mount of
Olives.

Like many other cities of the East, the distant view of Jerusalem is inexpressibly beautiful: but the distant view is all. On entering at the Damascus gate, *meanness* and *filth* and *misery* not exceeded, if equalled by any thing which I had before seen, soon told the tale of degradation, "How is the fine gold become dim." Thus I went onward, pitying every thing and every body that I saw—till, turning off to the right, and having passed up what is called the Via Dolorosa, from its being the supposed path of our Lord when he bore his cross on the way to his crucifixion, we, at length, alighted at the Greek convent of Mar Michael. *Jowett's Researches in Palestine.*

⁵ We left the city, crossed the brook Cedron, passed the garden of Gethsemane, and began to ascend the mount of Olives, somewhat to the left of the direct path to its summit. The advantage gained by this was, that by reaching a point a little north-west of this summit, we had a more extensive view of the Dead Sea, of the immense irregular ravine, which leads to it, (commencing at the valley of Jehoshaphat), and of the distant plains and mountains of Moab.

We thought to take our repast here (mount Olives), but, as the wind was blowing keenly and threatened rain, we went into the adjacent field, and spread our carpet under one of the most beautiful and luxuriant olive-trees that I ever beheld. The field was full of such trees. I had never, from what I have seen of innumerable olive-groves in various countries, conceived it possible for this tree to attain such richness and beauty. The soil must be peculiarly adapted to their growth.

We set off to return to Jerusalem by the nearest path: that probably described by St. Luke in the Gospel, ch. xix. 28—44. The scene seems in fact to verify itself: as you wind round the side of the mount (of Olives), and come almost suddenly in view of the city, it needs no guide to say, This must have been the spot, where, as our Saviour came to Jerusalem, he beheld the city, and wept over it. *Luke* xix. 37—41. *Jowett's Christian Researches.*

- Calvary.** On the west was mount Calvary, called by the Syrians Golgotha, *τόπος κρανίου*, and the region of death.
- Gareb.** Not far from hence, toward the north, was the hill of Gareb, *Jer.* xxxi. 39. This mount, as well as Calvary, was afterward included within the walls by Adrian.
- Scopo.** On the north was the hill Zophim or Scopo, from whence Titus took a view of the city and temple, when he attacked Jerusalem.
- Gihon.** Mount Gihon, from whence a fountain derived its name, was situate on the west of the city.
- Mount of Offence.** Mount Eroge, or mount of Offence, was on the south, and rather more to the east is laid down the field of Aceldama, or Potter's field, *Matt.* xxvii. 7.
- Valley of Jehoshaphat.** The valley of Jehoshaphat, on the east, was the deepest and largest of those about the city. The brook Cedron flowed through it. The name is derived from a sepulchre which was erected to Jehoshaphat. In this valley, near the foot of the mount of Olives, was the village of Gethsemane. The Jews superstitiously bury their dead in this vale, calling it the valley of resurrection, in which the nations shall be judged by Jehovah, *Joel* iii. 2, 12.
- Hinnom.** The most celebrated valley was Hinnom, called also the vale of Tophet, or valley of death; it was situate to the south of the city, between mount Sion and the mount of Offence: a branch of the brook Cedron, called the stream of Shiloah or Gihon, flowed through it. In this vale some suppose the army of the Assyrians perished, *2 Kings* xviii. 17. xix. 35. It seems to have been the common sepulchre for the city, or a place for refuse, ashes, &c. In the times of idolatry, human sacrifices were burnt in this valley.
- Rephaim.** The valley of Rephaim lay to the south-west of the mount of Offence, at some distance from Jerusalem.
- Waters. Cedron.** Among the waters which irrigated the exterior of the city, the principal stream was the brook Cedron or Kidron, flowing round the city on the north and east. It was called Kidron from the darkness of the valley,

or rather from the dark colour of the water, for most of the drains of the city and temple were emptied into it.

Another celebrated water was the fountain of Siloam. Siloam. It was in a deep valley at the foot of mount Sion, and, according to Jerome, toward the west. Drusius, Lightfoot, and others, consider it the same as Gihon on the west of the city; but some fix the situation on the east, opposite the tower that lieth out⁶. The waters of this fountain were conveyed by aqueducts for the use of the city; they supplied several rivulets and fish-pools, and, among others, the celebrated pool of Siloam, *John* ix. 7. From the same fountain the Jews drew the water of libation, with great rejoicings, on the feast of Tabernacles, *Isai.* xii. 3, to which Christ refers, *John* vii. 37, 38. The Jews esteemed these waters very salubrious, and proper for purification.

There were numerous gardens about the city, but none within. Those to the east of Sion were the principal, being the King's gardens. At the

⁶ Descending from Bethany into the vale of Cedron, and crossing the brook, at this time dry, we made our course westward, that we might pass by the east and south side of the city, and enter at the western or Jaffa gate, from which we had originally set out. We passed by the Jewish burying-ground south-east of the city. A little further we came to the pool of Siloam, whose waters go softly; they have a current, but it is almost imperceptible. I alighted to descend more than twenty steps to taste the waters of this fountain, at which, in ancient times, the Jews were wont to celebrate a festival, singing the twelfth chapter of Isaiah. On the other side of the projecting hill, after passing under ground two or three hundred feet, or thereabouts (for I do not pretend to speak with exactness), these waters appear: and here they are drawn off to irrigate a lovely spot, consisting of gardens, and small fields, reaching from this point of the acclivity down to the dell beneath, where the brook Cedron from the north, and the valley of Hinnom from the south, unite in one, forming from thence the valley of Jehoshaphat. These gardens are in summer often frequented by the Turks, whom cool streams, and the sight of verdure invite hither to repose themselves. The situation of this spot appears to be that alluded to in *Nehemiah* iii. 15, and *2 Kings* xxv. 4, 5. *Jewett.*

foot of mount Olivet, near to the village Gethsemane, over the brook Cedron, was the garden mentioned in *John* xviii. 1. The nobility and gentry had their own gardens with sepulchres in them, *John* xix. 41. This custom still exists among the Persians, Indians, and other eastern nations.

Villages
near Jeru-
salem.

—
Emmaus.

Emmaus, a very pleasant village belonging to the tribe of Benjamin, was situate on a hill about 8 miles west of the city.

Bethphage.

Bethphage, a village commonly reckoned on mount Olivet, but properly at the east foot of the mount, near Bethany.

Bethany.

Bethany, a village so called from its palm-trees, was about 2 miles east of Jerusalem, *John* xi. 8. It is now only a miserable cluster of mud hovels.

Gethse-
mane.

Gethsemane, or the oil press, so called, probably, from its having once had an oil-press, was either at the foot or on the mount of Olives. Christ suffered his agony in a garden belonging to this village, *Matt.* xxvi. 30, 36. It was a very short distance from the city, in fact, just over the brook Cedron.

Bethlehem, Ramah, Gibeah, and Beth-horon, were not very far from Jerusalem; toward the last place, in a desert and rugged region, it is conjectured the goat Azazel was always let loose, *Lev.* xvi. 10.

The city Jericho was distant about 20 miles to the east of Jerusalem, and 8 west of Jordan: the road to it was rough and uneven, except on the confines of Jericho. Not far, and to the south-east of the city, was the lake Asphaltites, or the Dead Sea, where Admah, Zeboim, Sodom, and Gomorrah formerly stood. The desert of Judea was near the lake.

The part, called “the region round about Jordan,” was the country which lay on both sides of that river, extending from the Dead Sea to the lake of Tiberias, called also the plain of Jordan. It was very fertile, and surrounded with mountains.

ECCLESIASTICAL ANNALS,

&c.

ECCLESIASTICAL ANNALS,

&c.

THE ECCLESIASTICAL HISTORY OF THE OLD TESTAMENT.

THE exigency of Sacred History appears from the position, that, without its testimony, most events antecedent to the time of the Greek Historians would be involved in uncertainty or fable: and we should be left to conjecture the origin of communities, the commencement of superstition and idolatry, and the object of many wonderful revelations contained in the Sacred Records; while the erroneous calculations of the Chaldeans, the fictitious dynasties of the Egyptians, and the extravagant histories of the Chinese would be imposed upon us for truth.

The importance of Sacred History.

But, beside the historical and chronological use of ecclesiastical annals, there are many other advantages of a preceptive and practical nature to be derived from sacred literature, by which faith is strengthened, piety enkindled, and infidelity vanquished.

The sources of the History of the Old Testament are as follow:

1. Moses, a more ancient writer than either the Babylonians, Phœnicians, or Egyptians have produced.

2. The regular series of historical and prophetical writers in the Sacred Scriptures, to the building of the Second Temple.

3. The books of the Maccabees, the first of which begins at the time of Antiochus Epiphanes; the second is an abridgement of Jason Cyrenæus.

4. The ancient Jewish historians, Philo and Flavius Josephus.

Sources of the History of the Old Testament.

5. Various writers; viz. the Talmudists, especially Maimonides; the Orientals and Arabians, as Elmacinus, Patricides, Abulfaragius, Ecchellensis, and others of less note; Pagan authors mentioned by Josephus, Clemens Alexandrinus, Eusebius, Epiphanius, &c.; and lastly, Christian historians, viz. Theophilus of Antioch, Eusebius, Africanus, George Syncellus, and Sulpicius Severus; or Commentators on the Old Testament, and writers on the Jewish polity, or the sacred rites of heathen nations.

To assist the memory, the whole of the Old Testament history will be divided into nine Epochs, and these will be sub-divided into chapters.

THE FIRST EPOCH.

From the beginning of the World to the Deluge, a period of 1656 years.

B. C.
4004.
The infancy and state
of the
Church.

I. Here it may be observed respecting the parents of the Church of God, that Adam its founder, and the father of the human race, first committed sin, and entailed it upon all his posterity; he was likewise a type of the second Adam, the Lord Jesus Christ¹.

The first man and woman were placed in Paradise, a beautiful situation in the East, called also Eden or Delight, watered by four rivers. Dominion was granted to Adam over all animals. A covenant was made with him, which was subsequently disannulled: other particulars respecting Adam and his family are, the sacramental trees; the history of the temptation and fall; the promise of the blessed seed, and the faith of the protoplasts in it; the settlement of the Church without Paradise, which is supposed to have been destroyed either by fire or water; the sabbath, with the order and time of Divine worship; the antediluvian language, literature, and arts; the appointment and use of sacrifices; the history of Cain and Abel, which

¹ See Gen. i. ii. iii. The history of the Deluge. The Apostle Paul, Rom. v. 2, and innumerable other passages of the Scriptures.

is obscured by many authors with fables; and lastly, the domestic and conjugal state of the Patriarchs.

II. Ten Patriarchs are reckoned from Adam to Noah. The most eminent were,

History of
the first
Patriarchs.

Adam, of whose repentance, occupation, children, death, and sepulchre, there are many fabulous accounts in various authors².

Seth, born in the 130th year of Adam's age; of whose pillars and various inventions, chiefly in literature, Josephus, Cedrenus, Manetho, the Orientals, and Greeks make mention.

Enos, born when Seth was 105 years old. Some refer the origin of Idolatry, and some Monkism to this period; but others, with greater probability, the public worship of Almighty God, *Gen.* iv. 26.

Enoch, the seventh from Adam, born in the 162nd year of his father Jared, remarkable for the sanctity of his life, his spirit of prophecy, and his wonderful translation. About this period Josephus relates that Idolatry sprung up, *Antiq.* i. 4.

Methuselah, born in the 65th year of Enoch, the most aged of all men. Hence arise disquisitions on the causes of such great longevity.

Noah, illustrious as a preacher of repentance and divine justice, *1 Pet.* iii. 19. *2 Pet.* ii. 5. By the stupendous fabric of the ark, he was wonderfully preserved in the deluge. He was afterward eminent for re-establishing divine worship, for his piety, prophecies, and peopling the new world. There are many fables among the Orientals respecting Noah.

Noah is very frequently celebrated by Heathen writers under various names, as Janus, Œnotrius, Ogyges, Deucalion, Saturn, Prometheus, &c.³

III. On the impiety of Cain's descendants, and the corruption of the Church, the Scriptures speak decisively. See Moses, Christ, Paul, Peter, &c. And although doctrinal impiety is not so pointedly censured

The impiety of the
descendants
of Cain,
and the
corruption
of the
Church.

² See Abulfaragius.

³ See Bryant's System of Mythology.

as immorality, yet both are frequently condemned, and may be comprehended under the following heads:

1. Want of faith, of which sin Cain himself was an instance, *Gen.* iv. 5. *Heb.* xi. 4.

2. Fratricide, a principal cause of the wickedness that ensued.

3. A depravation of doctrine, *Jude* 14. *2 Pet.* ii. 5; a neglect of the promise respecting the seed that should bruise the serpent's head; the perversion of sacrifices from the end designed; the denial of the providence and judgement of God, and of the immortality of the soul⁴.

4. The worship of idols, alluded to by Moses, *Gen.* iv. 26. vi. 5, Josephus, and the Orientals.

Many learned men admit that Idolatry prevailed before the flood. But it is uncertain, whether it was the worship of the Stars, of Heroes, or of Dæmons and Angels.

5. Profligacy of life; tyranny in government; polygamy in wedlock, *Gen.* iv. 19; sensuality, drunkenness, and adultery. At length the children of Seth, "the sons of God," united with the wicked descendants of Cain, *Gen.* vi. 4, and the wickedness became universal.

IV. The time allowed for the repentance of the old world was about 120 years, *Gen.* vi. 3; Noah, during that period (*1 Pet.* iii. 20, *2 Pet.* ii. 5.), continued to warn, and preach to the inhabitants, and was then commanded to build the ark, for which a sufficient time was allowed him. His faith and ready obedience deserve notice. The structure of the ark is an object of wonder. Its material was Gopher or Cypress wood. Its size was prodigious, being 300 common cubits in length, 50 in breadth, and 30 in height; and was capable of carrying a burden of 42,413 tons. It had three stories, and these were again sub-divided into separate habitations for beasts, birds, &c.⁵ It had, also, many conveniences for light, breathing, food, &c.

Building
of the Ark.

⁴ See the Jerusalem Targum on *Gen.* iv. 5.

⁵ See Shuckford, Wilkins, &c.

The animals entered into it by a divine impulse; those that were clean, i. e. fit for eating or sacrifice, in seven couples; the others, two of every sort. Here is to be considered their arrangement, nourishment, and preservation in the ark.

Eight persons, i. e. Noah and his family, were preserved from the waters, 1 *Pet.* iii. 20. On this subject there are extant the fables of Berosus, of the Erythræan Sibyl, and also of the Arabians and Orientals.

Lastly, the ark was a remarkable type of the Church, and of Christ. The waters of the deluge also are a figure or type of baptism, 1 *Pet.* iii. 20⁶.

THE SECOND EPOCH.

From the Deluge to the call of Abraham, 427 years.

I. The particulars chiefly to be regarded are the following: the time of the flood, on the 17th day of the second month⁷, in the 600th year of Noah's life. On the moral, physical, and supernatural causes of it, see *Gen.* vi. 5, vii. 11, 12⁶.

B. C.
2348. to
1921.
The De-
luge.

The inundation continued for 40 days, during which the waters broke forth from the sky, the ground, and the sea, *Gen.* vii. 17, 19, 20. The tops of the mountains were covered 15 cubits high. 110 days of continual rain followed, *Gen.* vii. 24. The waters then successively decreased, *Gen.* viii. 1. The face of the earth underwent a total change, and every thing upon it that had life died.

The ark rested upon a mountain of Armenia, called Ararat. The covering was taken off, and Noah disembarked with his family and all the living creatures, after having been shut in one solar year and 10 days, *Gen.* viii. 14. The fact of the universality of the deluge is undeniable, from the Mosaic account, *Gen.* vii. 19, &c.; from the testimony of St. Peter, 2 *Pet.* ii. 5. iii. 6; from the vast size of the ark, which was capable of receiving the dif-

⁶ See Whitby, Patrick, Poole, Hales, &c.

⁷ The 7th of December.

ferent species of animals; from the cause of the deluge; from the renewal of the human race by Noah's descendants; from the universal consent of Jews and Christians; from the tradition of other nations; and from recent discoveries in Geology⁸.

The restoration and preservation of the Church in the family of Shem.

II. The Arabs affect to know the very spot, on the mountains of Armenia, where the ark rested, calling it 'Themanim,' the eight, from the number of persons preserved. Noah on disembarking offered to God sacrifices of thanksgiving. He was comforted by promises of God's providence and grace, *Gen. ix. 12, 13*. Divine laws and sanctions were added, *Gen. ix. 3, 4*, whence arise the seven precepts of Noah, celebrated by the Talmudists⁹. He predicted the servitude of Ham's descendants, and the conversion of Japheth's children to the tents of Shem, *Gen. ix. 27*. Several questions are discussed by Commentators concerning the food of the Patriarchs, the ridicule and sin of Ham, the dispersion of Noah's family, &c.¹.

Shem, in whose family the Church was preserved, is accounted, by some writers, the first in dignity and age of the sons of Noah², *Gen. v. 32. ix. 18, 26*. Others believe Japheth to have been the elder, and Shem the second, *Gen. x. 21*, also *xi. 10*, compared with *v. 32*.

In the history of the Patriarchs occurs a genealogical difficulty. The Cainan inserted in the Septuagint

⁸ See Nares's Bampton Lectures; notes to Sermons V. and VI: and other authors.

⁹ The seven precepts of Noah were as follow. The 1st commands obedience to princes and magistrates: the 2d prohibits idolatry, &c.: the 3d prohibits cursing, blasphemy, &c.: the 4th prohibits incest, adultery, &c.: the 5th prohibits murder, &c.: the 6th prohibits theft, &c.: and the 7th prohibits the flesh of an animal to be eaten while it is alive, &c.

¹ The descendants of the three sons of Noah peopled the earth. About the birth of Peleg, *Gen. x. 25*, the world was divided among them. The posterity of Japheth were the ancestors of the Europeans and northern Asiatics: the children of Seth occupied Asia, the furthest parts of the East, and Arabia Felix; and the stock of Ham took possession of the country from Libanus toward Egypt and Ethiopia, over a part of Arabia and the whole of Africa.

² See Scaliger, Petavius, the Vulgate, Syriac, Arabic, and Samaritan versions of the Bible.

between Arphaxad and Sala, and in *Luke* iii. 36, being omitted in the Hebrew Bible, and by Josephus. There is likewise a chronological difficulty in the lives of the Patriarchs from Adam to Enoch; the Septuagint adds a hundred years to each of their lives.

Shem was held in great reputation. He lived 500 years after the flood, *Gen.* xi. 11; so that Abraham was cotemporary with him 150 years.

Eber also was cotemporary with Abraham, *Gen.* xi. 16, 17. From him are derived the name and language of the Hebrew nation.

To the time of Serug, the seventh from Shem, is generally referred the worship of images and idols. He was the father of Nahor, and grandfather of Terah.

III. The general depravity after the flood originated in Ham; who, to disrespect toward his father, no doubt added impiety toward God.

Corruption
of the
Church.

Sin increased in the posterity of Ham, chiefly through Nimrod; under whom, within 100 years after the deluge, a design was formed of building the tower of Babel; the foundations of tyrannical dominion were laid by him, *Gen.* x. 10, xi. 2—9: then followed the division of languages; the dispersion of the people through Asia, Africa, and Europe, and with them superstition and idolatry, *Gen.* x. 11. *Josephus* i. 5. Innumerable questions are canvassed by learned men on these points.

This corruption was also propagated in the Church itself, and in the family of Shem: Nahor the grandfather, and Terah the father of Abraham, were in part addicted to idolatry, *Gen.* xxxi. 53. *Josh.* xxiv. 2. They, probably, did not sin so much in the object, as in the manner of their worship; and were not polluted with this poison so long as Noah, Shem, and Eber survived.

IV. From the time of the deluge, or certainly from the dispersion, idolatry revived and heathenism increased. Deep impressions, however, remained of one Deity, the Lord of Heaven and Earth, who was worshipped under the names of Jehovah, Baal, &c. But

The origin
and dif-
fusion of
Polytheism.

the admiration of the people of the new world toward the Sun and Moon was soon changed into adoration, *Job* xxxi. 26, 27, and soon afterward followed the worship of the planets, and the host of heaven, *Deut.* iv. 19. *Jer.* viii. 2. They then began to search for deities nearer to themselves; and the earth, the ocean, water, fire, and air, received their reverence under different names; together with clouds, winds, showers, thunder, &c. *Rom.* i. 25. Divine honours to angels or demons, under various names, succeeded, *Lev.* xvii. 7. *Deut.* xxxii. 17; and the idea easily obtained credit, that the divinities dwelt in heroes, or those who, as legislators or philosophers, had gained the veneration of mankind. After their death, pillars were erected to their memory; these in time were changed into statues, images, and idols, to which the same worship was offered as to the gods, whom they were, at first, designed to represent. A great number of names was given to the divinities, and this was increased by the division of languages. Men deified every attribute, quality, production, or virtue, as emanating from the gods, and, in process of time, custom had so augmented their number, that Hesiod gives the amount as nearly 30,000³. The superstitions of the Egyptians and Phoenicians, the mythology of the Greeks, Indians, Chinese, &c. are the facts of Scripture changed into fable. Many examples might be shown in Prometheus, Epimetheus, the gardens of Adonis, Vulcan, Janus, Deucalion, Saturn and his Sons⁴.

The means
used to
edify the
Church.

V. The methods, which it pleased God to use at this period to instruct his people, were appearances, audible voices, oracles, visions, figures, and types; most of these had a reference to Christ, the true Noah of the Church, and to his atonement for sin.

There was, however, scope enough for the use of letters, which were probably not unknown to these Pa-

³ Vossius, Selden, &c.

⁴ See Bryant's Ancient Mythology, Faber, the Asiatic Researches, Works of Sir W. Jones, &c.

triarchs, but the compositions of that period would be very brief.

The most remarkable fiction pertaining to this Epoch is that of the counterfeit Erythræan Sibyl, in the 1st and 3d Sibylline poems. She feigns herself the daughter-in-law of Noah, that she was in the ark, and a witness of the universal deluge, of which she relates the history⁵.

THE THIRD EPOCH.

From the Call of Abraham to the Departure of the Israelites from Egypt. 430 years.

I. Abraham, the son of Terah, the tenth from Shem, was born and educated among the Chaldeans, and at first addicted, like them, to the worship of idols. *Jos. xxiv. 2.* The Talmudists have a fable that Abraham declining the worship of images, was, in consequence, cast into a furnace, but that he was brought out of Ur (or the fire) of the Chaldees.

B. C.
1921 to
1491.
Abraham's
Call.

At his call, he was commanded to leave Chaldea, and go 400 miles south⁶. The promise of the seed, that should be a universal blessing was renewed, *Gen. xxii. 18. xii. 3.* The covenant was made by a

⁵ "Some Christians, in the reign of Antoninus Pius, composed eight books of *Sibylline Verses*, made up of prophecies respecting Christ and his kingdom, with a view to persuade the ignorant and unsuspecting, that even so far back as the time of Noah, a Sibyl had foretold the coming of Christ, and the rise and progress of his Church. This artifice succeeded with not a few, nay some even of the principal Christian teachers were imposed upon by it; but it eventually brought great scandal on the Christian cause." *Mosheim's Commentaries*. See also the *Bibliotheca Græca* of Albert Fabricius, an *Edition of Sibylline Oracles*, printed at Amsterdam, by Servatius Gallæus, and *Blondel Des Sibylles celebres*.

⁶ Some suppose there are two departures of Abraham mentioned in Scripture. The first with his father from Ur in Chaldea, in the 70th year of his age, *Gen. xi. 31. xii. 1.*; the other from Haran, in the 75th year after the death of his father, *Gen. xii. 4.* Others affirm that there was only one departure, viz. that from Chaldea in his 75th year, and that he tarried only a few months at Haran, on account of his father's death, and then proceeded into Canaan. The departure mentioned in *Gen. xi. 31, 32*, being spoken of only by anticipation.

sacrament, and confirmed by an oath, *Gen.* xx. 16. xvii. 10, 23. *Josephus* i. 8. The land of Canaan was promised for a possession to his seed, *Gen.* xii. 7. xv. 18, after 400 years of wandering and servitude⁷, *Gen.* xv. 13.

The Sacra-
ment of Cir-
cumcision
instituted.

II. The fourth time the promise was repeated, God added circumcision as a sign of the covenant, *Gen.* xvii. 10, 11. *Rom.* iv. 11. This took place in the year before the birth of Isaac, in the 99th year of Abraham's age, and the 13th of Ishmael's, *Gen.* xvii. 24, 25.

Circumcision was a Sacrament, and a seal of the promise, a commemoration of benefits received, and also a remembrance of sin. It was to manifest the faith of Abraham, to distinguish his seed from other people, to shadow forth the circumcision made without hands, and to convey instruction concerning the evil of the heart, which is required to be put away even from infants⁸.

⁷ Abraham was cotemporary with Shem about 150 years. From him he might obtain an exact account of past events; for Shem was 100 years old when the flood came upon the earth. He had known Lamech, who lived with Adam 56 years. Thus Lamech and Shem, the two intermediate links between Adam and Abraham, could easily convey the knowledge of the principal facts of the antediluvian world to the father of the faithful; by whom they might be transmitted to Isaac, and Jacob, thence to Levi, Amram, and Moses. Jacob, moreover, was 15 years with Abraham, and Amram was as long or longer with Jacob.

There are two points in this history apparently contradictory. The first is, that Abraham and his brothers were born in the 70th year of his father Terah, *Gen.* xi. 26, which most learned men agree in. Whereas it is said that the 205th year of Terah was the 75th of Abraham, *Gen.* xi. 32. xii. 4. This account leaves an error of 60 years, which may perhaps be reconciled by supposing Abraham to have been the youngest son, and born so many years after his brothers in the 130th year of Terah. The other passage relates to the years of the wandering and servitude of Abraham's posterity. They are reckoned 400 years in *Gen.* xv. 13. *Acts* vii. 6, but in *Exod.* xii. 40. *Gal.* iii. 17, they are stated to have been 430. This discrepancy admits an easy reconciliation, if different beginnings are taken; in the former account from the departure of Abraham, or the ratification of the covenant; in the latter from the birth of Isaac. *Bishop Kidder.*

⁸ This rite was afterward imitated by various nations, viz. by the Egyptians, Arabians or Ishmaelites, Idumeans, Ethiopians, Colchians, Phœnicians, Syrians, &c. See Herodotus, Diodorus, Strabo, Josephus, Philo, &c.

III. For a detailed account of the particulars of the history of Abraham, Isaac, and Jacob, the student is referred to the Book of Genesis and Josephus i. 2. iv. 5. On this subject there is no end to the fables of the Arabians and Jews⁹. In the history of the Patriarch Abraham, are to be noticed his faith, exercised by various emergencies; his dangers at home and abroad; his journies, dissensions, wars, treaties, interview with Melchizedek, temptations, and marriages; his sons Ishmael and Isaac, who were types of the children of the promise and of the flesh, *Rom.* ix. 7, 8; his constancy, death, and burial, *Gen.* xxv. In these details Moses has interwoven the history of Lot, of Sodom, &c.

The remaining history of Abraham, Isaac, and Jacob.

Also, the miraculous birth of Isaac, who was made a victim for sacrifice, but liberated: his marriage, departure, dangers, covenants, revelations, old age, sons Esau and Jacob, (equal in nature, but unequal in grace, born in the 60th year of their father's age,) and finally, his death, which is mentioned by anticipation, *Gen.* xxxv. 28.

B. C.
1896.

The strife between Esau and Jacob, Jacob's flight, his wives, children, sojourn in Mesopotamia, return to Palestine, frequent visions, domestic troubles, reconciliation with Esau, his grief over Joseph, who, after strange vicissitudes of fortune, was wonderfully exalted in Egypt: his departure from Canaan with all his family to settle with Joseph, his prophecies respecting the future situation and fortunes of the tribes, his death and funeral, being conveyed by Joseph into Canaan, which event happened about 70 years after he came into Egypt, and 286 from the date of the promise.

In the Mosaic narration two principal things may be observed. Some historical anticipations, in the record respecting the migration of Abraham, *Gen.* xi. 31; the death of Abraham, *Gen.* xxv. 8; the death of Isaac, *Gen.* xxxv. 28, &c. And some seeming discrepancies, viz. *Gen.* xxxiii. 19. compared with *Acts* vii. 16. So

⁹ See Hottinger, *Smegm. Orient.* c. viii.

also respecting the number of persons that went down into Egypt, *Gen.* xlv. 26, 27. compared with *Acts* vii. 14, of which difficulty different interpretations have been given.

Sojourn of
the Israel-
ites in
Egypt.

IV. Jacob being gathered to his fathers, Joseph survived him about 53 years, and from the death of Joseph to the departure of the Israelites was a period of about 145 years. From the descent of Jacob into Egypt to the going out of the Israelites, was about 215 years; to which, if the same number, viz. 215, be added, reckoning from the time of the promise and Abraham's journey south, to the journey of Jacob into Egypt, the 430 years will be completed according to the prophecy, *Exod.* xii. 40.

The fourth generation mentioned *Gen.* xv. 16, may signify the fourth in descent from those who went into Egypt. Caleb was the fourth from Judah, 1 *Chron.* ii. 4, 5, 9, 18. and Moses was the fourth from Levi, *Exod.* vi. 16, 18, 20. and it may also be observed, that from the birth of Isaac to the departure from Egypt was 400 years.

The Israelites multiplied almost incredibly, according to the promise, so that in about 215 years, there were numbered from 70 persons, 603,550 males above 20 years old, besides women and children, and 22,000 Levites, and the infants drowned by the order of Pharaoh, *Exod.* xii. 37, xxxviii. 26. *Num.* i. 46, 47. iii. 39. Thus the evil designs of the Egyptians were frustrated by the providence of God.

They contracted much depravity of manners in that idolatrous nation, *Josh.* xxiv. 14. *Ezek.* xxiii. 3, 8, but principally after the death of Joseph.

They suffered many calamities, oppressions, and mockings, *Deut.* iv. 20. The Egyptians made them slaves, and compelled them to build mounds, fortifications, and pyramids, *Josephus* ii. 9. *Exod.* i. 13, 14.

The fidelity and courage of the midwives also deserves to be recorded, because they were more obedient to God, than to the king's command, *Exod.* i. 21.

The nativity of Moses and his preservation by Thermuthis daughter of Pharaoh. He was brought up in the king's palace, and instructed in all the learning of the Egyptians, but obliged to abscond into Midian of Arabia, and lead a pastoral life. Josephus blends many fabulous accounts with this history¹.

V. There were, beside the descendants of Abraham and Isaac, and therefore out of the ordinary pale of the Church, men of approved piety toward the true God; these were a kind of first fruits, and a pledge of the calling of the Gentiles².

Pious men
not of the
family of
Abraham.

Among such are numbered Nahor, the brother of Abraham; Uz, the ancestor of Job; Buz, the relative of Barachel, the father of Elihu, *Job* xxxii. 2; and Bethuel, the father of Laban. Some of the sons of Abraham by Keturah, who retained their father's instructions, *Gen.* xviii. 19; Bildad, son of Shuah, *Gen.* xxv. 2, from whom was descended Jethro the Midianite: likewise, in the posterity of Esau, Eliphaz the Temanite, and perhaps Zophar the Naamathite, both friends of Job. The Jews enumerate seven prophets among the Gentiles.

The most illustrious person among the Gentiles was Melchizedek, *Gen.* xiv. *Heb.* v. 7. Various questions are canvassed respecting him, Whether he was mortal, or the Son of God himself anticipating his incarnation? What Salem it was over which he reigned, *Gen.* xxxiii. 18? How he was a Priest of the Most High, among the corrupt Canaanites? What was the nature of the offering of bread and wine, and also of the tenths given to him by Abraham, *Gen.* xiv. 18, 20? And in what respect he was a type of Christ, *Heb.* vii. 1³?

Many particulars in the history of Job are also obscure. He was remarkable for his troubles, piety, faith, patience, constancy, and the efficacy of his prayers.

VI. Superstition and idolatry extended a baneful influence among the descendants of Ham, Japheth, and

The
Idolatry of
various na-
tions.

¹ See also Philo, and Artapanus in Eusebius, Lib. ix. *Præpar.* 27, &c.

² Augustine *De Civ. Dei*, xviii. 47.

³ See Heidegger, *Hist. Patriarch.* T. II. and Commentators.

even of Shem, in the three parts of the world, Africa, Europe, and Asia, which they had peopled.

The parents of Asiatic idolatry were the Chaldeans, Assyrians, and Sabians, among which sect Abraham was educated. They were noted, 1st for the study of Astrology, whence the Chaldeans are called Astrologers, Soothsayers, Magi, &c.; 2dly for admitting the worship of the Sun and Moon, which idolatry existed before the time of Job, *Job xxxi. 26, 27*, and of Moses, *Deut. iv. 19*; 3dly for the worship of fire, as a symbol of the Sun; and lastly, for the symbolical worship of idols and images, as the Teraphim, Nisroch, Rimmon, Nebo, Belus, &c.

The Syrians and Phoenicians had many rites in common with the above people. Their supreme object of worship was the Sun, called Baal, Moloch, Adonis, &c. also the Moon, named Baalath, Melecheth, and Ashtaroth. They added, likewise, the worship of the illustrious dead, under the names of Bacchus, Hercules, &c. They also practised the symbolical worship of images. The Ammonites, Moabites, and Philistines, had similar superstitions⁴. Very many of these rites and institutions had their origin in a perversion of the Scriptures⁵.

Job, himself an Arabian, hints not obscurely at the superstition of his countrymen, *Job xxxi. 26, 27*. From the same source proceeded the rites of the Moabites and Midianites, *Numb. xxv. 6*. The superstition of the Phrygians was also very ancient; these people were descended from Japheth and Gomer.

The mythology of the Egyptians was greatly celebrated for its antiquity and superstition. In Egypt the worship of false gods was first established, by the institution of public and solemn rites in temples, with a train of priests and attendants⁶. In common with other nations, the Egyptians worshipped the Sun and

⁴ See Vossius, Selden, Herbert, Bryant.

⁵ See learned authors on the words Baal, Moloch, Joa, Adonis, Hel, Israel, Rimmon, Bacchus, Sabasius, Dagon, &c.

⁶ See Diodorus, Herodotus, Strabo, Lucian, Ammianus.

Moon, under the names of Osiris and Isis, with singular ceremonies and idols. They likewise adored the planets. They divided time into weeks as the Hebrews did. They paid their devotions to the shades of great men, and performed sacred rites unto demons. Hence, such things are forbidden in the Mosaic law, *Lev. xvii. 7. Deut. xxxii. 17.* They made deities of the river Nile and brute animals, either on account of their great utility or mischief, or because they believed the gods inhabited them. Their sacred animals were the ox, goat, ram, sheep, dog, and cat, not even excepting birds, reptiles, and amphibious creatures. The hog was unclean to them. They had numerous idols to which they sacrificed and dedicated temples, feasts, &c. viz. Serapis, Apis, Mnevis, &c. Many very curious particulars respecting the Egyptians, are to be found in the works of learned men.

It is certain that the contagion of idolatry spread from the Egyptians to the Israelites; and it appears that Moses, as a legislator, had some regard to the rites and institutions of the Egyptians; because some he condemned, some he changed, and others he permitted to remain. The Ethiopians practised a species of idolatry similar in many respects to that of the Egyptians. The superstition of the Libyans was a shoot from the same stock. Their country was celebrated for an oracle and a temple, dedicated to Ham (from whom they were descended,) under the appellation of Ammon.

The superstitions of the Scythians, Thracians, Sarmatians, and Celts, who were the posterity of Japheth, are commonly called Barbarism, *Col. iii. 11.*; their religion is of the same antiquity with the Egyptian, and was polluted with oblations of human blood.

VII. Oracles were the principal means by which these false religions were upheld and spread abroad. The most celebrated were, that of the Theban Jove among the Egyptians, of Jupiter Ammon in Libya, of Jupiter Dodonæus in Thesprotia, and of Apollo Pythius, or Delphicus, in Phocis.

The means
for diffusing
Heathen-
ism.

Various arts of divination were also used for the same purpose; particularly a pretended ability to reveal secret and future events by Teraphim, Talismans, &c.

There were, moreover, writings which were accounted prophetic by these nations, and were very highly esteemed, viz. the compositions of Hermes, Zoroaster, Hydaspes, and the Sibyls; but all of them were posterior to Moses. The books of Hermes Trismegistus contained all the Egyptian philosophy, and were deposited in the secret recesses of the temples.

To these should be added many false revelations which legislators and others pretended to have had, in order to strengthen their authority.

THE FOURTH EPOCH.

From the Departure of the Israelites to the time of Samuel and Saul. 396 years.

B. C.
1491, to
1095.
The Call of
Moses, and
his embassy
to Pharaoh.

I. While idolatry was enveloping the nations in darkness, and true religion was corrupted even in the posterity of Abraham, now oppressed with grievous slavery in Egypt, behold Moses is raised up by Divine interposition to renovate the Church, to deliver the Israelites from bondage, and to lead them to the land promised to their fathers, the type of the eternal rest.

II. The first circumstance in the call of Moses was the appearance of the Angel in the burning bush, who is called the Angel of Jehovah, *Acts* vii. 30, 35, and Jehovah himself, *Exod.* iii. 6, 14, 15, also vi. 3. The same personage is mentioned in *Gen.* xlviii. 16. *Isai.* lxiii. 9. From other passages it appears, that the angel was the Divine Person, who afterward became man and dwelt among us. Moses was now 80 years old, and he almost shrunk from the vast undertaking appointed him; a prediction was therefore added to encourage him, *Exod.* iii. 12. Aaron was joined in the embassy with him, and both were sent to Pharaoh, with whom and the magicians (called Jannes and Jambres, *2 Tim.* iii. 8.) they had many contests, respecting which

many fables have been invented⁷. The king became indignant that his laws were despised in his own kingdom, by two slaves, in the name of an unknown God; and his obstinacy increased, until ten plagues were sent upon the Egyptians. For further particulars see *Exod.* iii. 12, and *Josephus* ii. 5.

III. The Passover was instituted by Divine command in the beginning of the month Abib, or Nisan, which was from that time to be the first month of the year, *Exod.* xii. 2, 18. For the precise time of the passover, its circumstances, ceremony, and meaning as a type of Christ's death, see the Commentators on Exodus⁸, &c. By the command of God the Israelites borrowed property of the Egyptians, *Exod.* iii. 21, 22, who readily acquiesced in the demand, *Exod.* xi. 2, their minds being divinely moved by fear or love, *Ps.* cv. 38. *Exod.* xi. 3.

Other events before the departure of the Israelites.

When the tenth and last plague fell upon Egypt, viz. the death of the first-born, Pharaoh compelled the Israelites to depart hastily in the night, *Exod.* xii. 30. They began their march on the 15th of the first month, having had their goods collected together since the 13th. This event happened 430 years after the sojourning of Abraham in a foreign land, *Exod.* xii. 40, 41, 42.

IV. Moses was their leader, and hence he is called a king, *Gen.* xxxvi. 31. *Deut.* xxxiii. 5. A cloud directed their way by day, and a pillar of fire by night, the symbol of Divine providence. They did not march the nearest way to Palestine, but turned toward the Red Sea, and the desert of Arabia. Their number amounted to above 600,000 men, beside the Levites, women, and children, and a promiscuous multitude, with much cattle, *Exod.* xii. 37. They carried with them the bones of Joseph, *Exod.* xiii. 19, by his express command, *Gen.* i. 25, and also the ashes of the other Patriarchs, *Acts* vii. 16.

Other particulars to the giving of the Law.

⁷ See the Paraphrast Jonathan and the Talmudists.

⁸ See Bochart.

The miracle of dividing the Red Sea, *Exod.* xiv. 16, consists of several particulars, viz. the appearance of the cloud between the Israelites and Egyptians, which encouraged the former and troubled the latter; the rising of the east wind, during the night, when God determined to display his omnipotent power; the faith of Moses when he struck the sea; the waters standing up on both sides like a wall, leaving the middle way dry for the passage of the Israelites, which Pharaoh being induced to enter, the waters suddenly closed, and he and his army were ingulphed in the waves. This awful catastrophe was followed by thunders and lightnings, *Exod.* xv. 10. *Josephus* ii. 7. Those who with Porphyry ascribe this event to a natural cause, viz. to the ebbing and flowing of the tide, betray great incredulity and ignorance.

Many other prodigies, also, were wrought for the preservation of the Israelites, viz. the sweetening the bitter waters in Marah, *Exod.* xv. 25; the seasonable supply of quails in such abundance as to support so vast a multitude, *Exod.* xvi. 13; the gift of manna instead of bread, which, although not uncommon in that part of Arabia, yet the circumstances of time, place, abundance, and duration of the supply, prove the effect of a miracle, *Exod.* xvi. 15; the striking of the rock of Horeb, a part of mount Sinai, to produce water in the desert, *Exod.* xvii. 5; and a victory over the Amalekites, who were of the race of Esau⁹.

The Sabbath was ordered to be kept holy, *Exod.* xvi. 23, 25. It was new as to the circumstances and manner of keeping it holy, and was given as a sign of God's covenant with his people; but the Patriarchs are supposed to have observed the seventh day, which God blessed and commanded to be sanctified at the creation of the world. It has been already observed¹, that the

⁹ In relating these particulars, *Josephus* sometimes departs from the truth and simplicity of Scripture.

¹ Page 121.

Egyptians had before this period made a division of time into weeks.

V. Preparatory to the promulgation of the Law, the Israelites were put in mind of the Divine benefits of providence and grace, *Exod.* xix. 4, 5, 6. Three days' preparation by prayer, &c. were commanded; after which the signs of Divine Majesty appeared on the mountain in clouds, in thunders, lightnings, and fire.

Promulga-
tion of the
Law from
mount
Sinai.

In the circumstances of the grant of the Law, there are many tokens of the covenant of grace, as well as appearances of the covenant of works; and it appears that the people did not understand their own weakness, when they said, "All that the Lord hath spoken we will do," *Exod.* xix. 8.

The Law was announced from mount Sinai, in the desert of Arabia; Moses and Aaron being mediators between God and the people, *Exod.* xix. 24.

This event took place about 50 days from the departure out of Egypt, and from the first passover. Hence, the feast of Pentecost in the third ecclesiastical month. The Legislator for the people was the Lord Jehovah, who was now to be their God and King, *Exod.* xx. 2, 3, 4, 6; and many awful signs of Majesty and Omnipotence were displayed, to affect their minds, and aggravate the guilt of disobedience. The Law itself was promulgated in ten parts; its design was to produce a consciousness of sin, by requiring perfect obedience, and under an evangelical covenant to lead to faith in God, to the hope of his mercy, the desire of a Mediator and Redeemer, and therefore to the fruits of faith, holiness and charity.

The Law was published at first orally, and afterward in writing upon two tables of stone, signifying the hardness of the human heart, and was written by the finger or power of God. These tables were broken by Moses, *Exod.* xxxii. 19, but renewed by the Divine goodness.

In the 40th year after the departure from Egypt, the Decalogue was repeated with slight alterations in the 4th and 10th precepts, *Deut.* v. 14, 21. Some other

repetitions of laws were also made to the people of that generation. A great variety of fables is current among the Jews respecting the giving of the Law.

Continuation of the journey in the Desert.

VI. The Israelites wandered 40 years in the desert of Arabia, *Josephus* III. and IV. During the early part of this period Moses repeatedly ascended into the mount, and received inspirations from God. The last time is mentioned in *Exod.* xxxiv. 2.

The Tabernacle was constructed like a square tent, and built of shittim wood. In it were placed the sacred utensils, the Ark of the covenant, the Table, the Candlestick, Altar of incense, &c. The order of Priesthood was instituted in the family of Aaron.

Notwithstanding the awful appearance of God, and his miracles in their favour, the people frequently murmured against Moses. At one time, they made and worshipped a golden calf, when Moses was on the mount in conference with God. For this sinful act, they were severely rebuked by Jehovah, but preserved from vengeance by the prayers of Moses. They fought many battles with the Amalekites, Amorites, Midianites, and neighbouring nations, and frequently obtained decisive victories; but, for their disobedience to God, they were sometimes routed. In all the events in the wilderness, we may discern the wonderful providence and clemency of God toward them.

Various brief histories are related which belong to this period, viz. the exploration of the spies, the mutiny of Korah, the death of Aaron and his sons, the formation of the brazen serpent, the destruction of Sihon and Og, &c.

Another census of the people was taken by Moses, *Num.* xxvi. 2, for the purpose of making a proper distribution of the land to be obtained in Canaan. A repetition of sundry laws was made, and the Covenant of God with the Israelites was renewed in the land of Moab, *Deut.* xxix.

Moses was not permitted to enter Canaan: his death happened on the 7th of the 12th month, about 40

years after the departure from Egypt, *Deut.* xxxiv. 7. The Israelites mourned for him 30 days. He was buried in the valley of Moab, but the place of his interment was not made known, probably to prevent the possibility of the people falling into the idolatry of worshipping at his tomb.

Moses is copious in recording the events of the first two years after the departure from Egypt, but very brief respecting those of the remaining 38. He has, however, recounted all the places (in number forty-two) in which the Israelites encamped during their sojourn in the wilderness, *Num.* xxxiii.

During their march frequent prodigies occurred for their preservation, and particularly four; *Deut.* viii. 3, 4. xxix. 5, 6. *Neh.* ix. 21. The miraculous support of so great a multitude in the vast desert for 40 years, by an unremitted supply of provision and water. The preservation of their garments, which were not worn out by time or use; the hardness of their feet and strength of body, so that the former did not swell with painful marches, nor the latter sink under fatigue; and lastly, the finding out their road amidst devious ways by day and night.

VII. Before the Pentateuch was composed by Moses, the Church of God had been instituted and instructed without written documents, *Gen.* xviii. 19: but from this period, God designed all necessary particulars relating to the origin, preservation and triumphs of his Church, during the space of 1500 years, as well as the full developement of the plan of human salvation, to be committed to writing.

The Pentateuch of Moses.

Moses was the first ecclesiastical writer, and the author of the five books which bear the names of Moses, Pentateuch, Law, &c. This fact is established by the universal consent of antiquity, of Jews and Christians, and by the testimony of Christ and his apostles. It is one of the Articles of the Jewish Creed². It is, however,

² See the Jewish Liturgy by Alexander.

allowed that part of the last chapter of Deuteronomy, beginning at the fifth verse to the end, was added by Joshua, Samuel, or some one of the succeeding prophets, and that one or two parentheses, as *Exod.* xvi. 35. *Deut.* iii. 14. *Gen.* xxxvi. 31, and the change of the obsolete names of some places into more modern ones, as *Gen.* xiv. 14, may have been made by Ezra.

Philo and Josephus concur in the supposition, that Moses wrote the book of Genesis in the desert of Midian.

The historical order of the Pentateuch is as follows: The Book of Genesis includes events from the beginning of the world to the death of Joseph, a period of about 2369 years.

The Book of Exodus contains events from the decease of Joseph to the erection of the Tabernacle, a period of about 145 years, *Exod.* xl. 1, 17.

The Book of Leviticus embraces the history of one month, *Lev.* i. 1. *Num.* i. 1.

The Book of Numbers recounts the events of about 38 years, *Num.* i. 1, compared with *Deut.* i. 3. The dates of events which are recorded in the middle of this book are uncertain.

Lastly, the Book of Deuteronomy continues the history of almost two months, *Deut.* xxxiv. 5.

The Book of Job is supposed by some to belong to the writings of Moses, and to have been composed for the consolation of the Israelites in their servitude; but the best founded opinion is, that the author was cotemporary with Amram, and wrote an authentic memoir of himself, which Moses found in Midian, and brought with him into Egypt³.

The fame of
Moses.

VIII. Moses, having achieved so many great actions in Egypt and Arabia, became much renowned in those and the neighbouring countries. His fame was of a varied description; he was severally accounted by them a god, an evil demon, a magician, a prophet, and a skilful legislator.

³ See the Jewish writers, also Augustine, Spanheim, &c.

Hence, various names were assigned to him. He was the Mercury of the Egyptians, the Osiris of the Arabians, the Bacchus or Dionysius of the Indians, the Minos of the Cretans, &c. And innumerable legends are extant among the Arabians respecting him⁴. Several Greek authors also mention him, viz. Strabo, Diodorus, Artaphanus, Eupolemus, and Polyhistor in Eusebius. The Roman historians, Tacitus, Pliny, Justin, Apuleius, &c. likewise record his fame under different names.

IX. Joshua, called in Greek *Ἰησους* or Jesus, succeeded Moses in the command of the Israelites by Divine appointment, Eleazar being then high priest, *Numb.* xxvii. 18. *Deut.* xxxiv. 9. *Josh.* i. 2. Under this leader many memorable actions were performed. In name and office he was a type of Christ our Saviour. There are three principal events recorded in the book of Joshua and Josephus v. 1. The passage of Jordan, the possession of Canaan, and its division.

History of
Joshua.

The crossing the river Jordan took place on the 10th of the 1st month, *Josh.* iv. 19, in the 41st year after the departure from Egypt, after they had mourned 30 days for Moses. Spies had been sent to reconnoitre Jericho, and three days were spent on the banks of Jordan in preparation for the passage, *Josh.* iii. 1, 2.

B. C.
1451.

The manner was miraculous. The waters of Jordan retreated at the presence of the ark, which was supported by the priests, and left a dry space until all the tribes had gained the opposite bank. Twelve large stones were piled upon each other for a perpetual monument of the fact. The passage of the Israelites being reported, spread universal terror among the Canaanites.

Circumcision, which had been neglected in the desert was renewed. The passover was celebrated on the 14th day of the same month. On the 15th, bread was obtained; this was the first supply which had been pro-

⁴ See Hottinger, Huetius, Henningius, Dickenson, Holsatius, Vossius, Bechart, &c.

cured since they departed from Egypt; and on the morrow after the Manna ceased, *Josh.* v.

Various particulars respecting the occupation of the land.

X. Of the sieges and the sacking of the cities, particularly of Jericho, many remarkable circumstances are related, *Josh.* vi. 6.

The history of Rahab, commonly called a harlot, but probably an inn-keeper. The sacrilege and punishment of Achan, *Josh.* vii. The deception of the Gibeonites, the treaty with them, and their sentence to slavery, *Josh.* xi. The war with the five kings, and other nations, over whom they obtained important victories, *Josh.* x. xi. xii. On one occasion a storm of stones was cast on their enemies; and at another time the Sun stood still to lengthen the day, and render their victory more complete, *Josh.* x.

The whole of Palestine, however, was not taken by Joshua. Several expeditions were made after his death, by the tribe of Judah, *Judg.* i. 8, 9, and by that of Dan, *Judg.* xviii.: so that the passages in *Josh.* xv. 63, and xix. 47, were either written by anticipation, or inserted by Ezra to complete the history. Seven nations were destroyed as predicted in *Deut.* vii. 1, *Josh.* xxiv. 11. The Kenites, Kenizzites, Kadmonites, and Rephaims, mentioned in *Gen.* xv. 19, 20, are not enumerated among the conquests of Joshua, but these nations might be comprehended under the name of Hivites.

Division of the land.

XI. The land was divided by lot in Shiloh. This event took place in the 7th, or Sabbatical year, after their entrance into Canaan, while a great portion of the land was yet in the possession of the Canaanites, *Josh.* xiii. 2. xv. 1.

The Gadites, Reubenites, and half tribe of Manasseh, obtained their share on the east side of Jordan, which was given them by Moses, *Numb.* xxxii. 13. The land of Hebron fell to Caleb, according to the prediction and oath recorded by Moses, *Numb.* xiv. 24. *Josh.* xiv. 13, 14. The three principal tribes, Judah, Ephraim, and Manasseh, were first put in possession of their portions. On

a review of the situations of the tribes and their different lots, it appears that the prediction of Jacob, *Gen.* xlix. and that of Moses, *Deut.* xxxiii. were perfectly fulfilled.

The tribe of Levi obtained 48 cities in various parts of Israel, *Numb.* xxxv. *Josh.* xxi.: thirteen were for the priests, six were cities of refuge, and the remainder were appointed to the Levites. Many other privileges, as tenths, first-fruits, the first-born, &c. were granted to this tribe.

The fidelity of the Israelites to God deserves remembrance, on the occasion of an altar being erected by the Reubenites and Gadites, not for worship, but for a monument of God's mercy. The last words of Joshua are very striking; and the renewal of the covenant, which was now written and added to the Law, merits particular notice, *Josh.* xxii, xxiii, xxiv. 25, 26.

XII. The Canaanites being driven out by Joshua, were dispersed into various countries.

Colonies of the Phœnicians in the time of Joshua.

The celebrated migration of Cadmus is first to be noticed. He was a Phœnician or Sidonian, and migrated with a large colony of his countrymen into Bœotia of Greece. He introduced the use of 16 letters in the Greek alphabet, which are therefore called *φοινικηία γράμματα*.

He founded some nations in Greece; hence the Lacedæmonians boasted of their affinity to the Hebrews, as having one common father, Abraham, 1 *Maccab.* xii. 21, mistaking, perhaps, the Phœnicians for Hebrews. The fame of many of the achievements of Moses and Joshua, with other particulars respecting the Israelites, was carried by Cadmus into Greece, and traces of them are even now discernible amidst the rubbish of Grecian fable and absurdity⁵.

Various other colonies of the Phœnicians migrated into different parts of Asia, Africa, and, perhaps, America, either alarmed by the terror of Joshua's arms, or

⁵ See Scaliger, Selden, Vossius, Bochart, Dickenson, and others.

forced away by the straitness of their territory, or allured by the gain of merchandise.

Hence vestiges of Phœnician origin, language, and religion, are to be traced in the early history of several nations in many parts of the world⁶.

State of the
Church
under the
Judges.

XIII. The historical account of events, from the death of Joshua to the commencement of Samuel's government, is neither lucid nor regular. Some writers greatly extend this period, and suppose there were many years of interregnum, and of oppression, or slavery, beside those mentioned in Judges⁷. But there are important reasons to induce us to contract this period, particularly the genealogy of Christ, according to which, Salmon, to whom Rahab was married, was the grandfather of Jesse, *Matt.* i. 5, 6, *Josh.* vi. 23.

The jurisdiction of the Judges is to be distinguished from that of kings in several particulars. The Judge was an extraordinary magistrate, similar to a Dictator among the Romans. The Judges possessed the divine inflatus of the Spirit, *Judg.* iii. 9, 10. Their succession was not regular; for there were often periods of slavery and interregnums; as between Joshua and Othniel, and between Othniel and Ehud, &c. They were raised to their office by the especial Providence of God, and their government is to be considered as being under Divine influence, *Judg.* vii. 18. 1 *Sam.* viii. 7; and hence it is called a Theocracy.

The ordinary magistracy was vested in seventy elders of the people, *Numb.* xi. 16, and called the Sanhedrim; by Josephus Συνέδριον, σύνοδος, &c. It has been supposed that six were elected from each of the eleven tribes, and four from the tribe of Levi; but this supposition has very little foundation. The president was sometimes the high priest, but not always.

They had the supreme authority, antecedently to the

⁶ See Procopius, Photius, and an excellent treatise by Bochart, on the Phœnician colonies.

⁷ See Vossius, Capellus, and others.

times of the kings, not only in civil cases, but undoubtedly also in ecclesiastical affairs⁸, *Deut.* xvii. 12.

There were also inferior Consistories, from which an appeal lay to the Sanhedrim, *Deut.* xvii. 8. There was one composed of 23 judges, at the gates of the principal cities, and one of 3 judges in smaller towns⁹.

The ecclesiastical and political state was very corrupt during the times of the Judges. After the death of Joshua and Caleb, the people revolted to idolatrous worship, *Josh.* xxiv. 23. *Judg.* ii. 7, 10, and promiscuous marriages were made with the Canaanites. Divine punishments were the consequence, viz. frequent slavery, troubles, and oppressions. The Israelites at times repented, but their repentance was only superficial, and horrid crimes, slaughters, rapes, human sacrifices, and civil war, succeeded. See the Book of Judges.

The causes of this afflictive state of things were the following, viz. a new generation, succeeding that which was proved in the desert; the death of men eminent for their authority and piety; the frequent state of anarchy; the fellowship and intermarriages with wicked people; and the jealousy and envy among the tribes, *Judg.* passim, *Josephus* v. 2. The judgments of God upon them were a righteous punishment for this wickedness, and the magnitude and number of their calamities equalled the extent of their corruption.

XIV. Of the more memorable particulars of this epoch may be enumerated the following.

The superstitious act of Micah, *Judg.* xvii. Following his example the Danites revolted to idolatry: this circumstance happened, probably, soon after the death of Joshua, *Judg.* xvii. 6. xviii. 1¹.

Memorable
particular

The history of the Levite and his harlot; and the civil war in consequence with the Benjamites, *Judg.* xix. 20. Phinehas the high priest being yet alive, *Judg.* xx. 28. *Josephus* v. 2.

⁸ History affords no record of the Jewish Senate during the time of Joshua, the Judges, and the Kings: hence, some writers have contended that the Sanhedrim was instituted in imitation of Moses, after the Babylonish Captivity.

⁹ See Selden, Witsius, and other writers on the Hebrew Republic.

¹ See Dr. Wells.

The history of Ruth, who was married to Boaz, the son of Rahab by Salmon. It is a matter of uncertainty to the time of what Judges this history is to be referred. Archbishop Usher supposes that it ought to be placed under Ehud and Shamgar, but Bishop Patrick thinks it took place under Gideon and Deborah, *Ruth* i. 1.

The history of the various fortunes of the Israelites, their slavery under the Assyrians, Moabites, *Judg.* iii. Canaanites, *Judg.* iv. Midianites, *Judg.* vi. Ammonites, *Judg.* x. and the Palestines or Philistines, *Judg.* xiii. From all these oppressions they were liberated by instruments raised up by Providence, viz. Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson, *Josephus* v.

The histories of private individuals may also be mentioned, viz. of Abimelech, son of the concubine of Gideon, who usurped the succession by the horrid murder of his brothers: he obtained popular applause, but his wickedness was afterward punished by Divine Providence. *Judg.* viii. 31. ix. 5, 23. *Josephus* v. 9.

The history of Jephthah, who offered up his only daughter for a burnt-offering, to fulfil a rash vow in consequence of a victory over the Ammonites, *Judg.* xi. 31. There has been much controversy, whether Jephthah really made a sacrifice of his daughter, or only devoted her to perpetual virginity. The actions and words of the father and daughter, the statute in Israel of an annual lamentation, the agreement of all the ancient versions, of Josephus, ancient Hebrew writers, and the Fathers, tend to confirm the former opinion; the only forcible argument on the opposite side is, that human sacrifices were forbidden, and were an abomination to the Lord.

The fable of Iphigenia (Jephtigenia) was founded on the above fact.

There are also many memorable particulars respecting Samson, and the victories which he obtained by divine power. There is nothing either absurd or impossible in the wonderful actions of his life, although the profane have made this part of holy writ a butt

for their ridicule. There can be little doubt, that these events gave rise to the Greek fables of the Theban or Phœnician Hercules.

Lastly, the history of Eli, the high priest and judge. In him the civil and ecclesiastical authority was united after the death of Samson. He was not descended from Eleazar the eldest son of Aaron, but from Ithamar, *Josephus* v. 11. There is also an account of the vile conduct of his sons Hophni and Phinehas, his indulgence toward them, and the consequent punishment. The high priesthood was afterward transferred into another family, 1 *Sam.* ii. iii. iv. Eli's government lasted 40 years, 1 *Sam.* iv. 18, in which are included by some authors 20 years of Samuel's life; but others suppose of Samson's ², *Judg.* xv. 20.

THE FIFTH EPOCH.

From the Government of Samuel and the reign of Saul to king Rehoboam and the division of the kingdom: about 120 years.

I. The corruption of those times is most glaring, in the wickedness of the priests, and principally of the sons of Eli. Sacrilege, unbridled lust, and disobedience to their father, are numbered with their open offences, 1 *Sam.* ii. 25. To such a pitch of depravity had they arrived, that they pursued their iniquitous ways even in the house of God, 1 *Sam.* ii. 22.

Also in the idolatry of the people, in the worship of Baalim and Ashtaroth³, deities or idols of the Sidonians and Philistines⁴. The calamitous and afflicted state of

B. C.
1095 to
975.
State of the
Jewish
Church
under Sa-
muel.

² For an account of the affairs of the Assyrians, Egyptians, Phœnicians, &c. at this time, the student is referred to the ancient writers, Eratosthenes, Manetho, Africanus, Eusebius, or to the moderns, Usher, Marsham, Cluverius, Bochart, &c.

³ This goddess was probably the same with Aester or Eostre of the Saxons; hence the name Easter; and the ancient British goddess Andraste.

⁴ See the censures of Samuel, 1 *Sam.* vii. 1, 2, 3, and Selden.

the Jewish church at this period is evident from the slaughter of the Israelites by the Philistines, 1 *Sam.* iv. 10, and the capture of the ark, 1 *Sam.* iv. 11. The usual resting place of the ark and the tabernacle, from the time of Joshua, had been at Shiloh in the mountains, *Josh.* xviii. 1, where it remained almost 350 years.

The rash and superstitious act of the Israelites in carrying it from thence into their camp must not be omitted, as it shews the corrupt state of the church, 1 *Sam.* iv. 3, 4. It was captured by the Philistines, and detained by them seven months, during which time they endured the judgments of God for their sacrilege, 1 *Sam.* vi. 1. At length it was restored and carried to Kirjath-jearim, a city of Judah, where it was kept 40 years to the time of David, 1 *Sam.* vii. 2. 2 *Sam.* vi. 2, 3. A severe punishment fell upon the inhabitants of Beth-shemesh in Judah, above 50,000 of whom died on account of their profaneness respecting the ark, 1 *Sam.* vi. 19⁵.

The church of God was restored to purer morals by the piety and vigour of Samuel. He was divinely raised up, at first a Levite and priest, then a prophet, and afterward a judge over Israel, 1 *Sam.* vii. 6. 1 *Chron.* ix. 22. He is supposed to have presided over the state for 20 years, during which period the "people mourned for the Lord," 1 *Sam.* vii. 2; and he did not entirely resign all authority, when Saul was raised to the throne, 1 *Sam.* vii. 5; it appears probable, that Samuel and Saul were united in the temporal and spiritual government, 1 *Sam.* xi. 7. *Acts* xiii. 21.

Commence-
ment of the
regal power
in Israel.

II. The pretext urged by the Israelites, for requiring a king, was the old age of Samuel and the degeneracy of his sons, 1 *Sam.* viii. 5; but the true causes were, a love of novelty, a rivalry of the neighbouring nations, want of trust in God, and forgetfulness of their wonderful deliverances by the Judges.

Saul, of the tribe of Benjamin, was first invested with royal dignity. He was afterward rejected by the

⁵ Josephus vi. 11. Bochart, *Hist. Anim.* P. i. li. 36.

Almighty, and the crown transferred to the family of David. The duration of Saul's reign is not exactly known; some expositors make it only two years, 1 *Sam.* xiii. 1, which passage probably refers to two years before the oppression by the Philistines, 1 *Sam.* xiii. 6, 19, or before the rejection of Saul, 1 *Sam.* xv. 28. Josephus assigns 40 years to the government of Saul, which must include the period of Samuel's authority.

Samuel wrote out for the king directions for the government of the nation, 1 *Sam.* x. 25, and also predicted the abuse of royal power, 1 *Sam.* viii. 11.

The king's authority, both in civil and ecclesiastical affairs, was subordinate to God alone. The law was the rule of his conduct and decisions, and in sacred affairs he was to seek the counsel of the priests, *Deut.* xvii. 19. *Num.* xxvii. 21.

The histories of David, Solomon, Asa, Jehoshaphat, Hezekiah, Josiah, and Manasseh, very clearly shew the king's power in ecclesiastical affairs, 2 *Chron.* xxxiii. 16, yet the offices of king and priest remained quite distinct, 2 *Chron.* xxvi. 19. 1 *Sam.* xiii. 11, 12.

III. The particular aspect of the church, under Saul, David, and Solomon, is to be found in the two books of Samuel, the first book of Kings to the 12th chapter, and the 1st and 2d books of Chronicles, to the 12th chapter of the latter book; and also in Josephus vi, vii, viii.

State of the Church under Saul, David, and Solomon.

Under Saul many wars were waged with the Ammonites and other bordering nations, till he was rejected for his pride and disobedience, when, growing desperate, he procured his own death, 1 *Sam.* xxviii. and xxxi.

In the history of David we discern the finger of Providence. He was 30 years old when he began his reign over Judah; and seven years and six months after this, he was chosen king by the tribes of Israel, and reigned over the united kingdom of Israel and Judah 33 years; so that his whole reign was 40 years and a few months, 2 *Sam.* ii. 4. 2 *Sam.* v. 4, 5.

David was exercised with many extraordinary vicis-

situdes of life, but he continued to follow the example of Samuel in restoring the order, doctrine, and discipline of the church. Every part of his memorable life is worthy of regard; his government and domestic troubles, his prophetic office, the building of his palace on Mount Sion, and his settlement of the ark, *2 Sam.* vi. 12, 17; his preparations for building the temple, and his meek submission to the will of God, who reserved that glorious work for his successor; the example he exhibited of piety, yet at the same time of human infirmity; he was a type of the Messiah in several particulars, and his faith and fortitude remained at all times unshaken. When near his end he chose Solomon to be his successor, *1 Kings* i. 30. His last words shew that he approved of a life of piety, *2 Sam.* xxiii. *1 Kings* ii. *Psa.* lxxii; and, that he might not discompose his own spirit, he committed the punishment of Joab and Shimei to his son Solomon, *1 Kings* ii. 5, 8.

The history of Solomon, also, is interesting and instructive. Some authors are of opinion, that he was only 12 years old, when he was elevated to the throne. He was very eminent for wisdom, power, and riches, *1 Kings* iv. 24, 29. x. 14. Under his sway the church enjoyed a tranquil and happy state. The temple, which he built, was an admirable structure. The queen of Sheba paid him a visit from the south of Arabia, or Ethiopia, *1 Kings* x. Toward the end of his reign, he fell into idolatry: to this sin even the wisest of men was enticed, by foreign wives and concubines, *1 Kings* xi.

Building of
Solomon's
temple, &c.

IV. A vast store of riches and materials for building the temple had been collected by David and Solomon. The foundation was laid in the 2nd month of the 4th year of Solomon's reign, and in the 480th year after the departure from Egypt, *1 Kings* vi. 1. The edifice was completed in seven years and six months. Its site was on mount Moriah, opposite and near to mount Sion. The number of workmen employed about the undertaking amounted to 180,000, a great many of whom were foreigners. It was built of rich materials, beautiful stones

of Parian marble of immense size, and valuable wood, and adorned with a profusion of jewels, gold, silver, and brass ⁶.

The building was divided, like the tabernacle, into two parts, the holy place or temple, and the Holy of Holies, by means of a veil of fine workmanship, *Exod. xxvi. 33*. The lower house was 30 cubits high, but, together with its superstructure, the whole height was 120 cubits. It was 60 cubits long from the east, and 20 wide from the north. Adjoining to the temple and connected with it, were many other buildings for convenience or occupation, beside the vestibule or Solomon's porch. In the front of the temple to the east was the court of the priests, next to it the court of the people, and in after times there was added the court of the Gentiles. Each of these courts had its separate porch and flight of steps, by which the worshippers ascended from one court to another, and at length to the temple, which was elevated at the end of the vista: the courts surrounded the temple. There was also a variety of offices for ecclesiastical persons. Before each porch there were two noble pillars of brass, and above 1400 marble columns in the whole building. If we add the pavement, walls, roof, and capitals, all of tessellated work, the ornaments in gold, brass, and precious stones, and the beauty of its workmanship, the temple of Solomon will stand almost unrivalled among the splendid edifices raised by human skill and industry. In magnitude it was about 2282 paces in circuit.

Its furniture within almost exceeds belief. Josephus says there were some hundred thousand vessels of gold and silver, beside an immense number of brass, comprising altars, tables, candlesticks, goblets, cups, &c. and the molten sea, which contained about 15,000 gallons of water.

This temple had peculiar privileges, which were wanting in the second temple, built by Zerubbabel, viz.

⁶ See Villalpandus, Tom. 11. p. 11. Lib. v. Disp. 11. c. 37. also Capellus.

the ark and mercy-seat, the fire that came down from heaven, *Lev.* ix. 23, 24. *2 Chron.* vii. 1, 2, 3; the Divine Presence, or Shechinah between the cherubims, *1 Kings* vi. 23; the spirit of prophecy, and the Urim and Thummim.

It was solemnly dedicated by Solomon to the worship of God, and the miracles which took place at the time proved that it was acceptable to Him, *1 Kings* viii. ix. *2 Chron.* v. vi.

Moreover Solomon built a superb palace, and house of cedar⁷, which occupied him 13 years. He likewise built Tadmor or Palmyra in the desert, with several other cities; and extended the boundaries of his empire to the river Euphrates.

Various opinions are entertained respecting the place from whence the gold of Ophir was brought; Arabia, Sofala, Peru, and India, have been named by commentators⁸.

Canonical
Books com-
pleted dur-
ing this
period.

V. To this epoch is referred the production of the following canonical books.

The Book of Joshua contains the history of a period of about 17, or, as some chronological writers reckon, of 30 years. It is evident that Joshua was the author of this book, or that he left public monuments and ancient records of his actions, from which it was compiled, *Josh.* xxiv. 26.

The Book of Judges connects the history from the death of Joshua to the death of Samson, a space of about 309 years. It was probably written by Samuel, and compiled from existing records, before the reign of David, *Judg.* i. 21. *2 Sam.* v. 6.

The Book of Ruth contains a genealogical link in

⁷ Villalpandus, Capellus.

⁸ David, having conquered the kingdom of Edom, and become master of the two ports Eloth and Ezion-geber, established a trade with Africa, Arabia, Persia, and India. This commerce was afterward greatly augmented by the skill and policy of Solomon, and was the source of his great riches. It is probable that this trade which he possessed is the same now in the hands of the East India Company.

the history to the time of David, *Ruth* iv. 18—22. It was composed by Samuel, Hezekiah, or Ezra.

Some commentators suppose the Book of Job to have been written about the time of Solomon.

The Books of Samuel connect the thread of the history from the latter end of Eli's government to the death of David. The Greek and Latin versions call them the 1st and 2nd Books of Kings, because they contain the history of David and Saul. The first twenty-four chapters of the first book were written by Samuel, and the remainder by the prophets Nathan and Gad.

The Book of Psalms bears the name of David, because he wrote a great part of them. Eighty-two have his name affixed; twenty-five are without a title; the rest are ascribed to Moses, Solomon, Asaph, Heman, and Ethan. The 126th and 127th were written after the captivity, unless they are to be accounted prophetic. Ezra probably collected the Psalms into one volume.

The works of Solomon are, his Song, the Proverbs, (except, perhaps, the last two chapters), and the Book of Ecclesiastes: the books of Ecclesiasticus and Wisdom, in the Apocrypha, attributed to Solomon, are not canonical. Josephus mentions other books which were written by him, 1 *Kings* iv. 32.

VI. The lamentable apostacy of Solomon is left upon record, for a warning to future generations, 1 *Kings* xi. *Josephus* viii. 2. He appears to have been seduced about the 30th year of his reign. His depravity consisted in worshipping false gods, either by open idolatry, as Josephus and the Fathers suppose, or by building high places and idol temples opposite the city, 1 *Kings* xi. 5, &c. He appears to have been rebuked for his wickedness either by a prophet or in a vision, 1 *Kings* xi. 11.

Solomon's
apostacy,
punishment,
and repent-
ance.

The punishment of his rebellion against God began in his life-time: the instruments raised up by Divine Providence for this purpose were his servants Hadad the Edomite, Rezon the Syrian, and Jeroboam the Ephraimite, 1 *Kings* xi. 14—40. The punishment was completed under his son Rehoboam, 1 *Kings* xii.

Of his repentance nothing is positively asserted in the Scriptures; but it may be inferred from several passages that he deeply repented. Many Hebrew writers and some of the Fathers are of this opinion, with which the testimony of Josephus is not inconsistent, although he says of him ἀκλεῶς ἀποθανόντα, ‘he died ingloriously.’

THE SIXTH EPOCH.

From the division of the Kingdom under Rehoboam to the Babylonish Captivity: 369 years.

B. C.
975.
to 606.
A schism
in the
Church and
Common-
wealth of
Israel.

I. A rebellion broke out immediately after the death of Solomon, at an assembly of the people, which had been convened at Shechem to inaugurate the new king, 1 *Kings* xii. 1.

The indiscretion and obstinacy of Rehoboam, in despising the advice of the aged counsellors, gave occasion to it. They recommended him to emancipate the people from their heavy burdens and tribute, but he followed the rash counsels of young men, his companions, and threatened to increase the vexations and oppression of his subjects.

This reply produced disaffection; at the head of the rebellion was Jeroboam the Ephrathite, formerly one of Solomon's officers. The prophet Ahijah had, by God's command, predicted this event while Solomon was alive, as a just judgment for his apostacy from true religion, 1 *Kings* xi. 30. xii. 15.

The Jewish nation was now divided into two kingdoms, one of which was called Israel or Ephraim, composed of 10 tribes, the sovereignty over which was usurped by Jeroboam; the other was called Judah, containing the tribes of Judah and Benjamin, with the Levites, over which Rehoboam reigned, 1 *Kings* xii. 17. 2 *Chron.* xi. 14.

To prevent the return of the 10 tribes to their allegiance, Jeroboam cut off every occasion of his subjects going up to Jerusalem, which was commanded in the law to be done thrice every year. To effect this he

changed the nature of the Jewish religion. He built two temples, and set up two calves to be worshipped, one in Dan and the other at Bethel, 1 *Kings* xii. 26. 2 *Chron.* xi. 14. *Josephus* viii. 3. This bold and impious step rivetted the fetters of schism; and for thus sanctioning idolatry by law, Jeroboam is generally designated as the person who “made Israel to sin.”

The effect of this policy was the subversion of religion and of the church in Israel, the dispersion of the schools, and of the priests and Levites, 2 *Chron.* xi. 14. an apostacy to the idolatry of the surrounding nations, and a general corruption of manners. Yet some Israelites remained faithful even under Ahab, 1 *Kings* xviii. 4. xix. 18. There were colleges of prophets in Bethel and Gilgal, 2 *Kings* ii. 3. iv. 38, and extraordinary prophets, as Elijah and Elisha, were from time to time raised up in Israel.

This schism continued unto the captivity of the ten tribes, about 245 years.

God did not suffer this impiety to pass with impunity: the punishment of Jeroboam was denounced by the same prophet (Ahijah), who predicted his elevation to the throne, 1 *Kings* xiv. 10, also by an unknown prophet, 1 *Kings* xiii. 2, and was in due time inflicted, 2 *Kings* xvii. 6.

II. It does not fall within the design of this compendium to relate minutely the history of the two kingdoms; it may be found in the Books of Kings and Chronicles. It is, however, of importance to notice a few particulars.

The history of the king of Israel and Judah.

The kings of Judah, including Athaliah the queen, were 20 in number. The kings of Israel were 19⁹.

LIST OF THE KINGS OF ISRAEL AND JUDAH.

Kings of the Twelve Tribes.

A. C.		
1095	.....	Saul.
1055	.....	David.
1015	.....	Solomon.

⁹ See Usher, Scaliger, Petavius, and Capellus.

<i>A. C.</i>	<i>Kings of Judah.</i>	<i>Kings of Israel.</i>
975	Rehoboam.....	Jeroboam.
958	Abijah	-----
955	Assa	-----
954	.....	Nadab.
953	.....	Baasha.
930	.....	Elah.
929	.....	Zimri.
929	.....	Omri.
918	.....	Ahab.
914	Jehoshaphat...	-----
898	.....	Ahaziah.
896	.....	Jehoram, or Joram.
892	Jehoram, or Joram	-----
885	Ahaziah	-----
884	Athaliah	Jehu.
878	Joash	-----
856	.....	Jehoahas.
841	.....	Jehoash, or Josiah.
839	Amaziah	-----
825	.....	Jeroboam II.
810	Amaziah, or Uziah	-----
773	.....	Zachariah.
772	.....	Shallum.
772	.....	Menahem.
761	.....	Pekahiah.
759	.....	Pekah.
758	Jotham.. ..	-----
742	Ahaz.....	-----
740	.....	{ First Captivity of Israel by Tiglath-Pileser.
-----	.....	Interregnum.
730	.....	Hoshea.
726	Hesekiah	-----
721	.....	{ Second Captivity of Is- rael by Sennacherib.
698	Manasseh	-----
678	.....	{ Third Captivity of Is- rael by Esar-haddon.
643	Amon.....	-----
641	Josiah	-----
610	Jehoahas	-----
610	Jehoiakim	-----
609	First Captivity of Judah by Nebuchadnezzar.	
599	Jehoiachin, otherwise Coniah or Jeconiah.	
599	Second Captivity of Judah by Nebuchadnezzar.	
589	Zedekiah.	
588	Third and final Captivity of Judah, and of the remains of Israel, by Nebuchadnezzar.	

1. Rehoboam, a wicked man and an idolater, ruled 17 years. Under him were wars with Jeroboam, and with Egypt, which was then ruled by Shishak, the conqueror of Asia, *2 Chron.* xii.

Kings of
Judah.

The only prophet whose name is recorded during his reign is Shemaiah, *1 Kings* xii. 22; Jeroboam I. was then king of Israel.

2. Abijah, another ungodly king, reigned three years. He defeated Jeroboam in battle, who lost 500,000 men, *1 Kings* xv. 3. *2 Chron.* xiii. *Josephus* viii. 5. Iddo, the seer, lived during his reign, *2 Chron.* xii. 15. xiii. 22.

3. Asa, a better king, and the restorer of religion, ruled 41 years. He fell into sin toward the decline of his life. He waged successfully a defensive war against Ethiopia or Arabia, *Josephus* viii. 6. In his reign lived the prophets Azariah, Hanani, and Jehu, *2 Chron.* xv. 1. xvi. 7. *1 Kings* xvi. 1.

The kings of Israel, who flourished during this period, were Nadab, Baasha, Elah, Zimri, Omri, and Ahab, the most abandoned of the kings of Israel, who was instigated to deeds of iniquity, by his still more wicked wife, *1 Kings* xxi. 25. By Omri Samaria was built, and made the capital of Israel, *1 Kings* xvi. 24.

4. Jehoshaphat, a good king, and more consistent than his father, began to reign about the 4th year of Ahab, and reigned 25 years, *1 Kings* xxii. *2 Chron.* xvii. In his reign there was a defensive war against the Moabites, Ammonites, and Syrians. The valley of Jehoshaphat was so called from a victory gained by him over the enemy in that place, *2 Chron.* xx. 26. *Joel* iii. 2.

The prophets in his reign were Micaiah, Jehu, Jahaziel, and Eliezer, *1 Kings* xxii. 8. *2 Chron.* xix. 2. xx. 14, 37.

The kings of Israel were Ahab, Ahaziah, and Jehoram. In the reign of the last Samaria suffered greatly in a siege, and was miraculously delivered, *2 Kings* vi. vii. The prophets Elijah and Elisha were very eminent for their prophecies, actions, and miracles, under these kings, *1 Kings* xvii. *2 Kings* xiii.

5. Jehoram was united with his father in the government about three years, and reigned eight. He was an evil king, but probably rendered worse by the arts and persuasions of his wife Athaliah, the daughter of Ahab, *2 Chron.* xxi. In his reign the Edomites revolted from Judah, to which they had been subject since the time of David, *2 Kings* viii. 20.

The same prophets as in the reign of Jehoshaphat continued their office. A remarkable letter was delivered to Jehoram from Elijah after his translation to heaven, *2 Chron.* xxi. *2 Kings* ii. Jehoram, the son of Ahab, continued to reign over Israel.

6. Ahaziah, called also Azariah and Jehoahaz, succeeded Jehoram, *2 Chron.* xxii. *2 Kings* viii. He was a wicked king, and reigned one year. There appears a discrepancy between *2 Kings* viii. 26, and *2 Chron.* xxii. 2, owing, probably, to the error of transcribers. He made a treaty with Jehoram, king of Israel, and waged war with the Syrians, *2 Chron.* xxii. 5. Both kings were killed by Jehu, *2 Kings* ix. 24, 27. *2 Chron.* xxii. 9. *Josephus* ix. 6. The place of Ahaziah's death is differently related.

7. Athaliah, mother of Ahaziah, a cruel idolatress, having destroyed the royal seed, usurped the throne of Judah, and reigned six years, *2 Kings* xi. *2 Chron.* xxii. Her grandson Joash was, however, secreted from her evil designs by his aunt, and educated by Jehoiada the high priest, *Josephus* ix. 7.

The cotemporary king of Israel was Jehu, anointed by divine authority to destroy the house of Ahab, *2 Kings* ix. 6, yet he was himself given to idolatry, *2 Kings* x. 29, 31.

About this time the society of the Rechabites was instituted by Jonadab, the son of Rechab, who met Jehu when he was intent on destroying the house of Ahab, *2 Kings* x. 15. *Jer.* xxxv. 6.

8. Joash, the son of Ahaziah, succeeded Athaliah, who was killed in the temple. He reigned 40 years. At first he governed well, but after the death of his

friend and guardian Jehoiada, he grew depraved, *2 Kings* xi. xii. *2 Chron.* xxiii. xxiv. In his reign there was war with Hazael, king of Syria, which was foretold by Elisha, *2 Kings* viii. 11. xiii. 3. By his order Zechariah was slain between the temple and the altar of burnt offerings, *2 Chron.* xxiv. 21. *Matt.* xxiii. 35.

The cotemporary kings of Israel were Jehu and Jehoahaz, *2 Kings* xiii., Elisha the prophet being yet alive.

9. Amaziah, the son of Joash, who had been united with his father in the government, reigned 29 years, *2 Chron.* xxv. *2 Kings* xiv. He was at first a good king, but not like David. He made war upon the Idumeans, and afterward upon the king of Israel, which proved ruinous to himself and Jerusalem, *2 Kings* xiv. 18. *Josephus* ix. 9, 10. Two prophets, whose names are not recorded, were sent by the Lord to this king, *2 Chron.* xxv. 7, 15.

The cotemporary kings of Israel were Jehoash and Jeroboam II.

10. Azariah, called also Uzziah and Ozias, succeeded the last king. He was the most prosperous of all the princes of Judah, and reigned 52 years. In most things he deserved praise, but he was guilty of usurping the priest's office, for which he was struck with leprosy. This king is placed next to Jehoram in *Matt.* i. 8.

The state of Judah was, at this period, very flourishing, but the morals of the people in both kingdoms were very corrupt. To this circumstance the prophets Isaiah, Hosea, and Amos, frequently allude. The first Olympiad adopted by the Greeks falls in with the 35th year of Azariah.

The prophets of this period, beside those already mentioned, were Joel and Jonah, *2 Kings* xiv. 25. *Jonah* i. 1.

The cotemporary kings of Israel were Jeroboam II., Zachariah, the last of the race of Jehu, *2 Kings* xv. 10, 12, Shallum, Menahem, Pekahiah, and Pekah.

While Menahem reigned, Pul, king of Assyria, invaded Israel, and peace was obtained by a large ransom, *2 Kings* xv. 19.

11. Jotham was a good and prosperous king, although he lived in bad times. He reigned sixteen years, *2 Kings* xv. 32. *2 Chron.* xxvii. About this period Galilee was conquered by Tiglath-Pileser the Assyrian, and three tribes were carried away captive, Pekah being king of Israel, *2 Kings* xv. 29.

The prophets were Isaiah, Hosea, and Micah. About this time commences the æra of the Building of Rome, and also that of Nabonassar or Berodach-baladan, the founder of the Babylonish empire, *2 Kings* xx. 12.

12. Ahaz, a wicked king, reigned 16 years, *2 Kings* xvi. *2 Chron.* xxviii. He was for some time colleague with his father in the kingdom. In his reign Rezin, king of Syria, and Pekah, king of Israel, declared war against Judah, but they did not prevail, *Isai.* vii. 1. He solicited the aid of Assyria, and consecrated an altar, made in the fashion of one at Damascus, to the gods of the Syrians. He also robbed and shut up the temple, *2 Kings* xvi. 7—18. *2 Chron.* xxviii. 16—25.

13. Hezekiah was a pious, good, and prosperous king, and also a restorer of the Church. He had been colleague with his father in the kingdom, *2 Kings* xviii. 19, 20. *2 Chron.* xxix. In the sixth year of his reign, the remaining tribes of Israel were carried away captive by Shalmaneser, king of Assyria, Hoshea being then king of Israel. In Hezekiah's reign the Assyrians, under Sennacherib, invaded Judah, but relinquished their enterprise on account of the slaughter of 185,000 of them by an angel, while the people of Judah were vainly expecting help from Egypt, *2 Kings* xix. 35. *Isai.* xxx. xxxi.

The prophets during this period were Isaiah, Hosea, Micah, and Nahum, who consoled the Church by denouncing the judgments of God upon Nineveh and the Assyrians, *Nahum* i. 1, &c.

14. Manasseh was the most profligate and idolatrous of all the kings of Judah, but afterward a true penitent.

He ruled 55 years including the time of his captivity at Babylon, *2 Kings* xxi. *2 Chron.* xxxiii. *Josephus* x. 4.

There were at this time prophets whose names are not recorded, *2 Kings* xxi. 10. Habakkuk prophesied against the Babylonians, and Nahum against the Assyrians.

15. Amon, a very bad king, reigned two years, *2 Kings* xxi. 19. *2 Chron.* xxxiii. 21.

16. Josiah, the next king, was remarkable for his piety and virtues, and also for his great zeal in promoting religion. He reigned 31 years, *2 Kings* xxii. xxiii. *2 Chron.* xxxiv. xxxv. He was unsuccessful in a war with Pharaoh-necho, in which he was slain, *Josephus* x. 6.

The prophets were Jeremiah and Zephaniah, *Jer.* i. *Zeph.* i.

17. Jehoahaz, who is called also Johanan and Shalum, a wicked king, reigned only a few months, and was carried away by Pharaoh-necho into Egypt, *2 Kings* xxiii. 31. *2 Chron.* xxxvi. *Jer.* xxii. 11.

18. Jehoiakim or Eliakim, an ungodly man, reigned about 11 years, and became tributary to Nebuchadnezzar, *2 Kings* xxiv. The prophets were Jeremiah and Urijah, *Jer.* xxxvi. 7, 20.

19. Jehoiachin, called also Jeconiah and Coniah, the son of Jehoiakim, was almost as wicked as his father. He reigned only three months, and was afterward confined in prison at Babylon for 37 years, *2 Kings* xxiv. xxv. 27. *2 Chron.* xxxvi. 9.

20. Mattaniah, the last king, called also Zedekiah, was a wicked man. He reigned eleven years, *2 Kings* xxiv. xxv.

The prophets during his reign were Jeremiah, Ezekiel, Daniel, and, probably, Obadiah.

In the Books of Kings and Chronicles there are some apparent discrepancies, and some real difficulties, which chiefly relate to the ages of the kings, the period of their reigns, and the names of places.

Decay of
religion in
Judah.

III. The corruption of religion and morals began in the third year of Rehoboam, and progressively increased, until it reached its greatest height, under Athaliah, Ahaz, and Manasseh. During this time religion was almost extirpated. The people were seduced, the temple was robbed and shut up, and the ark removed, *2 Chron.* xxxv. 3, sacred things were defiled, the prophets persecuted, the idols, Baal, Moloch, Ashtaroth, Baal-zebub, and others, adored with libations of human blood, and temples, altars, groves, and statues, consecrated to them: in short, the place of true religion was supplied by every description of impiety.

Yet reformatations were sometimes instituted by the influence of the prophets, whom God raised up continually for this purpose, and also by the authority of the more virtuous princes, among whom were three particularly exemplary, Jehoshaphat, Hezekiah, and Josiah; each of them, however, was marked with his peculiar failings.

These reformatations consisted in the destruction of idols and high places, which wicked kings, as Manasseh and Amon, successively renewed; in abolishing the relics of idolatrous worship; in purifying the temple and sacred things; in the restoration of the feasts, particularly of the Passover by Hezekiah, *2 Chron.* xxx. and by Josiah, *2 Chron.* xxxv. 18; in renewing the covenant with God by the solemnity of an oath; in reading the original book of the law, *2 Kings* xxiii. 2. *2 Chron.* xxxiv.; and also in rekindling the flame of piety by the example of kings.

It is remarkable that these three admirable restorers of religion had each a wicked son, by whom every thing was again debased and corrupted. After Josiah's death there was no further reformation. The political and ecclesiastical state of Judah sensibly declined, and began to verge toward ruin.

Eminent
prophets in
this epoch.

IV. Beside the priests who performed the daily service of the temple, it pleased God to send, from

time to time, inspired prophets, who, while both kingdoms stood, taught the true worship of God in the colleges to the sons of the prophets, and on extraordinary occasions they executed the prophetic office in the most public manner.

Some taught only orally, others by their writings; some in Judah, others in Israel, and some in both kingdoms. Some are expressly named, others are anonymous. There were, also, females who prophesied, such as Huldah in the reign of Josiah, *2 Kings* xxii. 14, 15.

The history of the kings appears to have been compiled from annals or memoirs written by the prophets, *1 Chron.* xxix. 29. Josephus confirms this opinion, *contra Apion*, lib. i. The Jews call the Books of Kings, as well as those of Joshua, Judges, and Samuel, by the title of the former prophets.

The books of the major and minor prophets are not arranged in the Bible in the order of time in which they were written. Jonah is supposed to be the most ancient of the prophets, *2 Kings* xiv. 25. They all prophesied within the space of 300 years.

Joel is accounted the cotemporary of Jonah. Amos, Hosea, Isaiah, and Micah, extend the period of their prophetic office from Jeroboam II. and Uzziah to Hezekiah after the captivity of the ten tribes. The disturbed and wicked state of the times gave rise to their prophecies. Nahum is supposed to have prophesied before the captivity of the ten tribes.

Habakkuk lived, probably, in the reign of Josiah, and announced the approaching captivity, *Hab.* i. 5. Zephaniah lived at the same period, *Zeph.* i. 1. He prophesied grievous things upon Judah and Jerusalem.

Jeremiah was cotemporary with Zephaniah, *Jer.* i. 3. He prophesied a long time, (commencing with the 13th year of the reign of Josiah), both before and after the captivity, in Judea and in Egypt. The time when he completed his office is uncertain.

The period when Obadiah pronounced his severe judgments against the Edomites is not known. The

Jewish writers conjecture that he is the same who is mentioned in 1 *Kings* xviii. 3, 4.

It is to be remarked, that there was a great number of false prophets and prophetesses in both kingdoms, who are frequently denounced by Isaiah, Hosea, Micah, Zephaniah, Jeremiah, and other sacred writers, 1 *Kings* xviii. xxxii.

The capti-
vity of the
ten tribes.

V. The tribes beyond Jordan, with that of Naphtali, were enslaved in the reign of Pekah, 2 *Kings* xv. 29, about 18 years before the captivity of the other tribes.

The general captivity of Israel took place in the 9th year of Hoshea and the 6th of Hezekiah, king of Judah, 2 *Kings* xvii. 6.

It was predicted and denounced long before it came upon them, on account of their impiety, nor could the arm of man and the power of Egypt help them, 1 *Kings* xiv. 15. 2 *Kings* xviii. 12. *Isai.* vii. 8.

The place of their slavery was Assyria, the mountainous parts of Media, toward the river Gozan, which flows into the Caspian Sea, and a remote part of the East, 2 *Kings* xviii. 11; many of them fled into Egypt. The Jews relate many incredible tales respecting the country of the captivity of the tribes.

The duration of their captivity was not defined as the captivity of Judah afterward was; yet a spiritual promise of liberation was given them for their consolation, *Isai.* ix. 1, 3. *Matt.* iv. 15, 16.

The prophets who lived at this period refer frequently to this calamity.

The origin
of Samari-
tanism, &c.

VI. New colonists were brought from Syria, Assyria, Babylon, and Persia, into the land lately possessed by the Israelites. They obtained the name of Samaritans or Cutheans, and introduced new rites, and a new religion, which was called from them Samaritanism, 2 *Kings* xvii. 24. Many particulars respecting them, and their rivalry of the Jews, may be found in *Josephus* ix. 14. *Epiphanius*, *Pan.* lib. 1.

The most ancient of the Greek poets flourished in this epoch, Hesiod, Homer, Orpheus, Linus, Musæus,

Eumolpus, Stersichorus, Simonides, Alcæus, and the poetess Sappho, but the precise period of their lives is not known. The mythology of the Greeks, or Hellenism, also began to flourish about this time.

Among the philosophers the seven wise men of Greece were celebrated toward the end of this epoch, and likewise their cotemporaries, Anacharsis, Pherecydes, and Pythagoras of Samos.

In this epoch may also be enumerated the legislators, Lycurgus at Lacedæmon, Draco and Solon at Athens, Zaleucus at Locris, and Charondas at Catana, to whom divine honours were paid after their decease.

The mythology of the Greeks was derived principally from the Egyptians, Chaldeans, and Phœnicians, according to Herodotus, Diodorus, and others. On this point the student may consult Clemens Alexandrinus, Eusebius, Epiphanius, and Augustine.

The Athenians were more prone to superstition than all the other Greeks, *Acts* xvii. 16, 23.

The Greek philosophers were not yet divided into sects.

Near to this time, also, the Roman mythology took its rise under the auspices of Numa Pompilius, who was cotemporary with Hezekiah. Every requisite information about it may be found in Terentius Varro, Livy, Plutarch, Augustine, Onuphrius, &c.

The Pagan superstition of the Romans augmented with the increasing empire. They worshipped deities of various degrees, both foreign, domestic, and local, who were so numerous, that they presided over all the possible states and changes of human nature. Whether a man was in sickness or in health, travelling or at rest, in a civil or political capacity, in war or peace, he had his tutelar god for a specific purpose. Upon this absurdity the Roman Catholics have ingrafted the worship of innumerable saints, who are their tutelar deities, and to whom they pray for assistance ⁹.

⁹ See Vossius, Edw. Herbert, &c.

THE SEVENTH EPOCH.

From the beginning to the end of the Babylonish Captivity: 70 years.

B. C.
606 to
536.
Three stages
of the Cap-
tivity, and
the Seventy
Weeks.

I. The first removal of the kingdom of Judah happened in the reign of Jehoiakim, called Jechonias; *Matt. i. 11*, who, about the commencement of the fourth year of his reign, was made tributary to Nebuchadnezzar, who was then in the first year of his reign, *Jer. xxv. 1. Dan. i. 1.* Daniel was carried to Babylon at that time.

Four years after this the yoke of slavery was rendered heavier by the Babylonians, *2 Kings xxiv. 1*, and three years after that, Jehoiakim was taken prisoner, and put to death for his rebellion against Nebuchadnezzar. Numbers of the inhabitants were carried captives into Babylon, and among them was Ezekiel, then a youth, *2 Chron. xxxvi. 6. Jer. lii. 28.*

The second removal of the Jews was under Jehoiachin, the son of Jehoiakim, in the first year of his reign. The king, with the priests and prophets, and a great multitude of people, were transported to Babylon, *Jer. xxix. 1, 2, 26. Esth. ii. 6.*

The third happened under king Zedekiah, who, in the ninth year of his reign, rebelled against Nebuchadnezzar. Jerusalem was then besieged the third time, and taken in the second year. The temple, which had stood 400 years, was destroyed. The king was put in chains, deprived of his eyes, and carried to Babylon, together with his adherents. Some of the common people were left, and some fled into Egypt, *2 Kings xxv. 2 Chron. xxxvi. Jer. xliii. 6, 7. lii. 29, 30.*

The Egyptians attempted in vain to raise the siege, and change the purpose of Nebuchadnezzar, *Jer. xxxvii. 7.* The prophecy of Ezekiel was fulfilled, that Zedekiah should not see Babylon, though he should die there, *Ezek. xii. 13.*

About five years after this circumstance, Egypt was also subdued, and the Jews, who had fled thither, were

carried away to Babylon, *Josephus* x. 9. Tyre also was destroyed. Nineveh was soon to follow in the march of ruin according to the prediction, *Nah.* iii. 7. *Zeph.* ii. 13.

From which of these three stages of the captivity, the beginning of the seventy years is dated, and by which the length of it was to be determined, learned men somewhat differ, *Jer.* xxv. 11. *2 Chron.* xxxvi. 21. *Dan.* ix. 2. Some reckon from the first, according to Jeremiah and Daniel, as Eusebius, Sulpicius, Lyranus, Petavius, Usher, and Marsham.

A greater number, with Scaliger, reckon from the second carrying away, according to Ezekiel.

Others begin to reckon from the third, at the total destruction of the city and temple, as Josephus, Clemens Alexandrinus, &c.

II. During the captivity numbers of the Jews apostatized to the idolatry of the Gentiles, of which Ezekiel repeatedly complains, *Ezek.* xx. xxi. xxxiii.

State of the Church during the Captivity.

Various miracles were wrought for the preservation and comfort of the Church under Nebuchadnezzar, Belshazzar, and Darius, *Dan.* ii. iii. iv. v. vi.

Schools or colleges were erected by the authority of Daniel, by which Divine knowledge was in some degree kept up. There were also among the Jews several surviving prophets, viz. Daniel, Ezekiel, Jeremiah, Baruch, &c.

Copies of the sacred writings also were preserved when the city was burnt, and were afterward restored by Ezra; but the autograph of Moses perished in the destruction of the temple.

The Jews also held private assemblies in Babylon, for prayer, reading the Scriptures, prophetic instruction, and other services of Divine worship, *Ezek.* viii. 1. xiv. 1. xxxiii. 31. *Dan.* vi. 10, 11. ix. 2, 3. *Jer.* xxix. 7. *Zech.* vii. 5. viii. 19. *Psa.* cii. and cxxxvii.

The Sacerdotal and Levitical orders were likewise preserved, with the regular pedigree or descent of the high priest, and of the principal families, *Ezra* ii. viii. *Neh.* vii.

At length it pleased Almighty God to bring down severe punishment upon the proud kings, Nebuchadnezzar and Belshazzar, and to transfer the kingdom from the Assyrians to the Medes, and afterward from the Medes to the Persians under Cyrus, *Dan.* v. 28.

The kings Nebuchadnezzar, Darius, and Cyrus, severally lightened the yoke of captivity which bore heavily upon the Jews, and granted them various privileges in tolerating their worship.

It is doubtful whether the history of Esther falls in with this epoch. Clemens Alexandrinus, and some others, are of opinion, that Ahasuerus is Cyaxares the Mede¹.

Prophets
who wrote
about this
period.

III. Jeremiah exercised the prophetic office first in Judea, and afterward in Egypt, *Jer.* xliii, though opposed and persecuted by the kings of Judah. He consoled the captives by his letters, and the prophecy of their liberation, and silenced the false prophets, *Jer.* xxviii. xxix.

Daniel, who was carried away under Jehoiakim, began his prophetic office by the interpretation of the dreams of Nebuchadnezzar the Great, in the second year of his reign, and continued it to the third year of Cyrus, *Dan.* ii. 1. x. 1.

The testimonies to his prophetic character are many, *Josephus* x. 11. xi. 8. *Exek.* xxviii. 3; and our Lord in *Matt.* xxiv. 15. There are in his writings many very remarkable predictions concerning the Chaldean, Persian, Grecian, and Roman empires, and also respecting the Messiah.

Ezekiel, a priest, the junior of Daniel in the prophetic office, began his ministry at Babylon, *Exek.* i. 3. He had his first vision five years after the captivity of Jehoiachin, and six years before the destruction of the city and temple, of which event he prophesied. He continued his office to the twenty-seventh year from the captivity of Jehoiachin, *Exek.* xxix. 17.

¹ See the Eighth Epoch, p. 159.

As he predicted the ruin, so he foretold the rebuilding of the temple, and he also added a magnificent description of it, or rather of the mystical temple, the Church of Christ, *Exek.* xl. This prophecy was given about 14 years after the first temple was destroyed.

IV. The following apocryphal books are commonly referred to this period :

Apocryphal
books.

The Book of Tobit, which is supposed to be a fictitious narrative, by its internal, as well as by its external evidence. Josephus does not mention it. It is nevertheless a respectable book for its antiquity and contents ².

The history of Judith recounts the wonderful deliverance of the Jews from the hand of the Assyrians in the 18th year of Nebuchadnezzar. From the silence of Josephus and Jewish writers, from its false dates, fictitious kings, and many other marks, it is evidently an invention, but, at the same time, very instructive.

The Book of Baruch may be referred to this period, being read, as it describes, in the fifth year of the captivity, *Bar.* i. 1, 2, 3. It is not improbable that the first five chapters are authentic, but it was never admitted into the sacred canon, nor was Baruch, although he might be the author, ever considered as inspired.

The story of Susanna, and of Bel and the Dragon, are evidently fictitious, though containing many valuable instructions. The diction, the silence of Josephus, and their contrariety to the canonical Scriptures, betray their apocryphal origin.

The rest of the Book of Esther is hostile, in some parts, to the sacred Scriptures, and is, probably, the idle composition of some Hellenist Jew.

² See Bellarmine, Petavius, Hecetius, of the church of Rome, and Raynold, Chamberius, and Spanheim.

THE EIGHTH EPOCH.

From the release of the Jews to the death of Antiochus Epiphanes; and the beginning of the government of the Maccabees: 373 years.

B. C.
536
to 163.
The edict of
Cyrus,
granting
freedom to
the Jews.

I. Cyrus, king of Persia, published a decree for the return of the Jews, and the rebuilding of the temple at Jerusalem, *Esra* i. 1. *2 Chron.* xxxvi. 22.

Respecting this event we may notice the following particulars.

It took place in the first year of the reign of Cyrus over Babylon, and in the seventieth year from the captivity, according to the prediction of Jeremiah xxv. 12, 13. This favour was granted through the prophecies in Isaiah xlv. xlv. which were shewn to Cyrus. He was much surprised that it had been foretold that he should rebuild the temple, *Josephus* xi. 1. But the primary cause was, doubtless, the Providence of God which was extended over his church, for the fulfilment of prophecy, and the good of the people. The effect of this edict was the restitution of all the sacred vessels and furniture of the temple, the departure of Zerubbabel the leader of the Jews, with Joshua the high priest, Nehemiah, the great men and princes, and a promiscuous multitude, to Jerusalem. The re-commencement of the sacrifices, and the laying of the foundation of the second temple amidst the hymns, the tears, and the prayers of the people, *Esra* i. ii. iii.³.

But the rebuilding of the temple was obstructed by several impediments, viz. the arts of the Samaritans or Cutheans, their calumnies against the Jews to Cyrus, the death of Cyrus, and the continuation of the slander in the reign of other kings, *Esra* iv. to which the grief of Daniel, in the third year of Cyrus, seems to refer, *Dan.* ix. 3.

³ See Villalpandus.

The delay continued to the second year of Darius, at which time the building was forwarded very strenuously, and, in the sixth year of Darius, the temple was consecrated, Ezra, Haggai, and Zechariah, being witnesses of this much desired work, *Josephus* xi. 2, 3, 4.

II. The history of Esther is remarkable for the institution of the feast of Purim or of Lots by the Jews, in remembrance of their deliverance, *Esther* iii. 7. ix. 19.

The history
of Esther.

The precise period of time alluded to in this history is controverted. Some chronologers reckon the king, who is there named, to be Darius the Mede, others Cambyses, Xerxes, or Artaxerxes Longimanus, &c.

The most probable opinions are the two following: that he was Cyaxares Junior, king of the Medes and Persians, son of Darius the Mede, or Astyages, father-in-law of Cyrus. The names in *Dan.* ix. 1, the seat of the empire, the connexion of time, and the multitude of Jews throughout Persia, seem to point to the period of his reign. Therefore he was not the king mentioned in *Ezra* iv. 6.

But again, if there was only one Ahasuerus, then he must be the same that is mentioned in *Ezra* v. 6, who was probably Darius Hystaspes; moreover the reign of this monarch agrees better than any other with the history, because Mordecai was still living, and yet made a captive with Jeconiah, *Esther* ii. 5, 6. To which we may add, in confirmation of the last opinion, the number of this king's wives, his power, riches, and palace at Shushan⁴.

III. For the full particulars of the renovation of the Jewish state, we must refer to the narratives of Ezra and Nehemiah, but it may be briefly stated.

The renovation
of the Jewish
state.

⁴ The opinion of Prideaux appears best supported, who maintains, agreeably to the account of *Josephus* xi. 6, of the Septuagint, and of the Apocryphal additions to the Book of Esther, that Ahasuerus was Artaxerxes Longimanus. The chief objection to this is drawn from *Esther* ii. 5, 6, but that passage may imply, that Kish was carried away captive with Jeconiah, or that Mordecai was a descendant of some one of Nebuchadnezzar's captives.

There was a second edict in favour of the Jews for resuming the building of the temple, in the second year of Darius; the expences of the work being granted them out of the treasury, *Esra* vi. *Hag.* i. 14, 15.

It is agreed upon by many writers, that this king was Darius Hystaspes, *Josephus* xi. 4.; but others think that he was Darius Nothus, the successor of Artaxerxes Longimanus⁵.

There is a singular cause assigned for the edict in 1 *Esdr.* iii. 4. *Josephus* xi. 3. But the canonical book of Ezra is silent on the subject.

The building of the temple was completed in the sixth year of the same Darius, in the month Adar, *Esra* vi. 15. This happy event was celebrated with joy and feasting, which was chastened with sorrow at the remembrance of the superiority of the former building, *Esra* vi. 16. iii. 12.

There was a third edict promulgated in the seventh year of Artaxerxes, who is thought by some to be Xerxes, and by others Longimanus.

The tenour of the edict is to be found in *Esra* vii. and by its authority he went to Jerusalem with full powers to renew the religion and state of the Jews.

The fourth concession of benefits was made to Nehemiah in the 20th year of Artaxerxes, the cause of which is described in *Neh.* i. ii. He is the Nehemiah mentioned in *Esra* ii. 2.

There is a question agitated among scholars whether the seven weeks of years, *Dan.* ix. 25, refer to the space of time between the edict of Cyrus and the rebuilding of the temple under Darius, or from the finishing of the temple to the completion of the walls of Jerusalem under Artaxerxes.

The language of the Jews after their return from Babylon, and under the second temple, was not pure Chaldaic, or Babylonian, or the old Aramæa, *Dan.* ii. 4,

⁵ See Calvin, Pereira, Petavius, Usher, Capellus, Baillie, and Marsham.

but a species of Syriac much corrupted by foreign tongues.

The letters which they used were Babylonian or Chaldaic, which are square characters, and those in which the Hebrew is printed to this day.

Eusebius and Jerome conjecture, that the ancient Hebrew letters were retained among the Samaritans. The Jews certainly lost, in a great degree, the art of speaking and reading their native language while they were in Babylon.

IV. The celebrated epoch of seventy weeks, foretold by Daniel, ix. 24, which were determined upon the people of God and upon the holy city, unto the advent of the Messiah, must receive some brief remarks.

The Seventy Weeks.

The seventy weeks are thus divided. The first period consists of seven weeks or 49 years, reckoned from the commencement of the rebuilding, to the completion of the temple and the walls of Jerusalem. The second period consists of 62 weeks, or 434 years, reckoned from the last period to the advent of the Messiah, who was to be cut off, but not for himself, whereby transgression should be finished, sin ended, iniquity expiated, and everlasting righteousness brought in. The third period was of one week, or seven years, for confirming the covenant, by preaching and disseminating the Gospel before the final destruction of the Jewish Church and State by the Romans.

There is some discrepancy of opinion among chronologers respecting the beginning and completion of the seventy weeks. The most probable opinion is supported by Sir Isaac Newton, who computes the 490 years from the seventh year of Artaxerxes Longimanus, when Ezra returned with the Jews from captivity, and restored the Jewish worship and polity, *Ezra* vii. 26. Other chronologers reckon the beginning of the seventy weeks in the 20th year of Artaxerxes.

V. The history of the period after the return from Babylon, partakes of a double character; in some respects it is genuine, in others it is doubtful.

Men of the great Synagogue.

I.

We have credible testimony that public worship was revived; that sacrifices were renewed; that feasts were celebrated; public prayers instituted; various abuses removed; and corruptions, both of doctrine and morals, corrected. See *Exra* and *Nehemiah*.

Also, that men endowed with a prophetic spirit, and holding the priestly office, presided over this reformation: among them was Ezra, who was furnished with full powers for the work, and who is esteemed by the Jews with a regard almost equal to that which they entertain for Moses. The Sanhedrim or council of seventy was re-constituted, *Exra* vii. *Josephus* xi. 4, 5, and great industry and skill were exercised in revising and correcting the Sacred Writings; for the autograph of Moses and of the prophets had been destroyed. In this and every other good work Ezra was assisted by Zerubabel, Joshua, Haggai, Zechariah, and Nehemiah.

But it is doubtful whether to Ezra and his colleagues are to be ascribed, the composition of the Masorah, the division of the law, the arrangement of the sacred volume, the various readings, the origin of the points, and sundry other particulars: or whether this was the work of their successors. Opinions are various upon this subject. It is also probable, that the account of the Jews concerning the number of the men of the great Synagogue, who began the Masorah, is incorrect: some reckon 12, and others 120: that they received traditions from the prophets which they transmitted to posterity, and which were preserved to the time of Christ, is not supported by any good argument or proof⁶. The traditions of the Roman Catholic Church have no better foundation than the traditions of the Jews.

Canonical
books.

Historical.

VI. The Books of the Chronicles were composed at this period. The first commences with the beginning of the world, and terminates in the reign of David; it is not written with much regular order or method, and is

⁶ See Selden de Synedr. Heb. Lib. ii. cap. xvi.

occasionally interspersed with events that happened after the reign of David, 1 *Chron.* iii. and ix.

The second Book of Chronicles begins at the reign of Solomon, and is continued to the return of the Jews from the Babylonish captivity. The Hebrews call these books, "The words of days," i. e. of diaries or journals; the Greeks "*Paralipomena*," because some particulars are there preserved which were omitted in the other histories. They include a period of more than 3400 years. Ezra is the reputed author of both books. Compare 2 *Chron.* xxxvi. 22, 23. *Ezra* i. 1, 2, 3.

The Book of Ezra, the successor of Zerubbabel in the government of Jerusalem, contains a history from the edict of Cyrus to the seventh year of Artaxerxes, a period of about 79 or 80 years.

The Book of Esther contains a history of about 20 years in the reign of Ahasuerus. Some attribute this book to Ezra, others to Mordecai, and others to the men of the great Synagogue.

The Book of Nehemiah, the last canonical history in the Old Testament, was united by the Jews into one volume with the Book of Ezra, as a continuation of his history, and considered as his work. It commences about the 20th year of Artaxerxes, and mentions Darius Codomanus and Jaddua the high priest, *chap.* xii. 11, 22, but contains a historical period of not more than 14 years. There can be no sound reason for doubting that Nehemiah was the author of it, as he speaks every where in the first person; but the genealogy in *chap.* xii. is supposed to have been added after his decease.

Haggai began his prophetical office, A. C. 520, in the second year of Darius Hystaspes, under whom the building of the temple was resumed. He is supposed to have prophesied only a few months, *Hag.* i. 1. ii. 18, 20.

Prophetical
books.

Zechariah, likewise, was endowed with the prophetical spirit in the second year of Darius, and continued his prophetical office, probably, for 20 years. He is supposed by some to be the same person mentioned by our Lord, *Matt.* xxiii. 35. *Zech.* i. 1.

Malachi, the last of the prophets, received the influx of the Spirit while the temple was building. He was evidently cotemporary with Nehemiah: they both censure the same abuses, *Neh.* xiii. *Mal.* ii. and iii.; and, as no more prophets were to be expected, he exhorts the Jews to adhere to the law of Moses till Christ the Messiah should come, whose forerunner, John the Baptist, should appear in the spirit and power of Elias.

Septuagint
Version of
the Bible.

VII. The principal reason for the translation of the Bible into Greek was the necessity of such an undertaking⁷; for the Jews, who were dispersed among many nations about the time of Alexander the Great and his successors, spoke and understood chiefly the Greek tongue⁸. The translation was certainly not made before the time of Alexander, whose extensive conquests so widely diffused the language of Macedonia. Before his arrival at Jerusalem, the Jews had very little intercourse with the Greeks: nor are there any proofs that such a version existed. It is now generally agreed that it was finished under Ptolemy Philadelphus, in whose reign, and that of his father, Ptolemy Lagus, the successor of Alexander the Great, a multitude of Jews colonised in Egypt.

Josephus records that Ptolemy, by fair words and great presents, obtained from Eleazar the high priest 72 learned men to make the translation of the Old Testament into Greek. It is probable that Josephus derived his information from a small work on the Septuagint ascribed to Aristeas. Eusebius and others have adopted his opinion. Ptolemy, having a desire to enrich the library at Alexandria with scarce and valuable books, took the above method to obtain the Bible in the Greek tongue. The common historical account of this trans-

⁷ See Salmasius.

⁸ As most of the Jews forgot Hebrew during the Babylonish Captivity, so now being in foreign lands they had almost forgotten both Hebrew and the vernacular language of Palestine. They learned the Greek language, which was then a common medium of communication among different people, and were called Hellenists.

lation is justly thought to be fabulous; viz. that it was finished in 72 days by each translator; that they were shut up in separate cells in the isle of Pharos while they were engaged in the translation; and that they did not vary a syllable or letter from each other⁹.

VIII. The power and authority of Nehemiah descended to the high priests or Ethnarchs, his successors. Some of them were men of piety and talent; but ambition and a lust of dominion very quickly sprang up, by this union of temporal and spiritual power. To obtain this high office, the competitors had recourse to fraud, bribes, violence, deceit, and the influence of the kings of Syria and Egypt. At length through the pride, avarice, and violent party spirit, which inflamed the high priests, and by the enmity of the Samaritans, the religion and government of the Jews were again brought to the verge of ruin¹.

Of the High
Priests.

Jonathan, called by Josephus John, basely murdered his rival Jesus in the temple. Jaddua², his

⁹ See Philo, Justin Martyr, Irenæus, Clem. Alexandrinus, Tertullian, Eusebius, Cyril, and Epiphanius, on this subject.

For 1500 years the Septuagint was received as the work of the 72 translators sent by Eleazar to Ptolemy. It was called the Septuagint, because seventy was a round or perfect number. Since the Reformation various conflicting opinions have been broached by learned critics, respecting the number of books translated at one time. Some writers argue for the whole Bible, others for the Law only. Du Pin, Dean Prideaux, and others, call in question the account of Josephus; and adduce many ingenious arguments to shew, that the translation was not done by natives of Palestine, nor at one time. But as the former account had stood the examination of so many years, and is supported by Aristæus, an officer of Ptolemy and Aristobulus, an Alexandrian Jew, and tutor to an Egyptian king about 100 years after; and received also the confidence of Eusebius, we may safely admit that the whole version was made in the reign of the Ptolemies. See Scaliger, Usher, Walton, Vossius, Rob. Baillie, A. Bootius, F. Taylor, C. Hornius, J. Cocceius, and Ant. Hulsius.

¹ See Selden de Success. in Pontificatu. Canæus de Rep. Hebr.

² Manasseh, the brother of Jaddua the high priest, refusing to repudiate his foreign wife, fled to Samaria. His father-in-law Sanballat obtained leave from Alexander the Great to build a temple on Mount Gerizim, and he made Manasseh high priest. This circumstance gave rise to the schism of the Samaritans, who had been for a long time hostile to the Jews. See Selden, Lib. 1. 6.

successor, went out of Jerusalem, at the head of a body of priests, to appease the rage of Alexander the Great. Struck with his venerable appearance, that monarch paid him great respect, and declared that he had seen him before in a vision^{*}.

Among the high priests of this period, Simon, called the Just, is celebrated for his piety and virtue. The firmness of Simon the Second also deserves to be recorded; he refused Ptolemy Philopater admittance into the interior of the temple; but this act of religious zeal so inflamed the anger of the king against the Jews, that, on his return into Egypt from the Syrian war, he compelled many to embrace the Grecian superstition by violent and sanguinary measures.

A schism took place in the Jewish Church under the high priest Onias the Third, the son of Simon the Second. Jesus, brother of Onias, persuaded Antiochus, king of Syria, to admit him to the high priesthood, and remove his brother. This unjust act was accomplished by the power of the king, and it proved a death-blow to uncorrupt election. Very soon after, sacred things were shamefully violated, the sacrifices became neglected, the worship of God despised, and Hellenism was openly introduced; but, about three years after, this bad man was supplanted by his brother Menelaus, who, through a larger bribe, obtained the influence of Antiochus for this purpose, and was made high priest, *2 Macc.* iv. 23. *Josephus* xii. 6, 7.

The embassy and epistle of the Lacedæmonians to the Jews, when Onias was high priest, should receive some notice. The substance of the epistle was, that the Spartans and the Jews were brethren, and had one common origin, even Abraham, hence the Spartans desired a league with the Jews, *Josephus* xii. 5. *1 Macc.* xii.

* When Alexander had come to Jerusalem, he was shewn the prophecy of Daniel, chap. viii. 7. xi. 12, which foretold that a Grecian prince should come and overturn the Persian empire. This circumstance greatly stimulated him in his conquest of Persia, and made him more favourable to the Jews.

IX. The Apocrypha comprehends those books whose inspiration is doubtful, or their authors unknown. They are of various kinds. Some were fabricated by Jews, and some by heretical Christians. Some are moral, some historical, and some dramatical works. Some are appended to the canonical books at the end of the Bible, but others have not been admitted. Those under the names of the books of Seth, Enoch, Abraham, Moses, Solomon, Habakkuk, &c. were early imposed upon the Christian Church, but have been condemned as spurious by various Councils.

Apocryph
books.

It is generally believed that the authors of the Apocrypha were Hellenistic Jews. The books were written in Greek: at least no copies of Tobit and Judith have been found written in Chaldaic¹, nor yet of 1st of Maccabees, and the Book of Wisdom, which are the

¹ Some writers have affirmed, that the books of Tobit, Judith, Ecclesiasticus, and Baruch, were received into a second canon after Ezra's, which was made at a Jewish Council assembled at Jerusalem by Eleazar the high priest, when he sent the 72 translators to Ptolemy, and that the rest were received in a third Council held under Schammai and Hillel. But this was not the fact. The Jews indeed reckoned the Apocrypha among their sacred books, but they did not consider them of equal authority with the rest. They are not found in the earlier catalogues of inspired writings composed by the fathers of the Greek and Latin Churches during the first four centuries; nor did the Greek Church generally admit them into her canon, as of the same authority with the other parts of Scripture. They were, however, called ecclesiastical, and sometimes Scripture, and seem to have held a middle place between the sacred canon and those erroneous works stigmatized as Apocryphal. In the fifth century the Council of Carthage received most of them as canonical, but still as of inferior credit to those which were supported by the testimony of our Saviour, his Apostles, and the ancient Jews. Other Councils followed the same steps. But the Council of Trent, in opposition to the voice of all antiquity, pronounced them all to be entirely canonical, except the prayer of Manasses, and the two books of Esdras; at the same time asserting, that all the unwritten traditions of the Roman Church relative to faith, morals, and discipline, were of equal authority with the canonical books of Holy Scripture, which had all along obtained the attestation of the Jewish and Christian Churches. Severe anathemas were levelled against all such as should disobey the Council. From this time, the Roman Church, which finds authority for some points of her religion in these books, endeavoured to support the credit of the Apocrypha, though she allows that it was not comprised in the canon of Ezra. She endeavours to strengthen the decree of the Council of Trent, by appeals to other preceding Councils,

books supposed by some to have been composed in Hebrew⁵. Some were written before, and some after the time of the Maccabees. Their authors were, for the most part, pious men, and great lovers of their country, though indeed some deserve only the name of triflers. The Apocrypha was united to the Greek copies of the Bible, but was never admitted into the Hebrew canon.

Particulars
respecting
the Sama-
ritans.

X. Manasseh, the brother of Jaddua the high priest, having left Jerusalem, and fled to Sanballat his father-in-law, then governor of Samaria, obtained permission from Darius Nothus, and afterward from Alexander, to build a temple on mount Gerizim. He adopted the Jewish discipline, rites, and ceremonies, in a milder spirit and laxer mode, and by this crafty procedure many Jews were allured from the graver practice of Jerusalem to the schismatical church at Samaria.

The hatred and rivalry between the Jews and Samaritans began either at the building of the second temple, or a little before. The Jews laid to their charge the invention of many impostures, viz. that they derived their origin from two sons of the Patriarch Jacob, and came from Egypt; that the land was granted them by Joshua; that they were in possession of the mount of blessing; and that their priests were the true sons of Aaron: thus dissembling their Cuthean origin and apostacy from Israel⁶.

Councils, whose canons were, in fact, not generally received, or which held the Apocryphal books as canonical only in a subordinate sense. The Church of England, in perfect concordance with all Protestant Churches, and the four Patriarchal Churches of Jerusalem, Alexandria, Antioch, and Constantinople, receives only those books of Scripture as canonical, "of which there was never any doubt in the Church," but rejects the rest, and reads them, as St. Jerome says the Western Church did, "for example of life and instruction of manners." It is generally allowed that they are entitled to great respect, but are not to be considered a rule of faith. See the Sixth Article of the Church of England.

⁵ Jerome.

⁶ The people who inhabited Samaria originally came from Babylon and places adjacent. They colonized there by the command of Shalmanezar, who carried away the ten tribes into captivity. Some Jews were afterward united

After the erection of the temple on mount Gerizim their doctrines were in some measure purified from Heathenism, and more nearly allied to the Jewish religion. They worshipped the same God, *John* iv. They expected the Messiah, observed the feasts and the rite of circumcision, and condemned all ceremonial defilements. They dissented from the Jews respecting the place of worship, and refused to receive the prophetical and historical writings, as well as Pharisaical traditions, but adhered to the five books of Moses only ⁷.

The Samaritan version of the Pentateuch, which is mentioned by Jerome and Cyril, is considered more modern than the Septuagint. It is written in the old Hebrew or Phœnician character, now called the Samaritan, and is different from the square character of the Bible, which is the Chaldaic or Babylonian. It departs in several particulars from the Hebrew text: in some parts it is amplified, in others it is curtailed. Morinus, Capellus, and Walton, have argued for its authority, but they have been successfully opposed by Selden, Usher, Hottinger, Buxtorf, Simon de Muis, Bootius, and Taylor.

Epiphanius describes four sects among the Samaritans, viz. the Gortheni, Sebuæi, Esseni or Essæi, and the Dositheani ⁸.

XI. Whilst the Jews were in the state which has been described, after their return from Babylon, Hellenism, or the mythology of the Greeks, continued to

Sects of Philosophers.

to them, and the religion of Moses was blended with their idolatry. They sometimes pleaded their heathen origin to save themselves from impending danger, and by this stratagem they escaped the rage of Nebuchadnezzar and Antiochus Epiphanes. A strong spirit of rivalry arose between the Jews and the Samaritans. The latter, with much ill-will and deceit, endeavoured to irritate the kings of Persia against the Jews, and to stop the building of the temple, in which design they succeeded until the reign of Darius Hystaspes. After that, the flames of discord continued to burn fiercer than ever, so that they refused to each other the common offices of humanity, *Luke* ix. 52, 53. *John* iv. 9. viii. 48.

⁷ See Epiphanius, and Tudela in Itinerario.

⁸ See Lightfoot in Johan. Scaliger contra Serran. and de Emend.

increase and spread among the surrounding nations. Some inferior sects, professing various philosophical opinions, arose very early among the Greeks, &c. but they at length united into four principal and distinct sects; viz. the Platonics, the Peripatetics, the Stoics, and the Epicureans.

The Pl-
tonic philo-
sophy.

Plato⁹, the most philosophical of all the Greeks, pushed his metaphysical researches to the utmost bounds of human reason. He was a disciple of Socrates, and taught the incorporeal nature of God, the omnipotent creator of all things; he taught also the immutability of Providence, the necessity of piety, and the immortality of the soul. But with these truths were united many fanciful and erroneous opinions. Justin Martyr and Clemens Alexandrinus were too favourably disposed toward Platonism. Several of the fathers esteemed it the rudiments of Christianity, and a defence against Heathenism; but through this unnatural union of Christ with Plato many errors sprang up in the Christian Church.

⁹ Plato was born at Athens about 430 years before Christ. He was descended by his father's side from Codrus, and by his mother's from Solon. He is supposed to have derived part of his philosophy from some obscure revelation. The following account of his opinions is chiefly taken from Drs. Ogilvie and Cudworth. That in the Divine nature there were three Hypostases. The first, the τὸ εἶν, the only fountain of existence and goodness, called also the τὸ ἀγαθόν. The second, emanating from the first, called the νοῦς, λόγος, or wisdom of the former, and also δημιουργός, the maker of the world. The third, the ψυχὴ τοῦ κόσμου, or soul of the world, emanating from the two former. This triad was not co-equal or co-eternal. The last he hardly considered as pure spirit, but immersed in the matter of the world, and really its soul, to which the whole creation was a body. From the ψυχὴ, the great and first Cause, were formed a vast number of inferior spirits of a lower nature, endowed with reason, to be inhabitants of the sun and planets; at death, their souls were to re-unite to the ψυχὴ τοῦ κόσμου. Doctrines similar to these were taught before Plato by Pythagoras, Parmenides, and the philosophers of the East. He taught also that ideas were independent existences formed in the λόγος from the beginning; but the meaning of ideas is not generally agreed upon. He admitted also an order of beings called demons, superior to the souls of men, deriving their origin from the ψυχὴ. Other subordinate parts of his system were very intricate and opposite to Christianity.

The author of the Peripatetic philosophy was Aristotle. He taught the unity and infinity of the first moving Cause, and the eternity of the world, but nothing satisfactory on Providence, or the immortality of the soul.

Peripatetic

The Stoic philosophy arose about a century after Plato. Its author was Zeno¹. Epictetus and Seneca were its distinguished promoters, the former of whom comprehended almost every thing in the words *sustine et abstine*, endure and abstain. In several points of morality this philosophy manifested a remarkable coincidence with Christianity, though arising from different principles. Some of its doctrines were very strange, viz. that the universe was God, that fate or necessity decided every event, and that matter was eternal².

Stoic.

The Epicurean³ philosophy was disseminated about the same time with the Stoic, and was very pernicious

Epicurean.

¹ Zeno was born at Citium in Cyprus, A. C. 300. His followers were called Stoics, because he taught them in a public portico, called in Greek *Stoa*. He came to Athens at 30 years of age, and after attending upon all the eminent philosophers of the time, he invented a new system of his own. He taught that virtue was the chief good of man and its own reward; that men should exercise the greatest kindness and benevolence to each other; that riches were not to be put in comparison with the attainments of the mind; and that a true philosopher could view, with equal serenity, all the disasters and pleasures of life, secure and happy in his own virtue. Hence he thought, that prayers to avert or remove evils were futile, and resignation only was becoming a wise man; but he admitted prayers for fortitude and contentment. He taught the necessity of an entire command over the passions and feelings; that pity, compassion, anger, &c. were to be quite eradicated, and other motives were to move the philosopher; that to study himself was to be his principal object; and that, in reviewing the occurrences of each day calmly and dispassionately, he would find an internal monitor for future conduct. It was a saying among the Stoics that a wise man could be happy in the burning bull of Phalaris. Many eminent and illustrious men were disciples of this philosophy, among whom was Antoninus Pius, &c. The life of Zeno was a fair example of sobriety, moderation, temperance, and regularity, which no doubt conduced to the uninterrupted flow of health which he enjoyed. He died nearly 100 years old.

² See Clemens Alexandrinus, Origen contra Celsum.

³ Epicurus was born at Gargettus in Attica, about A. C. 342. He attended the schools of the Platonics, Peripatetics, and Stoics, but he soon after established

in its doctrines, although the practice of the founder was without reproach. The principal tenets were, the corporeal nature of the gods, the casual origin of the universe, and its eternity, the mortality of the soul, together with necessity or fate. This system was much opposed by the primitive Christians, and principally because the Epicureans taught that pleasure was the chief good of man. Some of its teachers held it to be the pleasure of the mind, but others, that of the body⁴.

The Eclectics.

It appears that some, more than ordinarily anxious in the search after truth, were dissatisfied with the pernicious and absurd tenets of these sects; and it occurred to them that a system of philosophy might be formed by selecting from each such parts as seemed most consonant to sound reason; these persons were called Eclectics. They first appeared in Egypt at Alexandria. The leading doctrines of this sect were derived from Platonism, but they received every approved maxim of other systems. Philo Judæus was an Eclectic, and Clemens Alexandrinus, Origen, and other fathers of the Christian Church, were of the same sect of philosophers.

THE NINTH EPOCH.

From the beginning of the Government of the Maccabees to the Birth of Christ: 163 years.

B. C.
163.
The persecution of Antiochus Epiphanes.

I. The affecting account of the cruelty of Antiochus, king of Syria, toward the Jews, is detailed in the Books of the Maccabees, in Josephus, *Antiq. Lib.* XII.

lished a different system. His sweetness of manner and great assiduity, procured a general reception for his philosophy; the principal tenet of which was, that happiness, or the sovereign good, consisted in the pleasure of virtue, and in health of body. In his search after happiness he considered the senses as the best guide. He certainly taught that the chief good consisted in pleasure, and the greatest evil in pain. He said nature taught this truth, by urging us to seek pleasure and avoid pain. Some writers have been at great pains to defend Epicurus from the charge of leading his disciples into intemperance and debauchery. His own life was truly exemplary, and his disciples lived in great concord. It is said that he wrote nearly 300 volumes: he died aged 72.

⁴ See Peter Gassendus.

Eusebius, in *Chronico ad Olymp.* CLII. and Sulpicius Severus, *Lib.* II. It commenced in the sixth year of Antiochus, A. C. 166. Jason, the brother of Onias the chief priest, gave a large bribe to Antiochus to dispossess his brother. Onias was accordingly displaced, and Jason advanced to the office. Being afraid of the influence of so good a man as Onias, he caused him to be banished to Antioch, where he was afterward murdered. About three years after, Menelaus, the profligate brother of Jason, being sent to negotiate some business with Antiochus, supplanted him in his turn, by means of a larger bribe, and obtained the high priesthood. Being fixed in his office, he attempted to introduce, and in a great part succeeded in establishing, Hellenism among the Jews. He abjured the law of Moses, brought in many heathen rites and customs, and erected a Gymnasium on mount Sion. In the mean time Jason, having in vain tried to keep possession of his post, retreated from Jerusalem. But some time after, hearing a report of the death of Antiochus, who was then in Egypt, he came suddenly upon the city with armed men, and compelled Menelaus to seek refuge in the castle; thus the city became the seat of civil war on account of two high priests.

Antiochus hearing of this, and also that there was great rejoicing at Jerusalem for his supposed death, immediately marched thither, and commenced the perpetration of horrible cruelties, which, at intervals, he repeated during several years. The mortification which he felt, at being commanded by the Romans to leave Egypt, augmented his rage against the Jews. He filled Jerusalem with his soldiers, and murdered or sold multitudes of the inhabitants. He profaned the temple and the altar of burnt offering, by sacrificing a sow upon it. He abolished Judaism, burnt all the copies of the Law⁵, and

⁵ Being forbidden the reading of the Law, the Jews commenced the practice of reading the Prophets in their public service, which had not been done before; and when they regained their lost power, and the Law of Moses was restored, they continued to use both, taking one lesson out of the Law, and the other out of the Prophets.

instituted capital punishment against all who professed not the Greek superstition. In his violent rage, he spared neither mothers nor children, age nor sex. The officers he employed in his nefarious designs were Apollonius, Lysias, Gorgias, Bacchides, and Nicanor. This persecution was foretold by Daniel, *chap. viii. 23—25. ix.*

Re-establishment of the Jewish Republic and Church.

II. The first who successfully opposed Antiochus was Mattathias, and his five sons. By invincible constancy and courage, and after much bloodshed, they raised up the fallen affairs, and greatly restored the civil and religious polity of the Jews. They are called Asmoneans from an ancestor of Mattathias, and Maccabees from Judas, the third son of Mattathias, who was called Maccabæus from the initials of the Hebrew sentence in *Exod. xv. 11, Mi camoka baalim Jehovah*, which were written upon his standard. Josephus, *lib. xii. xiii. and xiv.* relates the history of the Maccabees, and the Books of the Maccabees give a succinct account of their exploits. The first book ends at the death of Simon, and the succession of John Hyrcanus his son: the second ends at the death of Nicanor by Judas Maccabæus ⁶.

B. C.
163.

Judas, after the decease of his father Mattathias, held the ecclesiastical and civil government, including three years of his high priesthood, about six years. His brother Jonathan succeeded him, and held the office about 18 years; there being a vacancy in the high priesthood, according to Josephus, of 7 years. Simon his brother held the power eight years. He being assassinated by his son-in-law, John Hyrcanus his son was able to assume his father's authority, and to retain it 30 years. Hyrcanus left five sons, the eldest of whom Aristobulus succeeded him. He was the first prince that assumed the royal dignity after the Babylonish

⁶ Implicit credit cannot be given to Josephus, although he may be considered as valuable collateral evidence; his authority is doubtful in several particulars respecting the Maccabees, viz. as to the family from which Mattathias sprang, his pontificate, the order of his sons, the period of their government, and also respecting Alcimus surviving Judas, 1 *Mac. ix. 54.*

captivity. He reigned about one year, and died a miserable death, occasioned partly by remorse for the murder of his own mother and brother. His brother Alexander Janneus reigned after him about 28 years. At his decease, his wife Alexandra held the reins of government, by his will, and the interest of the Pharisees. She made Hyrcanus, her eldest son, high priest; and after a reign of nine years she was succeeded by Aristobulus, her younger son; but the contentions between Hyrcanus and him, soon weakened and finally ruined the Jewish affairs.

Josephus reckons the whole government of the Asmoneans, to the capture of Jerusalem by Herod the Great, to have lasted 126 years; and from the return of the Jews from Babylon to the first king Aristobulus, about 481 years; but chronologers generally calculate only 430 years.

For an account of the wars of the Maccabees, and other particulars relative to the Syrians, Romans, and Egyptians, the reader is referred to Josephus, Usher, Prideaux, Hales, &c.

III. When Antiochus Epiphanes abolished the worship of God in Judea, the Samaritans, being afraid of a persecution, sent letters to him, addressed "To the God Antiochus Epiphanes," pretending they were of Sidonian and Persian origin, and inveighing against the Jewish rites, and condemning the Jewish rebellion. They requested to be esteemed Gentiles or Greeks, and that the temple at Gerizim might be dedicated to Jupiter Hellenius. Antiochus received their petition graciously, recommended them to his generals Nicanor and Apollonius, ordered the temple to be dedicated to Jupiter Hospitalis, and acknowledged them to be Greeks. But after they had averted the impending storm, they turned from the Grecian idolatry; and Josephus relates a sharp contest which soon after took place between them and the Jews, about the holiness of the temple at Jerusalem, and that on mount Gerizim. The latter temple was destroyed afterward by John Hyrcanus; but the con-

The apostacy of the Samaritans.
B. C.
168.

troverſy reſpecting the proper place of prayer was continued to the time of Chriſt, *John* iv. 20.

New ſchiſm
in the Jew-
iſh Church.
The temple
of Onias.
B. C.
162.

IV. The author of a new ſchiſm was Onias, ſon of Onias III. When the high prieſthood was conferred by Antiochus Eupator upon Alcimus, who was not of the privileged family, Onias became highly indignant, and retired into Egypt. Here he inſinuated himſelf into the favour of Ptolemy Philometor and Cleopatra, and received countenance from them to erect a temple, to rival that of Jeruſalem. The Talmudiſts ſay it was built at Alexandria, but Joſephus fixes upon the country of Heliopolis, not far from Memphis. He built it after a model of the temple at Jeruſalem, and inſtituted the Jewish rites and ceremonies. He conſtituted himſelf high prieſt, and created prieſts and Levites from his own family. Hence it was called the temple of Onias. But it is a queſtion, whether Onias, ſon of Simon the Juſt, had not before this period built a temple in the ſame place, which, having fallen into decay, was repaired by the laſt Onias⁷.

Jewish ſects
about this
period.

V. To fill up the measure of calamity now oppreſſing the Jewish Church, about the time of this ſchiſm ſeveral heresies ſprang up, which greatly corrupted the purity of doctrine and morals. Joſephus enumerates three principal ſects: the Pharisees, the Eſſenes, and the Sadducees. There were alſo ſome others, who diſſented in minor points, ſuch as the Scribes, Hemerobaptiſts, Doſitheans⁸, &c.

⁷ Even this ſchiſm, ſo contrary to the letter of the law, was defended by a religious pretence. Onias wreſted a paſſage in *Iſaiah* xix. 18, to ſuit his own purpoſe. “In that day ſhall five cities in the land of Egypt ſpeak the language of Canaan, and ſwear to the Lord of Hoſts; one ſhall be called, The city of deſtruction.”—Onias read it, from the affinity of the Hebrew letters, “one ſhall be called, The city of the Sun,” which is the meaning of Heliopolis. The ſchiſm continued until the ſacking of Jeruſalem by Titus Veſpaſian, about which time the temple of Onias was deſtroyed by Paulinus, the Roman Prefect of Egypt, A. D. 71. (See Selden De Succes. Lib. 1. 8.)

⁸ Epiphanius, Drusiſ de Tribus Sectis, Baronius, Caſaubon, Lightfoot, Godwin, Serrarius, Petavius, Hottinger, Wagenseilius, Scaliger in Elencho Triheresiſ.

The Asideans, who arose about the time of the Mac-
cabees, 1 *Mac.* ii. 42. vii. 13, and are supposed to have
branched out from the Rechabites, mentioned in *Jer.*
xxxv., were persons who either practised a voluntary
worship in addition to the commandments of the law, or
were remarkable for holiness of manners.

Asideans.

There are various derivations of the name Pharisees;
the most probable is that which comes from פָּרָשׁ⁹, to
separate, or פָּרָשִׁים, separatists. They were persons
who affected to excel others in sanctity of life, austerity
of manners, and peculiarity of dress, and therefore sepa-
rated from other Jews in these particulars. Hence the
character of the Pharisee in *Luke* xviii. 11, and the
epithet given to the sect in *Acts* xxvi. 5. A peculiar
and distinguishing feature of their fanaticism was their
holding the traditions of the elders to be of equal autho-
rity with the written law of God.

Pharisees.

Neither the time nor the circumstances of the rise of
the Pharisees is certain. Some trace it to the men of the
Great Synagogue¹; some to the times of Jonathan Macca-
bæus², about 160 years before Christ; some to the time
of Aristobulus, 40 years later; and others fix the period,
when the Rabbies, Schammai and Hillel, flourished in
Judea, in the reign of Herod.

The Pharisees held the doctrine of fate and pre-
destination, but not so as to take away the freedom of
the will; a kind of metempsychosis of the souls of good
men, and a future resurrection. They also perverted the
meaning of some of the precepts of Moses³.

In manner of life, they aimed at an external appear-
ance of piety. They affected celibacy, frequent fasts,
rigorous payment of tithes, ablutions, long prayers and
giving alms in public, enlarging the borders of their
garments, and other ostentatious customs. The Tal-
mudists enumerate seven sects among the Pharisees³.

⁹ Buxtorfius et Gesenius.¹ Godwin.² Josephus.³ Josephus, the Talmudists, Epiphanius, Suidas, Lightfoot, Prideaux.

Scribes and
Teachers of
the Law.

The names of the Scribes and teachers of the Law occur frequently in the Gospels and in the Acts. The Scribes were not a sect like the Pharisees, but an order of men. They were divided into two classes, the civil and the ecclesiastical. The civil Scribes were employed by the state in preserving and copying all public deeds and instruments, and in keeping a register of events, &c.: some of this class were retained by the public as notaries and counsel. The ecclesiastical Scribes were interpreters of the Mosaical Law. Their office was to explain, defend, and read the Law among the people, as well in the synagogues as in the temple, *Acts* xv. 21. To them also appertained the duty of preserving the genealogies of families, and particularly of the seed royal; on this account they were consulted by Herod, *Matt.* ii. 4.

Some place the period of their origin before the Captivity, at the first publishing of the Law, or in the reign of David, or of Jehoshaphat: others fix it after the Captivity, when Schammai and Hillel were teachers, about 30 years before Christ, which is Jerome's opinion: but others more correctly assign the period immediately following the Captivity, when Ezra presided over the Jewish affairs. He is himself called a Scribe, *Ezra* vii. 6, and the nature of the office is clearly pointed out.

When the prophetic office ceased, and there was no longer any inspired authority to settle disputes, the various sects and heresies gathered great strength. The Scribes were of different families and tribes, and therefore of different sects. Hence we read that there were Scribes of the sect of the Pharisees, and also of the Sadducees, *Acts* xxiii. 9. In the New Testament, the Scribes are frequently identified with the Pharisees, because they held both these titles. They were Scribes by office, and Pharisees by religious profession. This explanation will account for the Pharisees in *Matt.* xxii. 35, being called Scribes in *Mark* xii. 28.

Connected with the Scribes are those who, in the New Testament, are called teachers of the Law, and lawyers. It is supposed they are Scribes, and this opi-

nion is confirmed by comparing *Matt.* xxii. 35, with *Mark* xii. 28, and *Luke* xi. 46, with *Matt.* xxiii. 2, where the names appear to be synonymous. There are authors, however, who allow a distinction. Some learned men have supposed that there were three orders of Scribes among the Jews. Scribes, νομοδιδάσκαλοι; Sapiences, or Talmudists; and inquisitors, disputers, critical inquirers into difficult and knotty points of Scripture, to which St. Paul alludes, 1 *Cor.* i. 20.

The word Sadducee is supposed to be derived from Sadoc⁴, one of the disciples of Antigonus Sochæus, a renowned teacher, who lived some short time after Simon the Just. This man, and Baithos, another disciple, perverted the opinions and doctrines of their master Sochæus; and became the heads of two sects, the Sadducees and Karaites, about the time of Simon II., son of Onias, under Ptolemy Euergetes, 220 years before Christ. But the Talmudists are not quite agreed about the time, or occasion.

The Sadducees.

The following particulars comprehend the chief doctrines of the Sadducees. That there was no traditional law; no Providence in human affairs; no difference between good and evil; no state of rewards and punishments after death; that the soul was mortal and did not survive the body; that there was neither angel nor spirit, *Acts* xxiii. 8. *Matt.* xxii. 23, nor resurrection. It is, however, probable, that some of these points of doctrine were invidiously ascribed to them, or might receive another interpretation. The sentence of the founder Sadoc, viz. that "God should not be served by the view of a reward," was, perhaps, misinterpreted. They were greatly hated by the Pharisees and Traditionists. Josephus describes them to be ἄνδρες ἄγριοι καὶ ἀπηνεῖς, rude and morose men. They were not generally acceptable to the people; the Pharisees, on the contrary, were men of insinuating manners, and were much respected.

⁴ Theophylact, Talmudists.

The Essenes.

The Essenes are also called Essæi. The derivation of the name is uncertain⁵. This sect is not to be confounded with the Asideans, from whom the Pharisees probably took their origin. The Essenes sprang up soon after the Pharisees. Baronius, the Roman Catholic historian, gives a lucid dissertation to prove that the Essenes were monks⁶!

The Essenes differed from other sects in doctrine and in mode of life. Many particulars respecting them, though with some discrepancy, are found in various authors⁷. Their doctrines were generally sound, on the Providence of God, the immortality of the soul, and its departure to a place of punishment or happiness. They are said to have given mystical interpretations to the Scriptures.

The following particulars constituted their mode of life. They admitted only grave or aged men into their society; had a community of goods and provisions; practised celibacy; lived an austere life, enduring much fatigue, and using coarse food and clothing; they exercised no trade or art by which mankind could be injured or vice cherished; observed stated periods for prayer in a prescribed form; observed the sabbath somewhat superstitiously; were eminently zealous in piety, beneficence, and hospitality; loved solitude and silence; required of their disciples a probation of four years; punished delinquents with severity; avoided law-suits, contentions, and disputations, and therefore were not troublesome to our Lord. Their simple manner of life lengthened their days. It is not to be wondered at that Baronius, who wrote avowedly as a partisan of the Romish Church, should have transformed them into monks. The Essenes are not mentioned in the New Testament, but Josephus has given a long account of them⁸.

⁵ See Eusebius ex Philone, Suidas, Scaliger, Serrarius, Baronius, Casaubon, Drusius, Grotius, &c.

⁶ Baronius, A. D. 64.

⁷ Josephus de Bello Jud. II. 8. Eusebius XI. 12. Epiphanius I.

⁸ Antiq. XIII. XVIII. and de Bello Jud. II. 8.

Epiphanius mentions the sect of the Hemerobaptists, *lib.* i. 17. They derive their name from daily baptism, by which they imagined themselves cleansed from their sins. In some doctrines they resembled the Pharisees, but in regard to the resurrection they coincided with the Sadducees. They held that a man could not live righteously without daily baptism.

Hemero-
baptists.

The sect of the Dositheans arose among the Samaritans. Their name is derived from Dositheus, who, among other vagaries, boasted himself to be the Messiah, predicted by Moses, having corrupted the text of the Pentateuch. No allusion is found in the New Testament respecting them.

Dositheans

The sect of the Herodians is mentioned in scripture, *Matt.* xxii. 16. *Mark* xii. 13.: whether they were a sect or a faction is doubtful. The name is probably derived from Herod the Great, but their origin is uncertain. Beza conjectures that they were parasites of Herod; Baronius, that they esteemed Herod to be the Christ, and applied to him the prophecy in *Gen.* xlix. 10. Some believe them to be a sect, holding the discordant principles of Judaism and Paganism; while others, among whom is Jerome, judge them to be those persons, who contended that tribute should be given to Cæsar for the sake of Herod.

The Hero-
dians.

The Galileans were a political faction, and not a religious sect⁹. The name is derived from one Judas a Gaulonite or Galilean, *Acts* v. 37. The rise of this faction is fixed not long after the nativity of our Lord, when Cyrenius collected the tax in Judea, which is called by Scaliger the second taxing, but by Valesius on Eusebius, a continuation of the first. The origin of this party is to be ascribed to the impatience of the Jews under the exactions. Inspired with courage by their leader Judas, they refused to pay the usual tribute, to have Cæsar for their sovereign, or to offer up prayers for him. They were also called Zelotæ, and it was through their rashness that

The Gau-
lonites or
Galileans.

⁹ Josephus Ant. xviii. 1, 2. De Bello Jud. ii. 7.

the Jewish affairs were at last brought to ruin. It is questioned whether they are the same as those called Galileans, whose blood Pilate mingled with their sacrifices, *Luke* xiii. 1.

The extinction of the Maccabees.

Jewish affairs under Herod the Great.

VI. Many evils befel the Jewish Church and State arising from the contentions of Hyrcanus II. and Aristobulus II. after the death of Alexandra their mother. Aristobulus, the younger son, seized upon the government, B. c. 67. Hyrcanus was compelled to embrace a private station, to which he was not disinclined by a natural disposition; but, being persuaded that Aristobulus had designs upon his life, he fled to Aretas, king of Arabia, and soon after returned with an army to besiege Jerusalem. Pompey, the Roman general, who had conquered Mithridates and Tigranes, and subdued all Syria, was solicited to settle the differences between the brothers. Having discovered the perfidy of Aristobulus, he put him in chains, assaulted and took the temple on the day of a fast, after a siege of three months, B. c. 63. Hyrcanus was restored to the high priesthood and royal dignity, and Aristobulus was carried prisoner to Rome to grace Pompey's triumph. Judea was then made tributary to the Romans¹. Some time after, the temple was pillaged by Crassus, another Roman general².

Antipater, the Idumean, father of Herod the Great, was now making gradual advances to power. He suggested the counsels of Hyrcanus, who was slow and indolent; and when the latter was restored to the government, Antipater became procurator of Judea, with great honours and privileges; the mere title of king being all that was left to Hyrcanus².

Herod, son of Antipater, began to rise into consequence after his father was poisoned. When he was prefect over Galilee, and afterward over Cœle-syria, he achieved many bold exploits. He routed the army of Antigonus, son of Aristobulus, who had assumed the

¹ See Sallust, Dion, &c.

² Josephus Ant. xiv. De Bello Jud. i.

crown of Judea, and invaded Galilee. Becoming reconciled to Hyrcanus, with whom he had been at variance, he afterward married Mariamne his grand-daughter. When Antigonus was restored to the crown by the aid of the Parthians, and Phasaelus Herod's brother killed, Herod despaired of his affairs, and fled to Rome. Through the favour of Antony and Octavius Cæsar he was declared king of the Jews by the Roman Senate. He then returned to Judea to eject Antigonus, and, after a lapse of three years spent in severe warfare, he subdued him, and drove the Parthians from Syria. He besieged, and took Jerusalem in five months, the very day, it is said, 27 years after it had been taken by Pompey. Thus the sovereignty of the Asmoneans or Maccabees became extinct; for Antigonus was put to death by the hands of the common lictor, at the earnest request of Herod to Antony the triumvir, and Herod obtained full possession of the kingdom of Judea, about 37 years before the Christian æra.

Herod spilt the blood of the rest of the unhappy Asmonean family. He invited to Jerusalem, under the mask of friendship, the aged Hyrcanus II. who had been deposed, and then lived among the Parthians in great repute. He bestowed the high priesthood upon Aristobulus, the younger brother of Mariamne his wife, but shortly after he had him secretly drowned, while he was bathing. He then ordered Hyrcanus, now 80 years old, the last of the male line of the Maccabees, to be murdered. He imprisoned Mariamne and her mother Alexandra, and soon after had his beloved wife put to death, through the machinations of Salome, his sister. He bitterly repented this barbarous act when it was too late, but soon after prepared a similar fate for Alexandra the mother: at length he cut off all who were related or allied to the family of the Asmoneans; and thus the sceptre was wrested from this family, after it had been swayed by them about 126 years.

The slavery of the Jewish Church under Herod was abject and galling. He dissolved the great council of

the Jews, called the Sanhedrim³, and divided it into smaller councils. In all his actions he strove to gratify, first Antony, and afterward Octavius, the Roman commanders. He blended profane rites with the Jewish worship; instituted sports and athletic games after the Heathen fashion; erected the trophies of Cæsar, and caused a golden eagle to be suspended above the great gate of the temple. He appointed or removed at pleasure the high priests, and other ecclesiastical persons. He violated the sacred repository of David's sepulchre in the hope of finding treasure, but was disappointed. To omit a long and black catalogue of crimes, and the slaughter of the children at Bethlehem; when he was at Jericho, and thought himself near his end, he designed a most horrid mischief against the Jews, viz. the murder of a great number of the Jewish nobility, whom he invited thither upon some false pretence, and shut up in the circus. He gave his sister Salome directions, to order soldiers into the circus, to cut their throats as soon as he expired, that the Jews might shed tears at his death. Salome was, however, afraid to commit such barbarity, and they escaped⁴.

Rebuilding
of the tem-
ple by
Herod.

VII. A detailed account of the rebuilding of the temple by Herod may be found in *Josephus* xv. 11. In the 18th year of his reign, Herod, in order to ingratiate himself with the Jews, designed the construction of a new temple, of larger dimensions and greater height than the other. He collected a vast quantity of materials for the purpose, and engaged 10,000 workmen. The old temple was not pulled down at once, but in portions, as it was required to raise up the new one upon the old foundations. In magnificence and size, in workmanship, columns, porches, gates, and walls, it greatly exceeded the second temple built by Zerubbabel, which had stood 500 years. So rapidly did he urge the work, that within ten years all the principal parts were fully completed.

³ *Josephus* xiv. 9.

⁴ *Josephus* xvii. 6, 8. Pridcaux.

It was then dedicated with great pomp, and the anniversary of the dedication instituted.

The Jews who addressed our Lord in *John* ii. 20, assigned 46 years for the rebuilding of the temple; they computed from the commencement of the work, 16 years before Christ, to the time when they were conversing with him, he being then about 30 years old. It appears that additions and improvements were made during the whole of that period ⁵.

VIII. The nature of this compendium allows very little opportunity of recording Herod's actions; his journey to Rhodes and Rome to confer with Cæsar; the particulars of the murder of his sons, Aristobulus, Alexander, and Antipater, and of other persons; or of his frequent bitterness of mind, and no less frequent paroxysms of cruelty, suspicion, and fury.

Other particulars respecting Herod.

He obtained from Augustus Cæsar permission to nominate his own heir; and by will he appointed his son Archelaus, king over Judea; Antipas, governor of Galilee, and Philip of Trachonitis, Gaulonitis, and Batanea. He died about 70 years old; but there is no certain date of his death, nor is the duration of his reign exactly known. Scaliger, following Josephus, estimates his reign at 34 years, reckoning from the surrender of Antigonus and capture of Jerusalem to Herod's decease in the year A. D. 2⁶.

IX. The state of the Church at this period was certainly very corrupt. This unhappy condition was caused by various sects, factions, and schisms; by the tyranny of Herod and of the Romans; by the doctrines of the Pharisees, the abuse of the law, the vanity of traditions, and the impiety of the Sadducees. Against these last evils our Lord frequently inveighs. Very erroneous, also, was the popular opinion of the Messiah and of his kingdom. To break the chains of Roman slavery, and to establish an earthly dominion, was supposed to be his office. So powerful was this prejudice,

Appearance of the Church at the Nativity of Christ.

⁵ Lightfoot.

⁶ Josephus xvii. 8.

that it could not be eradicated from the minds even of the Apostles until Christ was ascended into heaven. There was only a small number of good persons, who waited for the true restoration of Israel, and the advent of the kingdom of God; among whom were some, according to the Gospel, who received with the promptitude of willing obedience, the Messiah JESUS CHRIST our Lord and Saviour.

END OF THE HISTORY OF THE OLD TESTAMENT.

ECCLESIASTICAL ANNALS.

ECCLESIASTICAL HISTORY FROM THE BIRTH OF
CHRIST.



PREFATORY REMARKS.

THIS epitome of Ecclesiastical History does not pretend to particularize or dilate upon all the affairs of the Christian Church, but only to exhibit a few accurate outlines of the scenes which have passed into eternity. There will be detailed the origin of Christianity; its astonishing progress; the propagation and preservation of pure doctrine; the rise of errors and heresies; the similarity between ancient and modern schismatics; the origin, increase, and height of papal dominion and superstition; opposed to this tyranny, the continual witnesses, defenders, and assertors of the truth; the doctors, fathers, and chief prelates of the Eastern and Western Churches; general and particular councils; the acts and institutions of the emperors and kings in ecclesiastical affairs; the various changes in rites, ceremonies, and discipline; and the antecedent causes, and necessity, of the Reformation. The relation of these particulars will prove the utility of Ecclesiastical History, not un-mixed with pleasing instruction.

The sources of Ecclesiastical History are to be found in the following catalogue of works¹:

In those writings of the evangelists and apostles which are accounted canonical. In the ancient and

Sources of
Ecclesiasti-
cal History.

¹ See a list of ecclesiastical writers by S. Walter Sluterus in his *Propy-
laum Historiæ Christianæ*, published at Lunenburg, 4to. A. D. 1696: also
the *Introductio ad Historiam Ecclesiasticam*, by Caspar Sagittarius.

approved works of the doctors of the Christian Church, who successively followed the apostles, and wrote on the doctrine, discipline, rites, and dissensions of Christian Societies; viz. Clemens Romanus, Justin, Theophilus, Tatian, Irenæus, Clemens Alexandrinus, Tertullian, Origen, Cyprian, and others.

In the acts, decrees, and genuine canons of general and particular councils, assembled in Asia, Africa, and Europe. In writers of the Roman, Byzantine, Mahometan, Gothic, German, French, English, and Bohemian annals, as well as in other works in which ecclesiastical affairs are noticed.

But especially in the writings and compilations of ecclesiastical historians, ancient, of the middle ages, and modern.

Among the ancients, Julius Africanus, the historian of the third century, preserved by Eusebius. Eusebius of Cæsarea, the founder and father of ecclesiastical history. He wrote from the birth of Christ to the council of Nice, A. D. 325. His work consists of ten books, to which are added, his Chronicon, which Jerome translated and continued, and four books of the life of Constantine the Great. Ruffinus of Aquileia, who translated and continued the work of Eusebius to the decease of Theodosius the Great. Cotemporary writers with him were, Socrates of Constantinople, who wrote seven books; Theodoret, bishop of Cyrus in Syria, five books; and Sozomen of Salamis, nine books. These continued Eusebius to the time of Theodosius the younger; they were afterward translated and collected into twelve books by Cassiodorus, and called the Tripartite History. Sulpicius Severus wrote an epitome of Ecclesiastical History to the end of the fourth century. Prosper Aquitanicus wrote a Chronicle from the creation to A. D. 455, which was continued by Marius Aventicensis to the end of the sixth century. Philostorgius of Cappadocia, an Arian, wrote twelve books from Constantine the Great to Theodosius the younger. Theodorus, a reader at Constantinople, composed annals, of which two books of fragments

remain, from the death of Theodosius the younger to the Emperor Justinian. Euagrius continued the Tripartite History to the twelfth year of the Emperor Maurice toward the end of the sixth century. Theophylact Simocatta succeeded Euagrius: he wrote eight books on the acts of Maurice. These are the principal historians to the seventh century, omitting Orosius, a cotemporary with Augustine, and a few others.

The Latin historians, who wrote during the middle ages, from the eighth century to the Reformation, are the venerable Bede, Paul the Deacon, Usuardus, Freculph, Haymo, Anastasius, Ado, Marianus Scotus, Sigebert, Otho of Freisingen, Conrad of Lichtenau, Martinus Polonus, and some others.

The Greek and Byzantine authors were George Syncellus, Nicephorus, patriarch of Constantinople, Theophanes, John and Peter Siculus, George Cedrenus, John Zonaras, Michael Glycas, Const. Manasses, George Logotheta, Nicetas Choniates, Nicephorus, son of Callistus, George Pachymera, Laonicus Chalcondylas, &c. A list of the Greek writers has been published by Philip Labbe.

Among the Arabians were the celebrated annals of Eutychius or Said Ebin Batrick, patriarch of Alexandria, written in the tenth century². Also Abulfaragius, and the oriental chronicle of Abraham Ecchellensis.

Since the glorious æra of the Reformation many writers of various communions have attempted a history of the Church, some copiously, others briefly, some universally, others locally, some separately, and others in connexion with profane history.

Among the writers of the Augsburg confession, the centuriators of Magdeburg obtain the first rank. Their history comprizes a period of thirteen centuries. Flaccus Illyricus, among other eminent men, adorned this noble work with the labours of his pen. The learned have given a very favourable opinion upon its merits. It is

² In the opinion of Selden and Pococke.

CENT.
I.

a valuable treasury of Christian antiquity, and, although not free from defects, is composed with labour, great fidelity, and in a useful method.

Among the writers of the Papal Church, Cæsar Baronius, the only rival of the Magdeburg historians, stands very eminent; a man of great eloquence, talent, and labour, but much addicted to superstition and marvellous legends. He wrote historical annals for twelve centuries. The work was afterward abridged, and continued by Abraham Bzovius, a monk, Henry Spondanus, Odoric Raynald, a presbyter, and Noel Alexander, who continues the history to the end of the Council of Trent. Baronius exalts the Pope above all temporal princes, but he has met with many bold opposers in his own communion.

Father Paul of Venice, and James Augustus Thuanus, are the principal writers among the Roman Catholics on the Reformation. The former wrote the History of the Council of Trent.

Many writers of the Reformed Church have written upon this subject. It is, however, a grand desideratum in ecclesiastical history to have the works of Casaubon, Salmasius, Blondell, Usher, Vossius, Pearson, and others, so arranged and methodised, in a continued series, as to rival the gigantic work of Cæsar Baronius, and the Magdeburg divines.

From the above-mentioned sources of history are taken the materials of this work. The plan, which will be pursued, will be to give the student a clear idea of Christian affairs in a compendious manner, digesting the subjects under proper heads to assist the memory.

THE FIRST CENTURY.

I. THE INTRODUCTION OF CHRISTIANITY.

The Christian æra commences at the nativity of Christ, which was about four years before the common account.

The fulness of time according to the prophecies being come, and the 70 weeks of years³ being nearly expired, the sceptre was translated from Judah to Herod the Idumean, and the supreme legislative power with it⁴. Some remnant of government was left for a short time in the Jewish Sanhedrim, including the power of judging according to the Law⁵, except in capital offences⁶. Josephus and the Talmudists confirm this statement.

CENT.
L
Circum-
stances
prior to the
nativity.

Almost the whole world was involved in the grossest idolatry and utter ignorance of God. Even among the Jews very many corruptions in practice and doctrine prevailed. This thick darkness was to be dissipated by the rising of the Sun of righteousness, who came "to lighten the Gentiles, and to be the glory of his people Israel⁷."

About this period Augustus Cæsar ordered a census or registry of the people to be taken throughout the Roman dominions. Whether he was urged to this measure by ambition, curiosity, or a desire to equalize the taxes, is not known, but it certainly brought about the designs of Providence and the birth of Christ at Bethlehem. Cyrenius or Quirinus was the person to whom the management of this business was committed⁸.

Joseph, to whom the Virgin Mary was betrothed, was not of her family, for Mary was of the line of Nathan, and Joseph of the line of Solomon, sons of David. Both were of the tribe of Judah⁹. Heiresses

³ Dan. ix. 25.

⁴ Gen. xlix. 10.

⁵ John xix. 7.

⁶ John xviii. 31.

⁷ John i. 9. ii. 32. viii. 12.

⁸ This taxing is called by St. Luke the first, which was made when Cyrenius was governor of Syria. By other authorities we find that Cyrenius was not made governor till ten or twelve years after the birth of Christ, and then he conducted a taxing. It is not improbable, however, and, perhaps, is the best way of reconciling this difficulty, to suppose, that Cyrenius was sent into Judea to register the Jews, and afterward became governor of Syria, at which time he made another enrolment. St. Luke calls him governor by anticipation.

⁹ There are two genealogies of our Lord; one by St. Matthew, the other by St. Luke. They differ as far as David. The most probable reason for this variation is, that St. Matthew gives the genealogy of Joseph, and St. Luke that of Mary. The latter evangelist does not indeed mention her name, because females

CENT.
L

only were obliged to marry into the same family ¹. Being of the seed of David, Joseph and Mary went up together to the city of David ²; for women, as well as men, were registered by the Romans.

John the Baptist was conceived in a miraculous manner, about six months before the annunciation to the Virgin Mary ³. Zacharias, his father, was standing at the altar of incense, in the execution of the priestly office, when the angel foretold to him the nativity of John ⁴.

Baronius relates many fabulous stories respecting the conception and birth of Christ, which he has extracted from credulous authors of the fourth, fifth, and eighth centuries.

The Nati-
vity, &c.

There are three particulars which nearly determine the time of the Nativity, but they are not very distinct.

Christ was born in the reign of Herod the Great ⁵; but in what year is undetermined; nor is the commencement, duration, or end of Herod's government, known with any accuracy.

Christ was born under Augustus Cæsar ⁶, but in what year of his reign is also uncertain. The difficulty is increased by the beginning of his reign being variously reckoned, from the death of Julius Cæsar, from his first Consulship, from the Triumvirate, and from the victory of Actium.

Christ was about 30 years old in the 15th year of Tiberius Cæsar, at which time he entered upon his office of preaching the Gospel ⁷.

The foregoing remarks shew that the true date of the Nativity is obscure; and it may be further added, that a considerable time elapsed before this epoch was

females were not introduced into genealogies, but Heli is supposed to be the father of Mary, and the father-in-law of Joseph. St. Luke, therefore, proves that Jesus, by *natural* descent, was the seed of the woman, and St. Matthew proves that his *legal* descent was from David.

¹ Numb. xxxvi. 8.

² Luke ii. 4.

³ Luke i. 26, 36.

⁴ Luke i. 9, 11.

⁵ Matt. ii. 1.

⁶ Luke ii.

⁷ Luke iii. 1, 21.

observed, and its connection with other epochs noted. Dionysius the Less, an abbot, in the year 532, fixed the vulgar Christian æra, but he has led us into a mistake of about four years.

CENT.
I.

The month and day of the Nativity are also uncertainly stated. There are three principal opinions, all of which are subject to great difficulties.

The first asserts that Christ was born on the 6th of January, the Epiphany. The Oriental Churches of Jerusalem, Africa, and Asia, held this opinion before and after the time of Eusebius⁸.

The second opinion is, that Christ was born on the 25th of December. This is the common account, and it is of considerable antiquity. By the Roman Church it is ascribed to apostolical tradition⁹, but it is nevertheless doubtful. It was not received till after Constantine the Great, and not over the whole East, before the reign of Justinian, in the sixth century.

The third is merely conjecture; it fixes the time about the end of September or the beginning of October. This is a novel opinion of Beroaldus, Scaliger, Calvisius, and others; and is supported only by uncertain and even opposite hypotheses, as the completion of the 70 weeks, the birth of John the Baptist, &c.

Scripture determines nothing as to the day, month, or year of the Nativity; the most ancient churches were for a long time not agreed upon the date of it.

Respecting the birth of Christ several circumstances are to be noted, viz. the place of the Nativity, the angelic messengers, circumcision on the eighth day, the song of Simeon, the journey of the Magi, their worship and gifts, the fears of Herod, the murder of the infants at Bethlehem, the flight of Joseph into Egypt, his stay there, his recall, and retreat into Nazareth of Galilee.

Baronius on these events relates many particulars, not found in the Gospels, nor supported by credible testimony.

⁸ Scaliger.

⁹ Institutes of Clement, v. 13.

CENT.
LFurther
particulars.

John the Baptist and our Saviour led a private and obscure life until they were about 30 years of age. Christ dwelt at Nazareth up to the time of his baptism by John, and therefore was called a Nazarene¹.

There are three memorable facts which include all that is known of Christ's infancy, youth, and manhood. 1. He increased in stature and in wisdom, or in actual and experimental knowledge, and in grace for his ministry². 2. When only 12 years old, he tarried in the temple, in the seat of the young people, conversing with the doctors in a manner superior to his age³. 3. His reverence and due submission to his parents, that he might in all things be an example to mankind⁴. It is unknown how he passed the early part of his life, whether in meditation and study, or in the manual labour of his reputed father, as some ancient traditions relate. The time of Joseph's death is unknown. Baronius has many fables respecting this part of Christ's life, and among others, that the dwelling of Mary was carried by angels through the air to Loretto in Italy, where it is to this day revered by the Roman Catholics.

Changes in
the Jewish
Church and
State, to
A. D.
33.

The death of Herod happened when he was supposed to be about 70 years old. Josephus has preserved the substance of his will⁵. The kingdom was divided among his three sons; Archelaus had Judea and Samaria, Philip, Iturea and Trachonitis, and Herod Antipas, Galilee. An insurrection of the Jews happened under Archelaus, who was accused to Augustus, and deposed and banished in the tenth year of his government.

Judea was now reduced to a Roman province, and Caponius made procurator. Several others succeeded him, till Pontius Pilate, who became governor about two years before the baptism of John, and continued in office ten years. Caligula banished him into Gaul, where he put an end to his wretched existence⁶.

¹ Matt. ii. 23. iii. 13.² Luke ii. 52.³ Luke ii. 42, 46.⁴ Luke ii. 51.⁵ Josephus, Antiq. xvii. 8.⁶ Philo, Eusebius Hist. ii. 7.

Various insurrections were made in Judea and Samaria against the Romans, under Judas the Galilean, Theudas, and others⁷. Augustus Cæsar died about 14 years after the birth of Christ⁸. The state of the high priesthood became more unsettled and changeable than before, which accounts for the mention of several high priests in the Gospels.

John began his ministry about the 13th year of the Roman Emperor Tiberius, Pilate being procurator of Judea⁹. Particulars to be remarked respecting John, are his residence, food, clothing, preaching of repentance, baptism, testimony concerning Christ, imprisonment, and decollation. It is not known whether the interval between the commencement of John's ministry and the baptism and manifestation of Christ was six months or a longer period, but he had fulfilled his course in the second year of our Lord's ministry.

Christ when baptized was about 30 years of age. According to the Law a man must have completed his 30th year, when he entered upon the office of a priest¹.

The duration of Christ's ministry is variously reckoned. Clemens Alexandrinus, Tertullian, and some others, limit it to one year. Gerard Mercator, Scaliger, Calvisius, &c. number four full years and five passovers. Eusebius and others more correctly assign three complete years and some months, and that he was baptized in January (6th), celebrated four passovers, and suffered in the 33rd year of his age, in the middle of the last week of Daniel².

At the first passover he purged the temple³. At the second he healed the sick man on the sabbath-day at the pool of Bethesda⁴. The third is mentioned by St. John⁵, although he is not positively said to have gone up to

CENT.
I.

Ministry of
John the
Baptist and
of Christ.

The dura-
tion of
Christ's
Ministry.

⁷ Acts v. 36, 37.

⁸ Numb. iv. 3.

⁹ John v. 1, 2.

¹ Luke iii. 1, 23.

² Dan. ix. 27.

³ John vi. 4.

⁴ Luke ix. 1, 2.

⁵ John ii. 13.

CENT.
I.
—

Jerusalem. At the fourth and last passover, he fulfilled all things ⁶.

The baptism of Christ, his temptation in the desert, public preaching, sermons, miracles, the call and first mission of his disciples, his controversies with the Jews, journies, sufferings, institution of the last Supper, his death, burial, resurrection, and appearance afterward, his institution of baptism, and ascension into heaven;—these particulars are not related in the Gospels in the order of time in which they happened, the Evangelists not being solicitous of method. Several eminent authors have arranged these events in regular order, and reconciled the apparent discrepancies. Such a work is called a *Harmony of the Gospels*.

Extraneous
testimony.

Many heathen writers ⁷ mention, either as matter of fact or of controversy, various circumstances of the life and death of Christ, which have been remarked and collected by the ancient Fathers and historians.

A few testimonies are also drawn from the Talmudists, who throw some light upon the Gospel history. Extracts from them have been made, and are found in the writings of several eminent authors ⁸; but there are many fables and falsities respecting Christ.

Mahomet, likewise, has related many particulars relative to Christ, mixed with much untruth ⁹.

But a more credible witness than all these affords his testimony to the Gospel. Josephus in his *Book of Antiquities*, and *Wars of the Jews*, confirms many parts of the evangelical history. He corroborates the history of John the Baptist ¹. He mentions his sanctity, preaching of repentance, baptism, the concourse of his hearers, his imprisonment and death by the command of Herod.

⁶ John xiii. Matt. xxi. Mark xi. Luke xix.

⁷ Suetonius, Tacitus, Pliny, Phlegon, M. Aurelius, Lucian, Lampridius, Porphyry, Celsus, Numenius, and Julian.

⁸ Raymundus, Galatinus, Buxtorf, Capellus, Lightfoot, J. Voisin, J. Cocceius, G. H. Vorstius, Hoornbeeck, Hulsius, Wagenseil, &c.

⁹ Alcoran, Cap. II. IV. V. XI. XII. XIII. XIV. XVI. XIX.

¹ Joseph. Ant. xviii. 5.

He also exhibits a clear testimony to Christ². There are certainly some strong reasons which cast a shade of doubt upon this testimony, viz. the many examples of pious frauds, the style, the variation of manuscripts, the silence of Justin Martyr, Tertullian, Clemens Alexandrinus, and Origen; the splendid eulogy on Jesus, and the acknowledgment of his divinity, miracles, and resurrection. Hence not only the Jews think these passages spurious, but some writers of our own faith³. On the other hand some very strong arguments are produced to prove these passages to be genuine. The praise of very respectable authors⁴; no conviction of any other fraud; the dispersion of the manuscripts when this addition is said to have been made, and yet the substance of it being found in all; the candour, fidelity, and care of Josephus in writing the history; the fitness of the place for speaking of Jesus of Nazareth; the nature of the testimony, being only such as might be expected from an impartial historian, though averse to Christianity. The passage has been esteemed genuine by many eminent theologians⁵.

The Acts of the Apostles by St. Luke comprise a period from the ascension of Christ to the arrival and detention of Paul at Rome⁶, which happened about A. D. 63, from the crucifixion 30 years, and in the ninth year of Nero⁷.

CENT.
I.
The Acts
of the
Apostles.

In this history is contained the memorable conversion of Paul⁸. The learned differ about the exact time of this event. Baronius and others place it two years after the crucifixion, Capellus five years, and others seven years after the death of Christ; which last opinion is

² Antiq. xviii. 3.

³ Osiander, Gifanius, Montacutius, Capellus and his brother, &c.

⁴ Eusebius, Ruffinus, Jerome, Pelusiota, Sozomen, &c.

⁵ Freculph, Suidas, Trithemius, Galatinus, Gaudentius, Baronius, Bellemine, Casaubon, Usher, I. and G. Vossius, Reinesius, Becklerus, &c.

⁶ Acts xxviii.

⁷ Capellus reckons this event to have taken place, A. D. 56, and the 3rd of Nero. Archbishop Usher's opinion is for A. D. 63, and the 9th of Nero. See also Lightfoot.

⁸ Acts ix.

CENT.
I.

maintained by Valesius. The journey of Paul to Jerusalem, three years after his conversion⁹, is doubtless the same which is mentioned in *Acts* ix. 26, a little before the death of Herod Agrippa. The time of his conversion may, by this circumstance, be adjusted.

There is no foundation in the Acts of the Apostles, nor in any credible history, for the universal episcopacy of Peter, his journey to Antioch, thence to Rome, and his becoming a bishop there for 25 years, his contest with Simon Magus and appointment of a successor, nor for the time and place of his martyrdom, as related by Roman Catholic writers. If these things had been true and of consequence to Christianity, they would have been recorded by Divine authority.

Indeed St. Luke relates several transactions of Peter in Judea and Palestine¹, which were done at the very time, when our Catholic brethren believe he was sitting bishop of Antioch or Rome, in the 2nd year of Claudius.

It is absurd to suppose that St. Luke would give a detail of unimportant particulars, and pass over those of importance, such as the Catholics believe respecting Peter. He had sufficient opportunity of recording such memorable events, if true, when he describes the journeys of the Apostles, Paul's voyage to Rome, and conference with the chief of the Jews². Luke himself was a witness of the things done at Rome, but Peter is no where mentioned³.

⁹ Gal. i. 18.¹ Acts x. xi. xii.² Acts xxviii. 17.

³ All that St. Luke relates of Peter happened in Palestine, and after the time when the Roman Catholics suppose that he had gone to Rome, viz. the second year of Claudius. For Peter was cast into prison at Jerusalem by Agrippa the son of Aristobulus, nephew of Herod the Great, in the fourth year of Claudius; the same year in which Agrippa himself died. See Eusebius ii. 16. Again Peter lived at Jerusalem when the Apostolic Council was held, *Acts* xv., about A. D. 51. Valesius reckons the conversion of Paul in the 40th A. D. seven years from Christ's death, and the first year of Claudius. Hence, if Peter went to Antioch, and was bishop there seven years, as the Catholics say, his episcopacy at Rome could hardly be 25 years, for a very few years intervened between that supposed period, and the death of Nero. Many other arguments may be brought from the Acts and Paul's Epistles to disprove Peter's episcopate at Rome. Peter was a married man, and lived with his wife and mother-in-law at Capernaum on the lake of Gennesareth.

There is a chasm in the apostolical history after St. Luke concludes the Acts. Scaliger observes, that from the end of Luke's history to the time of Pliny the Younger, ecclesiastical annals are uncertain. Dionysius Petavius, speaking of the same period, says that it abounds with fables and dubious accounts. No credit can be given to the innumerable apocryphal writings or martyrdoms of this time. The defect is, however, in some measure supplied by passages in the Epistles of St. Paul, by others in Josephus, Suetonius, Pliny, Irenæus, Clemens Alexandrinus, Tertullian, Origen, Eusebius, and Epiphanius. Eusebius excels all others in his diligent researches into apostolical history, but he is not always equally happy in his judgment, choice, and method.

CENT.
L

The dispersion of the Apostles through persecutions, by which the Gospel was preached in various parts of the world, deserves particular notice ⁴.

Dispersion
of the
Apostles.

The time of this dispersion is said by Baronius to be, when Herod Agrippa killed James with the sword, and cast Peter into prison ⁵. But it is evident from the Acts, that some years after this they were still dwelling in Palestine, and at Jerusalem, where they held a council in the 12th year of Claudius.

Antecedent events facilitated the progress of the Apostles; viz. the preaching of the Gospel far and wide to the Gentiles by Paul and Barnabas, and their companions ⁶, and a previous dispersion of many of the 70 disciples into Samaria, Syria, and the adjacent countries, after the death of Stephen ⁷.

It is said, on the evidence of Jerome, Ambrose, and Augustine, that the Apostles' creed was formed on this occasion as a common token of doctrine mutually received, and of union in the articles of faith. But this tradition is not supported by Scripture. Luke, who mentions in the Acts the persecution of Herod and its consequences, is silent upon it. Many of the ancient

The Apostles' Creed.

⁴ Mark xvi. 20.

⁵ Acts xii. 7.

⁶ Acts xi. xiii. xiv. xv.

⁷ Acts viii. 1. Eusebius ii. 3.

CENT.
L

Fathers are silent also, viz. Justin Martyr, Irenæus, Clemens Alexandrinus, Origen, Tertullian, and Eusebius. Other creeds were early used in the Oriental Churches, and others again made at the Œcumenical Councils of Nice and Constantinople, without any mention of the Apostles' creed. Many other arguments are found in Usher, Vossius, &c. which weaken the hypothesis by which the antiquity of this creed is supported⁸.

The places, whither the Apostles were dispersed, are only partially known.

The Apostle Paul preached from Jerusalem round about to Illyricum and Italy⁹. James the brother of John, and James the brother of our Lord, taught at Jerusalem. John preached in Judea and in Asia Minor, and died at Ephesus. Peter likewise preached to the Jews in Asia and Babylon, attended by Mark¹. Tradition relates, that the latter, in the fourth or fifth year of Claudius, settled in Egypt.

Several accounts related by Eusebius from Origen have no foundation in Scripture, but rest on tradition only, viz. that Thomas travelled into Ethiopia, Parthia, and India. Also that Andrew went into Scythia and Thrace. The Russians boast that he was the founder of their Church. The travels of John, Peter, Mark, Luke, Barnabas, Joseph of Arimathea, and the elder James, have the authority of Clemens Romanus, Theodoret, and Jerome. Some authors give little credit to these accounts, but others believe them correct². Several churches lay claim to apostolical foundation.

⁸ See Jo. Franc. Buddeus in his *Isagoge ad Theologiam*, lib. II. cap. ii. § 2. p. 441. and Jo. George Walchius in his *Introductio in Libros Symbolicos*, lib. I. cap. ii. p. 87. See also the History of the Apostles' Creed, with Critical Observations on its Articles, by Sir Peter King.

⁹ Rom. xv. 19.

¹ 1 Pet. v. 13.

² Paul's two years' residence at Rome, the time of that residence, his former intention of travelling to the West, our Saviour's words to him before his release from confinement, and the concurrent residence at Rome of several illustrious natives of Britain—these things must have induced him to avail himself of an opportunity of visiting Britain. That he did come to Britain we may collect from the testimony of Clemens Romanus, Theodoret, and Jerome,

The authors of the books of the New Testament were the Apostles and Evangelists whose names they bear. Tertullian, however, in his work against Marcion, says the gospel of Mark was ascribed to Peter, and the gospel of Luke to Paul, these Evangelists being the disciples of the Apostles. The writers of the Epistle to the Hebrews and the Apocalypse are not certainly known. The best testimony is in favour of Paul for the former, and of John the Divine for the latter. There were many false gospels, epistles, &c. invented in the early ages of Christianity; but Christians of every church agree that the canonical books alone are genuine.

CENT.
I.
Books of
the New
Testament.

It has been supposed by some, that Luke wrote his gospel first, but that opinion is not generally received. By the consent of antiquity, Matthew the Apostle takes the lead in evangelical history. The earliest probable date of his gospel is about 8 years after Christ's ascension, and the latest is about 15 years.

Order of
time.

St. Mat-
thew's
Gospel.
A. D.
38².

Mark succeeded Matthew, whose gospel he seems to have abridged. He wrote, propably, in Egypt, and not at Rome. He went into Egypt in the second year of Claudius, according to Eusebius, or the ninth, according to Eutychius of Alexandria, at which time Peter was yet in Palestine.

St. Mark's
Gospel.
A. D.
65.

Luke was the disciple and companion of Paul. He was not a painter, but a physician⁴ of Antioch in Syria. He wrote his gospel in Achaia, according to Baronius, A. D. 58. before his journey to Rome, with Paul. He afterward wrote the Acts at Rome, toward

St. Luke's
Gospel, and
the Acts.
A. D.
63.

Jerome, who relate, that after his imprisonment he preached the gospel in the western parts, that he brought salvation to the islands that lie in the ocean. By which is meant Britain, &c. See a Sermon by Dr. Burgess, Bishop of St. David's, called the First seven Epochs of the Ancient British Church.

³ The dates in the margin are taken from Bishop Tomline's Elements of Theology.

⁴ Col. iv. 14.

CENT.
I.

the end of Paul's confinement, with which he concludes⁵.

St. Peter's
Epistles.
A. D.
64.

Among the canonical epistles is to be noticed first, the first epistle of Peter. He wrote for the Jews dispersed through Pontus, Bithynia, &c. not long after their conversion⁶, whom he calls "new born babes."

St. James's
Epistle.
A. D.
61.

James, the brother of our Lord, properly his cousin, the son of the other Mary⁷ and of Alpheus, called the Less or the Just, wrote also an epistle to the Jews dispersed abroad, some years before his martyrdom, which happened during a tumult at Jerusalem.

St. Paul's
Epistles.

Paul, the Apostle, wrote 14 epistles at various times; some to congregations of Christians, and others to private individuals; all of which are confirmed by the concurrent voice of antiquity, except the epistle to the Hebrews, which has been doubted in the Latin Church.

A. D.
52.

His first epistles were written to the Thessalonians a short time after he preached the Gospel at Thessalonica⁸: the last was written to Timothy, sent from Rome to Ephesus by Tychicus, a short time before his martyrdom in the last year of Nero⁹ A. D. 67. The chronological order of the rest is not exhibited quite so certain.

St. Jude's
Epistle.
A. D.
70.

Jude, the Apostle, the brother of James the Less¹, is called Thaddeus in the Syrian dialect, and also Lebbaeus from Lebba, a city of Galilee². He wrote his epistle after the last of Peter and Paul, to which he refers, when several disgraceful heresies had sprung up among Christians³.

St. John's
Gospel,
Epistles,
and Apoca-
lypse.
A. D.
97.

Lastly, the Apostle John, who survived all the Apostles, called the Divine, wrote his gospel at the desire of the Eastern churches, as well to confirm the

⁵ Acts xxviii. 16, 30, 31.

⁶ Acts ii. 9, 10.

⁷ Matt. xxvii. 56.

⁸ Acts xvii. 1. 1 Thess. ii. 2, 5. 2 Thess. ii. 5.

⁹ 2 Tim. iv. 6, 7.

¹ Jude 1. Matt. xiii. 55. Luke vi. 16.

² Matt. x. 3.

³ Rev. ii. 6.

divinity of Christ⁴, as to supply the omissions of the other Evangelists. It is believed that he wrote the gospel in the reign of Nerva, after his return from Patmos. He had completed his epistles before, and finished the Apocalypse toward the end of the reign of Domitian. The canon of the Scripture was then closed, and, as it were, sealed⁵.

CENT.
I.

A. D.
96.

The language in which the books of the New Testament were written, was that, which was most universally understood at that period. It was familiar in Palestine, Syria, Egypt, Asia Minor, and over all the Roman Empire. This was the Greek or Hellenistic. It has, however, been controverted, whether the originals of Matthew, Mark, the Romans, Hebrews, James, Peter, and John were Greek; but it is allowed that translations of them into Greek were made very early.

The language of the New Testament

The reputed authors of the Epistle to the Hebrews, that of James, Jude, the last of Peter and John, and the Revelations, have been questioned, on the authority of Eusebius and others; but it is more consonant to the testimony of antiquity to suppose those books to be the works of the writers whose names they bear. Some epistles of Paul to the Corinthians, Thessalonians, and Laodiceans, and other writings, are supposed to be lost. Some other books still extant are either illegitimate, apocryphal, or untrue, as the epistle to Barnabas, the book of the Shepherd, the institutions of Clement, and several gospels.

The reputed Authors.

The first congregation of worshippers was collected at Jerusalem by Christ himself, through his preaching, his death, and by the gift of the Holy Spirit⁶. It was governed at first by all the Apostles in common, and afterward by James the Just, son of Alpheus, cousin of our Lord⁷. He is usually reckoned the first bishop in the Christian Church.

Foundation of the Churches by the Apostles.

⁴ Against Cerinthus and Ebion.

⁵ Rev. xxii. 18, 19.

⁶ Acts ii.

⁷ " We may regard St. Luke, I conceive, as presenting us in the Acts, chap. ii. 42, with a sketch of the manner in which the Christians at Jerusalem employed

CENT.
I,

Congregations or Churches were established in other parts of Palestine, viz. at Samaria, Cæsarea, and Lydda; in Syria at Antioch and Damascus; afterward in Ara-

employed themselves, when they met together for the purpose of joining in the worship of God. In the first place, one or other of the Apostles delivered a sermon or doctrinal discourse, for the instruction and edification of the people present. Next followed the communion. The word *κοινωνία*, "communion", is used in Scripture, as is well known, in an especial sense for liberality toward the poor, see *Rom.* xv. 26. *2 Cor.* viii. 4. ix. 13. *Heb.* xiii. 16. The Apostolic exhortation being finished, the brethren who were present came forward with gifts and offerings, which they consecrated to God for the relief of the poor. The custom of bringing to the solemn assemblies gifts or offerings for the use of the community in general, but more especially of the poor, and publicly presenting them previously to the celebration of the Lord's Supper, is of the highest antiquity amongst the Christians, and one which uniformly prevailed in all the churches: and that this usage was founded on the practice of the original church at Jerusalem.—In these solemn assemblies of the Christians, the *κοινωνία*, or charitable contribution toward the relief of the necessitous, was followed, according to St. Luke, by the "breaking of bread." The expression "to break bread," when it occurs in the Acts of the Apostles, is, for the most part, to be understood as signifying the celebration of the Lord's Supper, in which bread was broken and distributed: we are not, however, to consider it as exclusively referring to this ordinance of our Saviour, but as also implying that feast of love, of which it was the customary practice of the Christians, even from the very first, always at the same time to partake. That these two things were associated together, even from the first, is clear from what is said by St. Luke in Acts ii. 46. For after having there told us that the brethren at Jerusalem continued daily in the breaking of bread at different houses, he immediately adds, that they did eat their food together with joy and simplicity of heart. See also *Acts* xx. 11. It appears, therefore, that when, in compliance with our Saviour's injunction, the Christians would break bread together, they also partook of a repast in the nature of a supper. Their meals of this sort were distinguished by a holy mirth, arising out of the love of Christ and of the brethren; but this hilarity had no connexion whatever with any thing like sensuality or intemperance. This is what I understand St. Luke to mean by that simplicity of heart, with which he states the Christians to have eaten their food: a heart altogether devoid of every sensual and depraved appetite. The service terminated with some general prayers, which appear to have been distinctly recited by one or other of the Apostles or presbyters, and repeated by the whole congregation after him.

It may be considered as not merely probable, but certain, that the day of the week on which our Saviour arose from the dead was expressly set apart for holding these solemn assemblies; in Acts xx. 7. we see the Christians

bia, Antioch of Pisidia, at Iconium of Lycaonia, and Lystra of Isauria⁸. At length those illustrious churches, to which Paul, and John, in the Revelation, wrote their epistles, were founded in Asia, Greece, Macedonia, Dalmatia, Latium, &c. after the first synod was held at Jerusalem, and the dispersion of the Apostles⁹.

We learn from tradition that churches, beside those above-mentioned, were founded in many other places, which tradition is either more or less certain. It seems a well founded opinion, that churches were established in Egypt, at Alexandria, and in the adjacent country, either by Mark, or by one of the Apostles; and that the light of the Gospel was carried into Chaldea and Parthia¹; but whether into Germany, France, or Britain is not quite so certain. The assertions of learned men, on the antiquity and apostolic foundation of churches, which proceed either from dubious monuments and witnesses, or perhaps from fiction, according to every man's affection for his own church, should be received with much caution².

There are four Churches which claim apostolical foundation and patriarchal authority.

The Church of Jerusalem, the first seat of Christianity, honoured with the presence of Christ and of

ians of Troas assembling together on the first day after the Jewish sabbath, in order to celebrate the Lord's Supper and the feast of love, and St. Paul addressing them in a discourse of no inconsiderable length. For that by τῇ μιᾷ τῶν σαββάτων was meant the day next immediately following the Jewish sabbath has been demonstrated by several learned writers.

At first these meetings were held in such private houses of the Christians as had room adequate to the accommodation of a considerable number of persons: when the church came to consist of many thousands of people, so that it was impossible for them to assemble with convenience in one place, it is probable that the members would distribute themselves into classes, or, in modern language, into Parishes, to each of which was assigned a separate place of meeting, for the purposes of divine worship. This circumstance, with every sort of probability, was the origin of parishes." *Mosheim's Commentaries by Vidal*. Cent. I. p. 19.

⁸ Acts xi. xii. xiii. xiv.

⁹ Acts xv.

¹ Acts ii. 9.

² Godavius, see also Hartman *de Rebus gestis Christianorum sub Apostolis*. Fabricius in *Lux Evangelii*.

CENT.
I.

the whole assembly of the Apostles. It was afterward transferred to Pella.

The Church of Antioch, where the disciples were first called Christians. Antioch was a chief city in the East, to which the third place in civil affairs was assigned, after Rome and Alexandria, on account of its size, riches, and power.

The Church of Rome. So little evidence is there to shew that it is the *mother* of all churches, that those in Palestine, Syria, and Asia preceded it by several years. Afterward it became in one sense, the head of the churches, because Rome was the capital of the Roman empire and the chief city of the world.

Lastly, the Church of Alexandria in Egypt, founded, as is generally believed, by Mark in the reign of Claudius: this city was the second in jurisdiction after Rome, and its Church obtained the second rank.

There were, however, other churches in that age not less illustrious than the above; the principal of which was that of Ephesus, eminent for the dignity of the city, and the prerogatives of the Church. Here Paul and Timothy laboured, and John the Apostle settled and died. Not to particularize those of Smyrna in Asia, Sardis and Thyatira in Lydia, Pergamos and Philadelphia in Mysia, Cæsarea in Cappadocia, Laodicea and Colosse in Phrygia, Antioch in Pisidia, Thessalonica in Macedonia, and Corinth in Achaia, which, for the splendour of the cities, Christian fidelity, and apostolical diligence, were truly eminent. But these, and other churches, though much esteemed in the apostolic age, were not free from errors, schisms, and blemishes. Their sins of doctrine and practice are denounced in the Scripture.

II. ECCLESIASTICAL GOVERNMENT AND APOSTOLICAL DISCIPLINE.

The doctrine taught by the Apostles is chiefly to be seen in their writings, in the three creeds, and in the works of approved Theologians.

The 12 Apostles, were the ambassadors of Christ, in number similar to the 12 patriarchs, the 12 tribes, and the 12 spies. Paul, who was not inferior to any of the Apostles³, was afterward added, and also Barnabas⁴. The care of the churches devolved equally upon all the Apostles⁵.

The 70 disciples were next to the Apostles in office, authority, and endowments⁶. To them were added, Luke, Timothy, and Titus, the fellow-workers with, and successors to the Apostles; sometimes they are called Evangelists and secondary Apostles, and sometimes simply Apostles.

Seven deacons were ordained⁷, whose principal office was to attend to the distribution of provisions and money among the poor, orphans, widows, and the sick; but they also preached the Gospel, and baptized, and therefore performed several, if not all the offices of a priest⁸.

Bishops, (*Episcopati*, overseers,) were ordained over every church, and so called from their duty to oversee sacred affairs⁹, called also Presbyters or elders from

³ Gal. ii. 9.⁴ Acts xiv. 14.⁵ Matt. xxviii. 19. 2 Cor. xi. 28.⁶ Matt. x. Luke x.⁷ Acts vi.⁸ See Basnage's *Annal. Politico Eccles. ad ann. xxxv.* Tom i. Bingham's *Origines Ecclesiasticæ*, lib. II. Cap. xx. and Caspar Zeigler.

⁹ "As the congregations of Christians became every day larger, a proportionate gradual increase in the number of the presbyters and ministers of necessity took place: and as the rights and power of all were the same, it was soon found impossible, under the circumstances of that age, when every church was left to the care of itself, for any thing like a general harmony to be maintained amongst them, or for the various necessities of the multitude to be regularly and satisfactorily provided for, without some one to preside and exert a controlling influence. Such being the case, the churches adopted the practice of selecting and placing at the head of the council of presbyters, some one man of eminent wisdom and prudence, whose peculiar duty it should be to allot to his colleagues their several tasks, and by his advice and every other mode of assistance, to prevent, as far as in him lay, the interests of the assembly over which he was thus appointed to preside, from experiencing any kind of detriment or injury. The person thus advanced to the presidency was at first distinguished by the title of "the Angel" of his Church, but in after times he was styled "the bishop." It appears probable that the church of Jerusalem, which in point of numbers exceeded every other, took the lead in this arrangement;

CENT.
I.

their age and gravity; shepherds from their office of feeding the flock; teachers and ministers of the word from their office of teaching; and chiefs and rulers from their prerogative of governing. The power of administration and government of the affairs of the church, seems to have been placed in the hands of the collective body of the Apostles at Jerusalem.

To these were added some other offices, such as those of preaching or prophecy, of interpreting or speaking with tongues, of healing¹, &c. It is doubted by some, whether these duties were performed by ordinary or extraordinary gifts. These gifts were, however, all united in the Apostles, but separated in others.

Baronius, upon weak evidence, refers to this age, and to apostolical authority, those orders and offices, which sprang up afterward; viz. sub-deacons, readers, ostiaries, exorcists, confessors, &c., which are now retained in the Roman Catholic church.

The mode of calling, electing, and sending ministers to the discharge of their sacred functions was various; sometimes by lot², sometimes by the suffrage of the people³, sometimes by the Apostles, with the consent of the church⁴, and sometimes by those who were delegated by the Apostles⁵.

arrangement; and that her example was gradually copied by the rest in succession. Thus much at least is certain, that no church whatever can be proved to have had a bishop prior to that of Jerusalem: and that all the ancient authorities, from the second century downward, concur in representing James the Younger, the brother of our Lord, as the first bishop of the church of Jerusalem, having been so created by the Apostles themselves. Vid. *Acts Sanctor. Mens. Maii*, tom. i. p. 23. Tillemont, *Memoires pour servir a l'Histoire Ecclesiastique*, tom. i. p. 1008. Eusebius gives a list of the Bishops of Jerusalem from James to the destruction of the city under the emperor Hadrian A. D. 137 or 138, which contains fifteen names: his information was derived, not from any vague report, but from certain ancient written documents, which had come under his own inspection." From Mosheim's Commentaries by Vidal. See Bingham's *Origines Ecclesiasticæ*, and Beveridge's *Codex Canonum Primitivæ Ecclesiæ*.

¹ 1 Cor. xii. 18. Eph. iv. 11.

² Acts i. 26.

³ Acts vi. 3, 5. 2 Cor. viii. 19.

⁴ Acts xiv. 23. 2 Tim. iv. 12.

⁵ 1 Tim. v. 22. Tit. i. 5.

The discipline of the Church at that time, and in the following age, was strict and rigorous. There were no Christian magistrates before whom delinquents might be brought for punishment, therefore every species of offence was cognizable by the ministers. It was not reputable for brethren to apply for justice respecting their brethren at a heathen tribunal⁶. The apostolical censures and rebukes were ordinary and extraordinary, private and public, spiritual⁷ and corporal⁸.

Several institutions for order and government, were sanctioned by the Apostles, who sometimes prescribed general rules⁹, and sometimes particular regulations¹, as in the Corinthian Church. They appointed many rites, ceremonies, and ordinances; but gave great liberty, in external and indifferent things, according to circumstances of time and place. Their practice it may be observed has not the nature of a perpetual and universal precept. Customs cease with the occasion which gave rise to them; and to this class of observances may be referred the love feasts, a community of goods, anointing the sick, frequent imposition of hands, immersion in baptism, exorcism, daily and evening communion, the observance of the Sabbath as well as of the Lord's day, the kiss of peace, and abstaining from blood and things suffocated. These things are not binding upon Christians of the present age.

There seems to have existed very early a union or association of several churches, but it was not exactly like that which took place in the following age, when the churches of one province were placed under a metropolitan.

III. PERSECUTIONS.

The rage of the Jews against Christ and his disciples was very great. Pilate gratified them by crucifying

⁶ 1 Cor. vi. 6.

⁷ 1 Cor. v. 2.

⁸ Acts v. xiii. 11.

⁹ 1 Cor. xiv. 22.

¹ 1 Cor. xiv.

CENT.
I.

The causes.

our Lord, and Agrippa by the persecution of his disciples². The cause of this animosity was the exposure of the hypocrisy of the Pharisees, the vindication of the Law by Christ, the prediction of the ruin of the temple, and the prejudices of the Jews against Jesus of Nazareth, as a person of low and mean birth; other causes of hatred were excited by slander, as blasphemy against God, and sedition against Cæsar.

The ignorance of the Gentiles was another cause. They confounded the rebellious Jews and the primitive Christians together, and raged equally severe against both. Even the historian Suetonius says that Christ excited the Jews to frequent tumults.

The superstition of the Gentiles proved another cause. They could not endure a sect, which aimed at the destruction of the worship of their gods: a sect too, which had neither altars, images, nor temples. For this reason they called the Christians atheists, worshippers of the crucified, the propagators of a new and mischievous superstition, with many other odious names.

The calumnies raised against the Christians might be a third cause; viz. the burning of Rome under Nero³, nightly conspiracies, eating human flesh, promiscuous adultery, incest, infanticide, and other crimes. These slanderous reports arose, partly, from the Christian mysteries and rites being misunderstood, as the kiss of peace, the gestures of penitents, the appellation of brother and sister, and, partly, from the base heresies of the Nicolaitanes, Simonites, and Carpocratians, which were ascribed to real Christians.

The politics of the Gentiles also afforded another cause. Their religion was interwoven with the state, which induced a great repugnance to change it. Beside the above causes, multitudes of Christians were suspected of disaffection by the Roman Emperors. They considered them the enemies of kings, of laws, of nature, and of the human race. This fact is recorded by Ta-

² Acts xii.

³ Tacitus An. xv.

citus and Tertullian. The prophecies of Christ were remarkably fulfilled in this respect⁴. The Christians, moreover, were reckoned mad, desperate, and rash men, from their constancy in martyrdom. Every public calamity was ascribed to them, and they were, therefore, persecuted and deemed unfit to live. These persecutions gave rise to the apologies which were written by them. Jews as well as Gentiles evinced their hatred toward the Christians.

The first persecution was by the zealots and Saul at Jerusalem and Damascus, when Stephen was martyred and the Church dispersed⁵.

The second was by Herod Agrippa, nephew of Herod the Great, who raised a dreadful persecution against the Apostles. James the brother of John was slain, and Peter imprisoned⁶; but God's judgments speedily overtook the tyrant in the fourth year of Claudius.

There was another persecution under Annas the Younger, the high priest, by whom James the brother of our Lord, called the Less, was slain.

The Gentiles, under the Roman Emperors, persecuted the Christians. Nero was their first tormentor⁷. Tiberius, it is said, favoured the Christians. The edicts of Claudius were equally against the Christians and the Jews.

Ten general or principal persecutions are mentioned in Ecclesiastical History⁸. The first was in the 9th or 10th year of Nero, A. D. 63, 64, or 67⁹. The ostensible cause was the burning of Rome, which the tyrant had himself set on fire, but contrived to throw the odium upon the Christians. The persecution was carried on with great cruelty. Tacitus relates that those, who were to die, were publicly exhibited and made the ridi-

The first persecution.

⁴ Matt. x. 22. xxiv. 9.

⁵ Acts vii. viii. ix. xi. Milner 1—18.

⁶ Acts xii. Cave's Lives.

⁷ Tertullian and Eusebius.

⁸ That there were exactly ten persecutions is a notion which has been some time exploded. See Mosheim's Commentaries.

⁹ Tacitus and Suetonius.

CENT.
I.

cule of the multitude, clothed in the skins of beasts, and worried by dogs ; others were crucified or burnt ; many were wrapped in pitch and other combustibles, fixed up by the road side, and set on fire as torches, to give light during the night. Nero offered his own gardens for their execution. This persecution was not limited to Rome, but extended to many distant parts of the empire¹. It continued to the 12th year of Nero ; Baronius says to the 13th.

The second
persecution.

The second persecution began in the 15th year of Domitian, about A. D. 95². Some particulars which are related of it, are not well founded, but it is very certain, that great cruelty was practised, this emperor being no less ferocious than Nero. It raged throughout the Roman empire, as well against Jews as against Christians. John the Apostle was banished to the island of Patmos. Flavia Domitilla, niece of Flavius Clemens, cousin to Domitian, and a consular man, was also banished to the island of Pontia. This persecution continued until the decease of the emperor. Many uncertain accounts are related of it by Nicephorus, and in the martyrologies ; among others, that John was cast into a caldron of boiling oil.

The third
persecution.

The third persecution was under Ulpian Trajan, a good prince in almost all other respects. It began about A. D. 100 or 107³, and continued many years⁴.

¹ Sulpicius and Orosius.

² Eusebius, Tertullian, and Sulpicius.

³ Pliny the Younger, Eusebius, Sulpicius.

⁴ The punishments ordained by the laws were not the only evils which befel the Christians. Riotous mobs often massacred those who were suspected of adherence to the Gospel. To know in what manner the Christians were to be treated, was the object of Pliny's letter to Trajan, and the answer was to this effect : " That the Christians were not to be officiously sought after, but that such as were accused and convicted of an adherence to Christ were to be put to death, as wicked citizens, if they did not return to the religion of their ancestors." Mosheim observes that " the heathen priests were accustomed particularly to avail themselves of those seasons, when the multitude was drawn together by the exhibition of any public games or other spectacles. To general and public accusations of this sort no degree of hazard whatever was attached ; whilst on the other hand it was a thing of no ordinary danger amongst the

IV. THE MARTYRS.

Stephen was the protomartyr in the Church of Christ⁵. James, the son of Zebedee, was killed with the sword by Agrippa⁶. James, the brother of our Lord, was stoned⁷. Paul suffered martyrdom under Nero at Rome, about A. D. 64 or 69, having once before escaped from the mouth of the lion⁸. Peter was certainly crowned with martyrdom, according to the prediction of Christ⁹, but it is uncertain whether he was crucified or beheaded, at Rome or at Babylon; whether on the same day with Paul or on another. There is no end of Roman Catholic fables on these subjects. All the Apostles suffered in various ways, and in different places, for the cause of Christ.

There are innumerable uncertain traditions respecting the martyrs of this age, as to the circumstances, time, and place of their death; viz. respecting Peter, Thomas, Bartholomew, Andrew, Philip, Luke, Mark, Onesimus, Linus, Clemens, Clitus Romanus¹, &c. The accounts of the martyrs of both sexes are fabulous and multitudinous. They are chiefly contained in the spurious writings of this age.

V. TEACHERS AND CHRISTIAN WRITERS.

The Apostles were not local but universal teachers; they went every where preaching the word. To them succeeded the Evangelists, Barnabas, Mark, Sylvanus, Silas, Luke, and the rest of the 70 disciples.

the Romans to turn a deaf ear to them, or to treat them with disrespect. In consequence of these tumultuary denunciations, therefore, a considerable number of Christians, at different times, met their fate, whom the magistracy would otherwise most willingly have permitted to remain unmolested." Mosheim's Commentaries by Vidal.

⁵ Acts vii.⁶ Acts xii.⁷ Josephus xx. 9.⁸ 2 Tim. iv. 17.⁹ John xxi. 18.¹ See Baronius and Godavius.

CENT.
I.

There were local teachers of the Gospel in particular churches, who did not travel about. These were bishops and presbyters, as Simeon, son of Cleophas, brother of James whom he succeeded, presided over the Church at Jerusalem. Anianus, Abilius, and Cerdo, severally succeeded to the Church of Alexandria, after the decease of Mark the Evangelist. Euodius and Ignatius were settled at Antioch. Linus, Clitus, Clemens, and Anacletus, laboured in the Church at Rome, not in succession, as the Romanists say, but at the same time, the Church being very numerous: the order reckoned by them is not correct. According to Eusebius and other historians, Polycarp was appointed over the Church at Smyrna by John, A. D. 81; Timothy by Paul over Ephesus; Ananias over Damascus; Dionysius the Areopagite over Athens; Sylvanus over Thessalonica; Silas over Corinth; Nicolaus over Samaria; Zaccheus over Cæsarea; Philip over Tralles; &c.

The teachers of Christianity in this age did not affect celibacy, as the instances of their marriages sufficiently shew. The Apostles Peter and Philip, and the brethren of our Lord², with Philip and Nicolaus deacons, and a long catalogue of others, were married men.

No genuine and undoubted ecclesiastical writings of this age, beside those called sacred and canonical, have come down to our times, except the first epistle of Clemens Romanus to the Corinthians, written from the Roman Church. It is highly praised by ancient writers, and details, with primitive simplicity, the doctrines, discipline, and rites of the Church³. The second epistle of Clemens is supposed to be spurious. Some authors add the general epistle of Barnabas, which Archbishop Usher and Vossius have declared genuine; but it is very dissimilar in style and manner to the former, and deficient also in apostolical simplicity.

² 1 Cor. ix. 5.

³ The Epistle of Clemens was first published at Oxford, A. D. 1633, by Junius, from an old manuscript supposed to have been transcribed by an Egyptian lady called Thecla, about the time of the Council of Nice.

VI. COUNCILS.

The councils were apostolical, and four in number. The first was held when Matthias was chosen an Apostle⁴; the second, when seven deacons were elected⁵; the third, when the ceremonial law and Christian liberty were discussed, and four rules ordered to be observed by the believing Jews in Antioch, Cilicia, and Syria⁶; and the fourth, when the toleration of legal rites was allowed, to gain those that were weak. Paul was present at this council, and had purified himself according to the law of Moses⁷. All these were held at Jerusalem: the third is reckoned the truest instance of a council, and is called by way of distinction, the Council of the Apostles. James appears to have been the president, and organ of the assembly. Another council is supposed to have been held at Ephesus⁸. Several other councils are enumerated, but upon insufficient authority, particularly that in which the Apostles' creed is supposed to have been made, previously to their dispersion⁹; and another, when the 85 apostolical canons, and eight books of constitutions were framed¹, which are, unquestionably, forged².

⁴ Acts i.⁵ Acts vi.⁶ Acts xv. 23—29.⁷ Acts xxi. 18—26.⁸ Acts xx. 17.⁹ Acts xii.¹ John Dallerus.

² “The various opinions entertained by the learned respecting the apostolical constitutions and canons, have been collected into one view by Tho. Ittigius, in a dissertation *de Patribus Apostolicis*, prefixed to his *Bibliotheca Patrum Apostolicorum*; as also by Jo. Franc. Buddeus in his *Isagoge in Theologiam*. There are likewise two learned dissertations on the same subject, annexed by Jo. Phil. Baratiere to his work *de Successione Romanorum Episcoporum priorum*, p. 229 and 260. The object of one of which is to prove that these constitutions are not, as many pretend, interpolated; whilst that of the other is to make it appear that they were compiled about the beginning of the second century. As to the first of these points, the generality of people will, I rather think, feel disposed to agree with him; but with regard to the latter, I conceive that his arguments will not be deemed conclusive by many.” Mosheim's Commentaries by Vidal, Vol. I. p. 272.

CENT.
I.

VII. HERESIES.

Several historians and writers have described the aberrations from Christian simplicity³.

Simon
Magus.

1. The heresy of Simon Magus, if that can be called a heresy, which consisted in abjuring Christ. He denied that the Law and the Prophets proceeded from the good God. He asserted, that he himself was the Messiah or Christ, that he appeared in the reign of Tiberius in the form of the son, and was crucified, that there would be no resurrection of the body, and that promiscuous intercourse between the sexes was a part of Christian liberty. Epiphanius, Eusebius, and Irenæus, relate other particulars of Simon Magus and his concubine Helena, not less absurd and blasphemous.

Menander.

2. The heresy of Menander, a Samaritan, the disciple of Simon Magus. He asserted the same errors as his master, to which he added, that the world was not made by God, but by angels, and that he was the virtue of God, sent for the salvation of men. In the second century, many branches shot forth from this unsound root of bitterness, which overspread the Christian Church with the wildest conceits.

Nicolaus.

3. The heresy of Nicolaus, probably the deacon mentioned in the Acts⁴; but some conjecture that profane men abused his name, merely to support the errors which they divulged⁵. It is said that he held a community of wives to be lawful, that fornicators obtained peace after the eighth day, and that things offered to idols might be eaten. This heresy is condemned in Scripture⁶.

Nazarenes.

4. To these may be added the Nazarenes, Judaizing Christians, who perverted the Gospel. They are mentioned in several parts of Paul's Epistles, as urging the

³ Irenæus, Tertullian, Eusebius, Epiphanius, Augustine, and Theodoret.

⁴ Irenæus and Tertullian.

⁵ Clemens Alexandrinus and Theodoret.

⁶ Rev. ii. 6, 15. 2 Peter ii.

necessity of the observance of the law of Moses, and all its ceremonies, although the Messiah was come. They used the Gospel of St. Matthew in Hebrew, and much interpolated it.

CENT.
I.
—

5. The heresy of Hymeneus and Philetus, who denied the second resurrection, viz. that of the body⁷. There were followers of these men in the Corinthian Church.

Hymeneus
and Phi-
letus.

6. The heresy of Cerinthus. He is said by Irenæus and others to have resisted Paul, Peter, and John the Apostle, in their apostolic labours. He taught that the world was made by angels, that Jesus was a mere man, that Christ descended upon him in the form of a dove, that the ceremonies of the Law, circumcision especially, must be observed, that the millenium would be a time of voluptuous pleasures, and that Jerusalem would be rebuilt⁸.

Cerinthus.

7. The heresy of the Ebionites. It sprang up after the destruction of Jerusalem, and was similar to the error of Cerinthus and the Nazarenes, with some additions. The Ebionites taught, that Christ was the son of a mortal father, that the Sabbath and many of the Mosaic rites must be observed, and that the Gospel to the Hebrews ought only to be received⁹.

Ebionites.

Some assign the heresy of the Gnostics to this period.

Against all these gross errors, there are to be found many strong passages in the Epistles of Paul, James, Jude, Peter, and John.

VIII. APOCRYPHAL AND SPURIOUS WRITINGS.

These writings are very numerous. Some are ascribed to Christ, some to the Apostles, some to disciples of the Apostles, some to Christian women, and some to Greeks and Gentiles.

1. The letter of Christ to Abgarus, king or prince of Edessa. It is an answer to the king's supplication

⁷ 2 Tim. ii. 17. 1 Cor. xv. 12.

⁸ Eusebius, Irenæus, and Theodoret.

⁹ Eusebius and Epiphanius.

CENT.
I.

for recovery from sickness, for the fame of Christ's miracles had extended throughout the East¹. It is said this letter was found in the archives of Edessa². Procopius records, that it was preserved, as a monument of the miraculous cure, on the gates of the city of Edessa³.

2. The Apostles and inspired persons are reputed to be the authors of the apostolical canons. These canons are reckoned 85 by the Greeks, 50 by the Latins, and 83 by Baronius.

3. The eight books of apostolical regulations, published by Bovius, are ascribed to Clemens Romanus. The Ethiopic Church esteems these canonical⁴.

4. Several false Gospels, viz. that of Peter, (beside his Acts, Sermons, Revelations, and Book of Judgment), of James Alphæus, of Thomas, of Bartholomew, of Thaddæus, of Philip, and even of Judas Iscariot; also the first Gospel of James the Just, the Gospels according to the Hebrews and the Egyptians, and that of all the Apostles.

5. The fictitious Acts of the Apostles, viz. of Paul, of Peter, of Andrew, of Philip, of John, of Bartholomew, and of Thecla.

6. The counterfeit Epistles of Paul to the Laodiceans, and to Seneca the philosopher. The former has been invented from the passage in *Col.* iv. 16. The latter is found in the works of Seneca.

7. False apostolical liturgies, viz. that of Matthew, which is received by the Ethiopians, and those bearing the names of James, Peter, and Mark.

8. Fictitious revelations ascribed to Peter, Paul, Thomas, and Stephen: likewise the sermons of Peter, the traditions of Matthew, the ascent of Paul, and the doctrines of the Apostles.

9. Many writings are ascribed to apostolical men of the first century, viz. to Nicodemus, Prochorus, Diony-

¹ Matt. iv. 24.

³ Procopius, *de Bello Pers.* xi. 12.

² Eusebius i. 13.

⁴ J. Dallæus.

sius, Linus, Clemens Romanus, Marcial Lemnovicensis, the presbyters of Achaia, Hermas, &c.

CENT.
I.

10. To which are added supposititious books concerning the infancy of our Saviour, his nativity, the nativity of Mary, her being carried to heaven, the acts of the martyrs, &c.

11. Letters ascribed to women, viz. the epistle of Mary, the mother of God, to Ignatius, and another from Mary of Castabala, a city of Cilicia, to Ignatius.

12. A few compositions of a similar fraudulent character are ascribed to Gentiles; viz. the letter of Abgarus, king of Edessa, to Christ; the acts of Pilate, and his letter to Tiberius on the death, resurrection, and miracles of Christ; the letter of Lentulus to the Roman Senate on the person and beauty of Christ; another to the same assembly on the doctrine and miracles of the Christians; the letters of Seneca to Paul; and the testimony of Josephus⁵ and Philo the Jew.

IX. JEWISH AFFAIRS.

At length the Jewish kingdom experienced the fate foretold by Christ and the Prophets. Very affecting details of it are recorded by Josephus, from whom, chiefly, modern writers, viz. Cæsar Baronius, Capellus, Archbishop Usher, and others, have compiled their accounts.

Many and various changes took place in the civil and ecclesiastical government of the Jews. They raised perpetual insurrections against the Romans, being constantly provoked and galled by their hostile garrisons, and by the hated rule of the oppressive Roman procurators, Pilate, Marullus, Cuspius Fadus, Tiberius Alexander, Cumanus, Felix, Porcius Festus, and Gessius Florus.

Antecedent
causes of
the total
ruin of the
Jewish
State.

Also by many violent actions and oppressions of the family of Herod, viz. Herod Antipas, the tetrarch, who

⁵ Antiq. xviii. 3. § 3.

CENT.
I.
—

was banished by Caius Cæsar; Herod Agrippa, the king, who was grandson of Herod the Great⁶; Herod, king of Chalcis, brother of Agrippa, to whom Claudius granted authority over the treasury, the temple, and the high priests; and lastly, Agrippa the Younger, who succeeded to the same power and government⁷.

The ambition, rivalry, and factions of the high priests tended very materially to the ruin of the state. The factions of the Jews, their frequent tumults and slaughters within and without the city, and the mad and obstinate insurrections of the zealots, at length brought the nation to the extreme verge of weakness and dissolution.

A. D.
66 or 69.

The last moving cause of their calamities was Gessius Florus, the Roman procurator of Judea, whose insatiable cruelty, extortions, rapine, and torments, excited in Jerusalem, Cæsarea, and other parts, a furious rebellion against the Romans, which soon became a dreadful war, and terminated very fatally to the Jewish nation⁸.

The Romans, who completed this ruin, were Cestius, prefect of Syria, Vespasian, and Titus his son, who annihilated the remaining power of the unhappy Jews, and demolished their city and temple.

Destruction
of Jeru-
salem.

The commencement of the siege of Jerusalem took place in the second year of Vespasian, A. D. 70⁹, a little before the passover, when great multitudes had assembled within the city to celebrate that festival. The wild factions of Simon Gioridas, John the zealot, and Eleazar, divided the mass of the inhabitants into rancorous parties, thirsting for each other's blood. The corn which should have supplied their wants during the siege was burnt or destroyed in mutual revenge of each other.

⁶ Acts xii.

⁷ Acts xxv.

⁸ Tacitus and Josephus; but Suetonius assigns another cause in his life of Vespasian for this rebellion.

⁹ As computed by Scaliger, Usher, and Capellus.

They became therefore an easy prey to Roman discipline and courage. The temple itself was burnt on the 10th of August, contrary to the will of Titus, and the whole city was taken and sacked on the 8th of September, a sabbath day. Titus ordered it to be levelled with the ground, except a part of the west wall, and the three vast towers, Hippicus, Phasaelus, and Mariamne.

The miseries which now oppressed the Jews were excessive. They are related with great feeling, and probably with accuracy, by Josephus, who was himself a captive, but afterward set at liberty by Vespasian. There fell by the sword and famine during half a year's siege 1,100,000 persons, 100,000 were taken prisoners, among whom were Simon and John, the leaders of the factions. Great slaughter was made of the Jews throughout the whole of Palestine, and in Asia, Africa, and Egypt ¹.

Part of the camp of Titus was pitched not far from the spot where Christ shed tears over the ill-fated city. The temple was burnt on the same day of the week and of the month, on which Nebuchadnezzar had burnt the former temple. Christ's predictions were literally fulfilled, "that not one stone should be left upon another, and that the calamity should be such as no age had seen before" ². The sabbatical year returned at the time of this desolation, and the type became no longer necessary. The ceremonies and sacrifices in the temple were totally abolished, because Christ, to whom they referred, had now appeared, and was ascended into heaven. The family of Herod, though formerly very numerous, became extinct. Various omens are said to have preceded the entire ruin of the nation, and an awful voice was heard by the priests in the temple at the hour of midnight ³.

¹ See Lipsius 11. de Constantiâ.

² Matt. xxiv. 2—21.

³ Josephus De Bello Jud. vi. 5. § 3. Isaiah lxvi. 6. See Lowth.

CENT.
I.
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The consequence of this overthrow was the complete triumph of Vespasian and his son Titus over Jerusalem and all Judea. The nation then returned to a peaceful state for a time. The Jews, being driven from their country, were scattered over the world: they frequently made new attempts against their conquerors, but were defeated; yet they increased in such surprising multitudes, that they were often very troublesome to their enemies.

X. HEATHEN AFFAIRS.

It may again be observed that the Gentiles esteemed the Christian religion absurd and ridiculous, (*ἄλογον μωρίαν*⁴), not worthy of argument, but such a religion as ought to be suppressed by reproach and punishments only. Some causes of this treatment have been mentioned, other reasons will be added in the second and third centuries.

In this age appeared Apollonius, famous among the heathen for his sorceries. He was also called Thyaneus, from Thyana, a city of Cappadocia. Philostratus, Baronius, and others, relate many wonderful things of him.

Heathenism, at this period, extended its influence over all the world, in the worship of an infinity of Gods, of images, and of deified persons. The belief of the transmigration of souls spread likewise through Greece and Italy. The maxims of the Druids prevailed in the West, those of the Magi in Persia, and of the Brahmins in India. The superstitious rites and teaching of the heathen priests, diviners, and augurs, enveloped the world in moral darkness.

The oracles soon after became extinct. The most remarkable was the oracle of Apollo at Delphos, which gradually declined from the advent of Christ, and became entirely silent about the death of the Apostles.

⁴ 1 Cor. i. 23.

Lucan, Juvenal, Plutarch, and others, agree that all oracles were then closed. Celsus and Porphyry, the enemies of the Christian name, do not dissent from this fact.

CEST.
II

Several fabulous stories belonging to this age are related and believed by Baronius, the Roman Catholic historian; viz. the reply of the oracle of Apollo to Cæsar Augustus, the erection of an altar to Christ at Rome in consequence of the command of the oracle, and the apparition of the Virgin Mary to the said Augustus Cæsar.

END OF THE FIRST CENTURY.



THE SECOND CENTURY.

The commencement of this age falls in with the second year of the emperor Trajan. Baronius says that Clemens was then Bishop of Rome, but it is probable that he died the year before in exile at Cherson: other Romanists say Anacletus was bishop, but every thing relative to the succession of the bishops of Rome at this period is very uncertain.

A. D.
101.

I. STATE OF THE CHRISTIAN CHURCH.

The Christian religion was now generally spread: in Asia, viz. throughout Palestine, Syria, Armenia, Arabia, Parthia, Babylon, Asia Minor, and the islands of Cyprus and Crete in the Mediterranean sea. In Africa, through Egypt, Cyrenaica, Lybia, and Ethiopia. In Europe, through Greece, Macedonia, Thrace, Illyricum, Italy, Spain, Britain, France, &c. If we give credit to tradition, it was known not only in the chief cities, but also in many of the country towns and villages⁵.

⁵ Pliny's Epistle to Trajan.

CENT.
II.

Surviving
eminent
teachers at
the begin-
ning of this
Century.

John the Apostle is supposed to have died early in this century at Ephesus, above 90 years of age. In the Church of Jerusalem, Simeon, son of Cleophas still survived: he is said to have attained the age of 120 years. At Alexandria, Cerdo the fourth from Mark. At Antioch, Ignatius. At Rome, either Clemens or Anacletus. At Athens, Publius Quadratus. At Smyrna, Polycarp. At Ephesus, perhaps Onesimus. At Hierapolis, Papias.

The singular felicity of the Christian Church at this period consisted in purity of doctrine, holiness of morals, simplicity of rites, and regularity of discipline; but it speedily degenerated through evil-minded men. The more it departed from the truth, the greater became its distance from real prosperity. It was soon disturbed and afflicted by the persecution of Trajan, by the vitiating heresies of Menander, Nicolaus, Cerinthus, and others, whose follies made the Christian name odious and its doctrines obscure. It was also much exposed to the hatred of the heathens, and to the oppositions, sarcasms, and calumnies of the philosophers.

II. THE PROPAGATION OF THE GOSPEL.

Churches began to be collected in most parts of the known world, particularly in the Roman Empire. The zeal of Christians to spread the Gospel was so animated, that there was scarcely a country well known into which Christians did not penetrate to disseminate its doctrines. Justin Martyr, Clemens Alexandrinus, Tertullian, Minucius, and Eusebius, are credible witnesses of this fact, and it is probable that in this age many converts were made in France, Germany, Britain, Spain, &c. Tertullian relates that about the end of this century the Gætulians, Sarmatians, Dacians, Scythians, Moors, &c. were brought to the knowledge of Christ⁶.

⁶ It was a generally received opinion that Joseph of Arimathea was the founder of the Church of Christ in England, but that position has been considered untenable by some authors, who, nevertheless, contend that the
British

Christian colleges and seats of learning began likewise to be established. The most celebrated of these was that at Alexandria in Egypt. It was fortunate in its doctors, and illustrious for literature. Pantaenus, the Philosopher, was the first Christian head of this seat of learning, Clemens Alexandrinus was the second, and the renowned Origen the third.

CENT.
II.

III. DOCTRINE.

The true doctrine may be collected from the apostolical and canonical writings in the New Testament, to which the genuine writers of this age, Clemens Romanus, Justin, Irenæus, Clemens Alexandrinus, Tertullian, and others, constantly appealed, as the only rule and pure fountain of the doctrines which they taught.

Also from written creeds; it being very probable, that in the Church at Rome, the foundation of the Apostles' creed was laid for the use of the catechumens, viz. the primary articles of faith in God the Father, in God the Son, and in God the Holy Ghost. The same elements of a creed were used in the Eastern churches; and in process of time other particulars were added.

Moreover, the true doctrine of this period may be learned from published apologies for the Christian faith, viz. those of Justin Martyr, Athenagoras, and Tertullian, which have been handed down to our time in a perfect state. Likewise from other writings of the second century, viz. the genuine productions of Justin Martyr, Irenæus, Theophilus of Antioch, Tatian, Clemens Alex-

British Church was founded either in the apostolic age, or immediately after. The reign of Lucius, King of Britain, is the period generally assigned for the introduction of Christianity into this island: the reader will find much information upon this curious subject in various writers, viz. Usher in his *Antiquitates Ecclesiæ Britannicæ*, cap. i. p. 7. Godwin in his book *de Conversione Britannicæ*, cap. i. p. 7. Stillingfleet in his *Antiquities of the British Church*, cap. i. Burton in his *Animadvers. in Epist. Clement. Rom. ad Corinthios Patrum Apostolic.* tom. ii. p. 470. Also our Author in his larger *Ecclesiastical History*, and in several authors of the *History of England* or of the *British Church*, as Collier, Rapin, &c.

CENT.
II.

andrinus and Tertullian; also from the fragments of Dionysius bishop of Corinth, of Melito bishop of Sardis, and of Hegesippus in Eusebius; the epistle of Polycarp of Smyrna to the Philippians, the supposed epistle of Barnabas, and, perhaps, from some writings ascribed to Ignatius, also from Pliny's letter to Trajan, and the Philopatrides of Lucian.

From these documents may be collected the articles of the Christian Faith; not only articles undoubted, viz. that there is one God, the creator, that the Son of God came into the world, died for sinners, rose again the third day and ascended into heaven, that he will come again to judgment, raise the dead, and give eternal life, and therefore that Christians ought diligently to apply themselves to righteousness and good works: but also those points which are controverted, viz. respecting the canonical Books of the New Testament, the sufficiency of the Scripture for instruction to salvation⁷, one God existing in Father, Son, and Holy Ghost⁸. The eternity of the Son, his satisfaction for sin, by the effusion of his own blood⁹, justification or

⁷ That the sufficiency of the Scriptures for faith and practice, and for determining controversies, was generally acknowledged in this age, see Clemens Romanus, 1 *Epist. ad Corinth.*: Polycarp, *Epist. ad Philippenses*: Justin Martyr, in *Parænesi ad Græcos*, and in *Dialogo cum Tryphone Judæo*: and Irenæus, *adversus Hæreses*.

⁸ Belief in the Holy Trinity is confessed by Justin Martyr, in his second Apology to Antoninus, where he speaks of "worshipping and adoring the Father, and him who came from him, the Son, and the prophetic Spirit;" and of being "washed in the name of the Lord God, and of our Saviour Jesus Christ, and of the Holy Spirit:" by Polycarp Bishop of Smyrna, in Eusebius iv. 15: by Theophilus of Antioch, who says that the three days which preceded the creation of the luminaries represent the Trinity, *ad Autolyc. lib. 11*: by Athenagoras, in *Legat. pro Christianis*: by Irenæus, who says that "the faith received from the Apostles was, in one God the Father Almighty, and in one Jesus Christ, the son of God, incarnate for our salvation, and in the Holy Spirit who spake by the prophets," *Adversus Hær. i. 2*: and by Clemens Alexandrinus, *Pædagog. lib. 111*. The eternal Divinity of the Son is also declared by the same writers.

⁹ Clemens Romanus, *Epist. 1. ad Cor.*, says, "Let us worship the Lord Jesus Christ, whose blood was shed for us: Polycarp, *Epist. ad Philip.*, "He endured all that we may live in him:" Barnabas, *Epist. Cathol.*, "The Son of God

remission of sins through grace by faith, preventing grace, its necessity and efficacy, and also, the unchanged nature of the sacred symbols in the Eucharist¹, &c. These points appear, by the above writings, to have been fully received, except by the promoters of schism and error².

God suffered, that his wounds might give us life ; he was offered for our sins :” Justin Martyr, in *Apolog.* II. in *Dialog. cum Tryph.* &c., “ He took upon him our sins, he was given as the price of our redemption, by his blood and death we are freed from death, are purified, and saved :” and Irenæus, lib. III. 20, “ Christ accomplished our salvation by his own death, being made a sacrifice for us.”

¹ “ The Roman Catholic commentators on Tertullian are naturally desirous to allege his authority in support of the doctrine of Transubstantiation. When, however, the different passages in which he speaks of the body and blood of Christ are compared together, it will be evident that he never thought of any corporeal presence of Christ in the Eucharist. He speaks, indeed, “ of feeding on the fatness of the Lord’s body, that is, on the Eucharist ;” and “ of our flesh feeding on the body and blood of Christ, in order that our soul may be fattened of God.” These, it must be allowed, are strong expressions ; but when compared with other passages in his writings, they will manifestly appear to have been used in a figurative sense. Thus, in commenting on the clause of the Lord’s Prayer, *Give us this day our daily bread*, he says that we should understand it spiritually. “ Christ is our bread : for Christ is life. Christ said, *I am the bread of life* ; and a little before, *The word of the living God which descended from heaven, that is bread*. Moreover his body is reckoned (or supposed) to be in the bread, in the words, *This is my body*.” It is evident from the whole tenour of the passage, that Tertullian affixed a figurative interpretation to the words, *This is my body*. In other places he expressly calls the bread the *representation* of the body of Christ ; and the wine, of his blood.” Bishop Kaye’s *Eccles. Hist. of the Second and Third Centuries*.

² “ A dispute was stirred up by the Jewish doctors at Rome, and in others of the Christian Churches, concerning the means whereby we are to arrive at justification and salvation. For whereas the doctrine taught by the Apostles was, that our every hope of obtaining pardon and salvation ought to centre in Christ and his merits, these Jewish teachers, on the contrary, made it their business to extol the efficacy and saving power of works agreeable to the law, and to inculcate on men’s minds, that such as had led a life of righteousness and holiness might justly expect to receive eternal happiness from God as their due. To this doctrine, inasmuch as it went materially to lessen the dignity and importance of our blessed Saviour’s character, and was founded on a false estimate of the strength of human nature, as well as repugnant to the voice and authority of the moral law itself, St. Paul opposed the most unswerving and particular resistance.” Mosheim’s *Commentaries* by Vidal, Vol. I. p. 207.

CENT.
II.

Moreover in all the genuine writings and records of the first and second centuries, from which the doctrines and practice of Christians is most safely derived, there is a total silence respecting the universal bishoprick and infallibility of the Pope of Rome.

It is never asserted that the Church of Rome is the only Church of Christ, or the mother and mistress of all other churches³. Nothing can be found respecting purgatory, or human satisfaction for sin; transubstantiation or a change of the sacramental elements into the real body and blood of Christ; the sacrifice of the mass for the sins of the living and the dead; communion under one form only; confession, as now sanctioned by the Church of Rome; the invocation and adoration of Mary, as the mother of God; the worship of images, relics, and consecrated wafers; monastic vows, pilgrimages, indulgences, and the merit of works: all these things have been invented by ambitious and superstitious men. How blind are they to the truth, as it is in Christ, who affirm otherwise! But neither their unsupported assertions, nor the doubtful or openly apocryphal writings on which they depend, will satisfy a mind enlightened in the truth of the Gospel.

Of the peculiarities of doctrine⁴, during this century, the most striking is that concerning the state

³ Every Roman Catholic priest solemnly swears that his Church is "the mother and mistress of all other churches." See Sylloge Confessionis.

⁴ "The cause of morality, and, indeed, of Christianity in general, suffered deeply by a capital error which was received in this century; an error admitted without any evil design, but yet with the utmost imprudence, and which, through every period of the church, even until the present time, has produced other errors without number, and multiplied the evils under which the Gospel has so often groaned. Jesus Christ prescribed to all his disciples one and the same rule of life and manners. But certain Christian doctors, either through a desire of imitating the nations among whom they lived, or in consequence of a natural propensity to a life of austerity, were induced to maintain, that Christ had established a double rule of sanctity and virtue, for two different orders of Christians. Of these rules, the one was ordinary, the other extraordinary; the one of a lower dignity, the other more sublime; the one for persons in the active scenes of life, the other for those, who, in a sacred retreat, aspired after the glory of a celestial state. In consequence of this wild system, they divided

of the dead. It was believed that the souls of the good, after death, descended to places beneath the earth, and were there detained till the day of judgment, till which time they were not to become partakers of the beatific vision and eternal happiness. Hence prayers and offerings for the souls of those who, in other respects, rested in Christ, were not unfrequent in this century. See Justin Martyr, Irenæus, Clemens Alexandrinus, Origen, and Tertullian⁵.

divided into two parts all those moral doctrines and instructions which they had received, either by writing or by tradition. One of these divisions they called precepts, and the other counsels. They gave the name of precepts to those laws that were universally obligatory upon all orders of men; and that of counsels to those that related to Christians of a more sublime rank, who proposed to themselves great and glorious ends, and breathed after an intimate communion with the Supreme Being."

"This double doctrine gave rise to the Ascetics, a set of men who professed uncommon degrees of sanctity and virtue, and declared their resolution of obeying all the counsels of Christ, in order to their enjoying communion with God here, and ascending with greater facility to him after death. They considered themselves prohibited the use of wine and flesh, and from matrimony. They imposed upon themselves the most austere discipline, extenuating their bodies by watchings, abstinence, and labour. They were distinguished from other Christians, not only by their title, but also by their garb. In this century those who embraced this austere kind of life submitted themselves to all these mortifications in private, without breaking asunder their social bonds; but, in process of time, they retired into deserts, and formed themselves into certain companies." Mosheim's Eccles. Hist.

⁵ "The Roman Catholic commentators, as we might naturally expect, are extremely anxious to discover their doctrine of purgatory in the writings of Tertullian. In our review of his Tract de Animâ, we stated his opinion to be, that the souls of ordinary Christians, immediately after death, are transferred to a place to which he gives the name of *Inferi*, (the souls of the martyrs alone pass not through this middle state, but are transferred immediately to heaven), and there remain till the general resurrection, when they will be re-united to their respective bodies—that while they remain there, the souls of the good enjoy a foretaste of the happiness, and the souls of the wicked of the misery, which will be their eternal portion—and that until the soul is re-united to the body, the work of retribution cannot be complete. We need scarcely observe that this opinion, which makes the final state of man a continuation only of the intermediate state just described, is directly opposed to the doctrine of Purgatory. It must, however, be admitted that there are in Tertullian's writings passages which seem to imply that, in the interval between death and the general resurrection, the souls of those who are destined to eternal happiness, undergo a purification from the stains which even the best men

CENT.
II.IV. RITES, DISCIPLINE, AND CHRISTIAN
PRACTICE.

The truth respecting these points is to be gathered from the same early witnesses and writers of the Church of Christ, by whom the true doctrines can be proved.

Religious
assemblies.

Pliny, in his letter to Trajan, says, that there was a regularly fixed day on which the Christians assembled together. This was, according to Justin Martyr, "Sunday," or "the Lord's day;" Ignatius of Antioch denominates it "the day of resurrection;" and others, "the day of light⁶."

men contract during their lives. Though he was fully aware of the mischief which had arisen from blending the tenets of philosophy with the doctrines of the Gospel, he was unable to keep himself entirely free from the prevalent contagion; for there can be no doubt that the notion of a purification, which is necessary to the soul before it can be admitted to the happiness of heaven, is of Platonic origin." Bishop Kaye's *Eccles. Hist. of the Second and Third Centuries*.

⁶ It was named also "the first day of the week," and "the day of breaking bread," and its continued sacred observance from the Apostles' time, is a fact which obtains the clearest testimony. *Acts* xx. 7. *1 Cor.* xvi. 2. *Rev.* i. 10. See also Ignatius *Ep. ad Magnes.* Clem. Alex. *Strom.* vii. Justin Martyr, *Apol.* ii. p. 99. Tertullian, *Apol.* ii. c. 16. *De Coron. Mil.* cap. 3. *Cod. Theod.* Lib. ii. Tit. 8. de Feriis, et in aliis locis. Euseb. Lib. iv. 23, 26. v. 24. It was frequently called *κυριακή*. As soon as Christianity enjoyed the protection of the government, the Sunday was ordered by law to be kept sacred. All proceedings in the courts of law, excepting such as were of absolute necessity or of charity, as setting slaves at liberty, &c., were strictly forbidden, and all secular business, excepting such as was of necessity or charity, was prohibited: and by a law of Theodosius, Senior, and another by Theodosius, Junior, no public games or shows, no amusements or recreations, were permitted to be practised on the Sunday. See *Cod. Theod.* Lib. ii. Tit. 8. *De Feriis*, *Cod. Justin.* Lib. iii. *Cod. Theod.* Lib. xv. *De Spectaculis*, Tit. 5. Leg. 2. But the day was consecrated by all the primitive Christians to a devout and regular attendance upon the solemnities of public worship, and other religious exercises, and, as Mr. Bingham says in his *Christian Antiquities*, "they spent the day in such employments as were proper to set forth the glory of the Lord, in holding religious assemblies, for the celebration of the several parts of divine service, psalmody, reading the Scriptures, preaching, praying, and receiving the communion; and such was the flaming zeal of those pious votaries, that nothing but sickness or a great necessity,

Many professors of Christianity, however, in various places, assembled on other days for divine worship⁷. They likewise met on the seventh or sabbath-day, but not according to the Jewish rite, which induced Justin to say, that he did not keep the sabbath⁸.

CENT.
II.

The hour of meeting was sometimes at night, and frequently before day-break. Hence the assemblies of the Christians were called *antelucani*, and themselves *lucifugæ*, light-haters, by way of reproach.

Time.

The Christians assembled either in the houses of private persons, in upper rooms, baths, porches, and secret retreats; or in the cemeteries and sepulchres of the martyrs, in order that their zeal might be inflamed by the recollection of the constancy of the dead⁹. They had no churches or buildings set apart for divine worship.

Places.

The mode of appointing an assembly was by private communication through the ministers, the deacons, or the deaconesses. As yet they used no public method

Mode of
calling an
assembly.

necessity, or imprisonment or banishment, could detain them from it." Bingham, Vol. II. Lib. xx. c. 2. And a further proof of the sanctity in which they held the Sabbath, was their pious and zealous observance of the Saturday evening, or rather from midnight to break of day on the Sunday. This time the early Christians spent in the exercises of devotion; and persons of all ranks employed it in preparation for the Sunday. It must also be further observed, that, in many places, particularly in cities, they usually had sermons twice a day in the churches, and that the evening was as well attended as the morning service; but in such churches as had no evening sermon, there were still the evening prayers; and the Christians of those times thought themselves obliged to attend this service as a necessary part of the public worship and solemnity of the Lord's day: and the better to enforce this observance upon such as were ungodly or careless, ecclesiastical censures were inflicted upon them, whether they frequented places of public amusement, or spent the day in indolence at home. These observations upon the sanctity and duties of the Sunday refer chiefly to the period between the publication of the Gospel by the Apostles and the latter end of the fourth Century: and it is consequently that period of time, when this holy day might be expected to be observed according to the command of Christ and the will of the Holy Ghost. The reader is referred to Bingham's Christian Antiquities, from which many of these remarks have been taken.

⁷ Valesius on Eusebius.

⁸ Justin contra Tryphon. Jud.

⁹ Tertullian, Eusebius.

CENT.
II

Method of
conducting
an assem-
bly.

by striking pieces of wood, or ringing of bells, lest the time and place of meeting should be known to the heathen.

The method of conducting a religious meeting is found in the apologies of Justin Martyr, Tertullian, and Eusebius. It principally consisted in the following particulars¹:

¹ From what is left us on record in the Books of the New Testament, and some other very ancient documents, it appears that the course observed in most of the churches was as follows:

“After certain introductory prayers, (with the offering up of which there can be no doubt that the service commenced), a select portion of Scripture was read by one or other of the deacons. The lesson being ended, some presbyter, or, after the appointment of bishops, the bishop, addressed himself to the people in a grave and pious discourse: not, as it should seem, composed according to the rules of art, but recommending itself to attention and respect through the unaffected piety and fervent zeal of the preacher. In this discourse the multitude were exhorted to frame their lives agreeably to the word which they had heard read, and to embrace every occasion of proving themselves worthy disciples of that divine Master whose followers they professed themselves to be. Some general prayers (the extemporaneous effusions of a mind glowing with divine love) were then offered up aloud by the officiating minister, and repeated after him by the people. If there were any present who declared themselves to be commissioned of God to make known his will to the people, persons professing themselves to be prophets, they were now at liberty to address the congregation. After having heard what they had to say, it was referred to the acknowledged prophets, to determine whether they spake under the influence of a mere natural impulse, or were prompted in what they delivered by a divine inspiration. To this first solemn act of public worship succeeded a second, which commenced with the offering of certain voluntary gifts, or oblations, which all those who were possessed of sufficient ability were accustomed to bring with them and present to the elders. From what was thus offered, the presiding minister selected so much as might appear to him to be necessary for the celebration of the Lord’s Supper, and consecrated it to that purpose in a set form of words; the people expressing their approval of his prayers by pronouncing aloud the word “Amen,” at the conclusion of them. After partaking of the Lord’s Supper, the assembly sat down to a sober and a sacred repast, denominated the feast of love. In this, however, the same order was not observed in all churches. At the breaking up of the assembly the brethren and sisters exchanged with each other what, from its being meant as a token of mutual good will, was termed the kiss of peace.” Mosheim’s Commentaries by Vidal. See Bingham’s *Origines Ecclesiasticæ*. Cave’s *Primitive Christianity*. Gothofred Arnold *De Vita et Moribus Primorum Christianorum*.

Reading a portion of the Old or New Testament by the reader. Public prayers, which, on the Lord's day, were offered up standing. This custom was derived from the Jews, who had their *stationes*. On other days prayer was made on the knees, and toward the East. Prayers were read by the minister or priest in a stated form. The subjects of the prayers were, for the newly baptized, for penitents and catechumens, for the faithful, for the Emperors and their officers, for peace, &c.: the people uttering aloud at the end of the prayers, "Amen."

Singing psalms and hymns to the praise and glory of God, formed another part of the service. Pliny says, "the Christians in their assemblies sang hymns to Christ as God." Paul also, before this time, mentions the singing of psalms and hymns and spiritual songs². Exhortations or sermons to the people succeeded; called afterward by the Greeks, homilies. They were upon some select passage of Scripture.

The oblation of the eucharistical bread and wine by the people followed; the consecration of it by prayer, and the distribution to the faithful and baptized in remembrance of the death of Christ.

Collections of alms for the poor and sick, for widows, orphans, and captives, for those condemned to the mines, for confessors and exiles, were then made.

Commemoration of the martyrs was made in their cemeteries after public prayers, commonly before the Eucharist, on the anniversary of their death (called the birth-day of the martyrs). Such days were in process of time very numerous.

Public censures on delinquents and offenders were passed. Tertullian calls them chastisements and Divine censures.

A mutual salutation took place after prayers, which was practised from the time of the Apostles³. It was

² 1 Cor. xiv. 26. Eph. v. 19. Col. iii. 16.

³ Paul's Epistles.

CENT.
II.

called the holy kiss of peace and brotherly love, and, by Tertullian, the seal of prayer. It is used among the Greeks to this day.

They also took a sacrament or oath, by which they bound themselves not to commit adultery or robbery, not to break a promise, nor to refuse a pledge when demanded. These things being finished, the assembly then had liberty of departing, and of returning to the love-feast which was held afterward.

Love-feast.

The love-feast was celebrated on the Lord's day. Tertullian calls it the feast of the Lord. Pliny observes, that the Christians met together on a stated day to eat bread in common, and in a harmless manner. Formerly the love-feast was held before the Eucharist, in the evening, in imitation of Christ. It was celebrated in the place appointed for religious meetings, and sometimes over the sepulchres of the martyrs. Prayers, spiritual discourse, and reading the Scriptures, formed a part of the ceremony.

The intention of it was to keep alive and extend a spirit of brotherly love and fellowship; and from this design it was called ἀγάπη. To relieve the poor was another reason for its celebration, the feast being open to them; and lastly, to commemorate the death of Christ, and to eat the bread of the Eucharist.

Baptism.

Respecting the administration of baptism, the following particulars are extracted from the same witnesses.

Infants.

Infants were capable of receiving baptism. This fact is clearly and plainly stated by Irenæus and Tertullian. The latter makes mention of sponsors, who pledged themselves for the education of the child in the truths of Christianity.

Adults.

There was an antecedent preparation necessary for adults, who were called by various appellations, and passed through three stages or degrees: they were first *catechumens*, then the *competent*, and lastly the *faithful* and *perfect*. Fasting, austerities, prayers, confession of

faith, renunciation of the devil, &c. always preceded baptism⁴.

CENT.
II.

The time of administering this rite was generally that which was considered most convenient: but the most solemn seasons were on the eve of the Passover, and of the feast of Pentecost, i. e. at Lent and Whitsuntide.

Time.

The ceremony of baptism was performed wherever it was proper and necessary, viz. in fountains and rivers, in bed, in houses, or in prison. It has been said, but with no great reason, that it was also performed over the tombs of the martyrs; and that Paul's expression "to be baptized, ὑπὲρ τῶν νεκρῶν, for or over the dead," refers to such occasions⁵.

Place.

The minister who performed the rite was generally the head of the church to which the catechumens belonged. He was either a bishop or a presbyter⁶.

Minister.

The most common form of baptism was by the immersion of the whole body in water. It was done thrice; and hence is derived the phrase *τρία βαπτίσματα*, three baptisms. This custom is retained by the Greeks. The invocation of the Trinity was used, according to the form prescribed by Christ.

Form.

After baptism succeeded the anointing with oil, which is noticed by Tertullian, but omitted by Justin. The communion of the Eucharist, also, immediately followed the rite of baptism, but only to adults: from this circumstance, however, arose the communion of infants in the time of Augustine, which spread almost universally in the church. The tasting of honey and milk by the baptized was also a part of the ceremony: and, lastly, prayers were offered by the whole assembled church for those who were then admitted members of it.

In this age there is no mention made, by genuine writers on Christianity, of exorcism, insufflation, the use

⁴ Tertullian *de Bapt.* cap. XIX.

⁵ 1 Cor. xv. 29.

⁶ Justin Martyr, Ignatius, Tertullian.

CENT.
II.

of wax lights, chrism, and other Roman Catholic ceremonies.

Eucharistical
rites.
Name.

The sacrament of the Eucharist had several common names; viz. Eucharist, Remembrance, Communion, Assembling, Love-feast, &c. Irenæus calls it an Oblation, not as it respected Christ, but the offering of bread and wine by the people for the sacrament⁷.

Time.

The most solemn and usual time of celebrating the Communion, according to Tertullian and Justin, was on the Lord's day. In some places on Wednesdays or Fridays, and even daily, and frequently early in the morning. It was given to the communicants fasting.

Persons.

Persons admitted to the Communion were the baptized, and such as were worthy communicants. Infants certainly at this time were not accepted. To the sick and those that kept their bed, the sacred elements in both kinds were carried by the minister⁸.

The elements.

Bread and wine were the elements then used. The bread was leavened, and was of the same kind which was used at the love-feast, or given to the poor. The Bull of Pope Alexander I., by the command of which the Catholics use unleavened bread, is, therefore, unwarranted by Scripture and antiquity. Moreover, Justin says the wine was mixed with water; but not by any command of Christ, as Cyprian observes. In his Apology, Justin calls it the Eucharist of wine and water.

Minister.

The ministers engaged in the service were the bishop, or the presbyter or priest, who consecrated or blessed the sacred elements; and the deacon or deacons, who distributed them: the ministers were habited in simple and plain garments⁹.

The minister celebrated it by consecration, i. e. by previous prayer and exhortations respecting it to the people, by recitation of the words of the institution, breaking the bread, distributing the elements to the

⁷ Irenæus, Lib. iv. cap. 32.

⁸ Justin, Irenæus, Eusebius.

⁹ Valesius on Eusebius.

communicants, and lastly, he concluded the whole service with prayer and thanksgiving.

The people prepared themselves for receiving the communion by private prayer, fasting, alms, and hearing the word. They reclined, or sat at the sacred table, which, from its use, was called the communion table¹: after receiving the sacrament they returned thanks, and gave alms.

The remainder of the bread and wine was reserved for the love-feast, or given to the poor and the sick.

To exercise the discipline toward the lapsed was the duty of the priest or bishop. He corrected, rebuked, softened, or endeavoured to convert those who fell into sin. He did this by admonitions, intreaties, and punishments².

Discipline toward the lapsed and penitent.

A public confession of the crime by the delinquent, was a part of the discipline; it was requisite, also, that this confession be attended with proper external signs of repentance, as prostration, tears, fasting, abjuring it, &c. Tertullian says, that penitents were clothed in sackcloth and ashes.

The period of excommunication was regulated by the offence and the state of mind of the penitent. It was not at this time fixed by any canons. The lapsed were sometimes restored by the intercession of the martyrs when in prison. Tertullian mentions, that offenders were accustomed to beg *libellos pacis* from such as were suffering for their faith in Christ³.

¹ The Roman Catholics call it the altar because their priest sacrifices Christ thereon, as oft as the Eucharist is administered.

² Eusebius from Clemens Alexandrinus.

³ The lapsed were those who committed the sins which Christians bound themselves to forsake. The principal were idolatry, or apostacy, murder, adultery, theft, &c. Whoever was guilty of any crime of this nature, forfeited his fellowship with Christians, and all the privileges of the Church, until he was restored by penitence, confession, and renunciation of his sin. The *libelli pacis* were certificates of peace and union granted by the martyrs and confessors.

CENT.
II.

The nature of excommunication was humiliating. Offenders were not permitted to approach the Sacrament until their confession was complete. The rigour of the discipline was afterward increased, and they were not allowed to be at public prayers, and hearing of the word. The term 'excommunication' is not found in Justin, Irenæus, or Tertullian; but the lapsed are said to be bound, to be put from the Church, or to be cast out of the Church.

After the performance of the required discipline, part of which consisted in renouncing the sin, and intreating pardon from the bishop, priest, and the whole congregation, the penitents received absolution or forgiveness, and were publicly reconciled to the Church before the whole assembly. Solemn prayers were then made for them, and they received the imposition of hands. The most solemn time of reconciliation was before the passover.

Miscellaneous rites.

The origin of various other rites may be traced to the end of this century, when Tertullian wrote.

Festivals.

There were, at this period of time, no other festivals than the Lord's day, Lent, and Whitsuntide, and the eve before such days. The exact day of the passover, or the death of our Lord, was then much disputed; and the controversy respecting it continued for some time in the Christian Church. The anniversaries of the death of the martyrs were soon added to the above festivals.

Fasts.

The time of fasting was left free, as well as the length of the fasts: the most solemn occasion was on the eve of the crucifixion. Some persons fasted one day, others more, and others partially the whole week. Some also fasted on Wednesday, and others on Friday, and always till after the celebration of the Sacrament on the day of their fast¹.

Prayer was at first usually made to the East.

¹ Justin, Irenæus, Tertullian, Eusebius.

Tertullian says because the East is, in Scripture, a figure of Christ. The Jews always turned to the West.

CENT.
II.

There were also frequent prayers and oblations on account of the dead, and, by some, even on account of the martyrs⁵; but it is probable that Tertullian, who mentions this circumstance, means only a remembrance of them⁶.

Supersti-
tions.

The sign of the cross upon the forehead began now to be adopted at going out and coming in, and on the most common occasions.

The love-feasts, or feasts of charity, which have just been mentioned, and which were held on Sunday, began now to be celebrated on the day of the death of some illustrious martyr, at funerals, at marriages, and on birth days, &c.

Christians abstained from eating blood or any thing strangled, not only out of regard to the apostolical command, but also to absolve themselves from the calumnious imputations of the Gentiles.

The custom of carrying the consecrated symbols of the Eucharist as blessings to the sick or absent, to strangers or travellers, and many other things of this nature, were superstitiously instituted: they were harmless in themselves, but they soon brought about the abuse of religion and the increase of enthusiasm.

There are likewise many rites and ceremonies which are said to have been invented in this age, which derive support only from false tradition, or from the supposititious works of the Apostles, Clemens Romanus, and the early bishops of Rome; viz. feasts in honour of the Virgin Mary, reverence for relics,

⁵ See Note 5, page 229.

⁶ As a witness of facts which occurred under his own eye, Tertullian deserves credit: but even in that early age of the Church this eminent man began to be infected with superstition. He embraced the tenets of the sect of the Montanists, for an account of which see the third century.

abstinence from meat, auricular confession, monastic vows, pilgrimages to holy places, &c.

It may be observed in general, that the precepts and duties of piety toward God, and charity toward men, eminently flourished among the genuine Christians of this century. They used the affectionate names of brother and sister in addressing each other, which custom, probably, induced Clemens to adopt the word Fraternity, instead of Church.

They prayed for their enemies, and for their conversion. They offered up prayers also for the Heathen Emperors and Magistrates, and subjected themselves with due humility to them in things indifferent and unconnected with religion. They applied themselves diligently to understand the word of God: this was done even by young women and female servants while spinning or engaged in other sedentary work⁷. The Christians were also studious to practise hospitality, veracity, candour, beneficence, and other virtues. They engaged likewise with the greatest zeal and attention in alleviating the misery of the sick and afflicted, of captives, and of the poor and aged. They carefully abstained from being present at the theatrical sports and spectacles of their heathen neighbours.

V. ECCLESIASTICAL POLITY.

The episcopal prerogative is indubitably conspicuous in this age. It is seen in the Church of Alexandria after the decease of Mark. It is equally evident in the Churches of Rome, Antioch, Asia, and Africa. This point is fully confirmed by Jerome, and by many documents of this and the following century.

The credit of the Epistles of Ignatius, by which the episcopal authority is supported, is considered sound, by Archbishop Usher, Vossius, Hammond, Pearson,

⁷ Tatian.

Beveridge, and others. But Blondell, Salmasius, and Dallæus, receive only seven as genuine, and these they think are interpolated.

CENT.
II.

There are on this subject several controversies, viz. Whether the bishops presided over considerable districts or only over particular Churches? Whether they were only the first in rank in the chapter or presbytery, the *præpositi* and *præsidentes* of the ministry, and not the rulers in the government of the Church? Whether they were not presidents from reverence due to their age, and to persons who had lived so near the apostolical times, and for the sake of order, rather than from any apostolical institution? Whether the episcopal power continued the same, or was augmented toward the end of this, or during the third and fourth centuries?

No other ecclesiastical orders were known in this century, except bishops, priests or presbyters, and deacons⁸. There were no distinct lower orders of subdeacons, exorcists, acolyths, &c. The higher degrees of ecclesiastical dignity, as archbishops, archdeacons, &c., were also unknown. There is a controversy, however, respecting the name of patriarch, for in the time of Adrian, and therefore in this century, the head of the Church of Alexandria was so denominated.

Bishops,
presbyters,
and deacons.

There is no vestige whatever in this age among approved writers, of a pope or universal bishop. *Papa*, or father, was a common name for a bishop. The bishops of the Roman See being eminent for sanctity and martyrdom, as well as great, by the influence of the city, obtained the first rank, but had no real authority over other churches. Victor began, toward the end of this century, to arrogate some superiority to himself⁹; but the Churches of Asia, of Ephesus, and of France, rebuked the Roman bishop and dissented from him¹.

The Bishop
of Rome.

⁸ Clemens Alexandrinus, and Romanus, Polycarp, Ignatius, Justin, Irenæus, and Tertullian.

⁹ Eusebius.

¹ "The most perfect equality prevailed among all the churches in point of rights and power, each of them prescribing for itself, at any time, according

CENT.
IIChurch go-
vernment.

In the above sense, and in no other, Irenæus assigns more authority and influence to the Roman See, and Tertullian calls the bishop *pontifex maximus*.

The government of every church was in the hands of the bishop, presbyters, and deacons. When met together, they formed a college or assembly, and by their counsel the church was ruled. We do not find that the elders of the people or the laity had a place in the assembly, except in the African Church.

The duty of the deacons was to take care of the poor, the sick, and those in prison, to arrange the offerings of the people on the table, to distribute the Eucharist, &c.

Deaconesses were also employed from the apostolical age. They ministered in the baptism of women, in attending captives and the sick, of their own sex. This order lasted until the twelfth century.

Various churches were confederated together, and canons and regulations were made for the common good. This fact appears from the synods and councils which began now to be held in various parts of the Christian world.

to its own will and judgment, such laws and regulations as its circumstances appeared to demand: nor does this age supply us with a single instance of any church assuming to itself any thing like a right of dominion or command over others. An ancient custom, however, obtained, of attributing to those churches which had been founded by the Apostles themselves, a superior degree of honour and a more exalted dignity; on which account it was, for the most part, usual, when any dispute arose respecting principles and tenets, for the opinion of these churches to be asked; as also, for those who entered into a discussion of any matters connected with religion, to refer, in support of their positions, to the voice of the apostolic churches." Mosheim's Commentaries.

St. Augustine, writing to Boniface, bishop of Rome, says, "the pastoral care is common to all who hold the office of a bishop, although you are placed on a higher pinnacle of the watch tower." *Aug. cont. Epist. Pelag. in Præfat. ad Bonifac.* St. Cyprian observes, that the corps of bishops formed one body, united by mutual concord and unity, that if any of the body taught heresy, and began to lay waste and scatter the flock of Christ, the rest immediately came to its rescue. For although there were many pastors, they fed but one flock, and every one was bound to take care of the sheep of Christ, which he had purchased with his blood. *Cypr. Ep. 68, ad Steph. p. 178.*

The ordination of the clergy was twofold, by election or suffrage, in which the laity had a voice; and, which was the most common method, by the imposition of hands by the bishop. The distinction between the clergy and the laity is mentioned by Clemens Romanus to the Corinthians. The rites and ceremonies used in the Roman Church, viz. unction, the use of patins, chalices, stoles, &c., were unknown at this period.

Not to mention many other particulars, the celibacy of the clergy was not sanctioned by any law, though there are a few individual examples to be found. In the reign of M. Aurelius, toward the end of this age, Pinytus, bishop of Crete, wished to impose this yoke upon his clergy, but Dionysius, bishop of Corinth, interfered, and exhorted him not to depart from the Gospel².

VI. HERETICS.

The most remarkable were the following:

Saturninus, who troubled the Churches of Antioch and Syria. He was a disciple of Simon Magus and Menander, and lived in the reign of Adrian.

Basilides Alexandrinus was of the same school, and lived much about the same time.

Carpocrates, a Platonic philosopher, cotemporary with the two former, diffused the same tenets.

Valentine of Egypt, being disappointed of a bishoprick, became a heresiarch, and spread his pestilent opinions at Rome and through Asia and Africa, about A. D. 150, in the reign of Antoninus Pius. He is accounted the parent of the Gnostic heresy.

The Gnostics were a baneful progeny, sprung from the above-named heretics, Simon, Menander, Saturninus, Basilides, Carpocrates, and Valentine; but Hammond and other writers think they existed in the Apostles'

CENT
II.
Ordination

Saturninus

Basilides.

Carpocrates.

Valentine.

The Gnostics.

² Eusebius, *Hist.* iv. 23.

CENT.
II.

days, and that their heresy is opposed in certain passages of Scripture³. They differed in certain particulars from each other, though they retained a common name, which pride and arrogance had at first suggested. It was derived from *γνώσις*, signifying a sublime degree of wisdom and doctrine, to which they pretended⁴.

Hermogenes.

Hermogenes taught in Africa about the middle of this century. He blended the Stoic philosophy with Christianity, and, among other vagaries, asserted that matter was co-eternal with God.

Cerdon.

Cerdon, of the same school as Simon and Menander, leaving Syria, came to Rome and disseminated his doctrines toward the close of the life of Bishop Hyginus.

Marcion.

Marcion, the son of a bishop, came from Pontus: he was a disciple of Cerdon. Having ruined a young lady, he was forbidden the sacrament. He then separated from the Christians, and diffused his heretical opinions with great industry at Rome and other places, about the time of Justin and Polycarp.

Secundus, Ptolemy, Marcus, Colarbasus, and Heraclion, were cotemporary with the above. They spread the same impious doctrines as Valentine, and were notorious also for the practice of magic arts⁵.

Lucian and Apelles were the disciples of Marcion, and chief among his followers. Their converts were generally called after the name of Marcion⁶.

³ Col. ii. 8. 1 Tim. vi. 20. 1 John ii. 18.

⁴ The Gnostics taught that there were numerous *æons* or emanations from the Deity, and they gave very fanciful and mystical interpretations to the Scriptures. They held that the world was made by an evil spirit, and that evil resided in matter, or that all bodies were inherently vicious and depraved. They imagined a continual contest between good and malignant spirits respecting man, his affairs, and the world in general. They disregarded all social relations, and believed not in the resurrection of the body; they affirmed that spirit must triumph over matter or the body, and hence they denied the humanity of Christ, although they admitted that he was the Son of God. See Irenæus, Tertullian, Clemens Alexandrinus, Origen, Epiphanius, Mosheim's Commentaries, Ittigius, &c.

⁵ Irenæus, Tertullian, and Epiphanius.

⁶ For very curious and learned information upon the heresies of the First and Second Centuries, the reader is referred to Mosheim's Commentaries and Ittigius *de Hæresiarchis*.

Tatian, a Syrian, well versed in the Greek philosophy, was converted at Rome by Justin, and wrote a useful work; but after the martyrdom of Justin, he returned into the East, and having imbibed much of the pernicious heresy of Marcion and Valentine, he endeavoured to spread his new opinions very widely⁷.

CENT.
II.

Tatian.

Montanus, of Pepuza in Phrygia, lived about the time of Aurelius, Commodus, or Antoninus Pius, Emperors of Rome. He assumed the appearance of great austerity of life and the disguise of the prophetic unction. He formed and disseminated his heresy with the assistance of two females, Priscilla and Maximilla, whom he called prophetesses. The poisonous doctrine of this man spread over Asia. His most famous followers were Theodotus, Patroclus, and Artemon; and even Tertullian himself was fascinated by his austerity and sanctity⁸. His disciples were called Phrygians, Cataphrygians, and Pepuzians, from the place of his residence.

Montanus.

Praxeas also spread his heresy from Asia to Rome toward the end of this century⁹. He was head of the Patropassians.

Praxeas.

Theodotus, a tanner of Byzantium, when Victor was bishop of Rome, uttered many blasphemies against Christ, and was ejected by Victor from the communion. Artemon, who raised a sect about the beginning of the next century, was his disciple.

Theodotus

For an account of the Sethites, Florinians, Cainites, and many others, as well as for further particulars respecting those above-mentioned, the reader is referred to Clemens Alexandrinus, Eusebius, Epiphanius, Tertullian, and Theodoret.

These heresies, taken collectively, opposed the whole of the Christian religion. Some denied the validity of

⁷ Epiphanius. The followers of Tatian were called after him *Tatianists*; or, from their fastings, celibacy, and abstinence, *Encratites*, 'temperate'; *Hydroparastates*, 'water-drinkers'; and *Apotactics*, 'renouncers.'

⁸ Eusebius.

⁹ Tertullian.

CENT.
II.

the Scripture, the Law, the Prophets, and the apostolical writings, either as to their authority, or sufficiency; others controverted the nature of God the Creator; others the Trinity, and others the person of Christ; some the free will of man, and some the doctrine of justification by faith through grace; some entertained erroneous opinions on sanctification and good works; some on marriage, baptism, the Eucharist, fasting, &c. with many superstitions.

VII. TRANSLATIONS OF THE SCRIPTURES.

Syriac.

A translation of the New Testament from the Greek into Syriac was made by an unknown author. The Syrians say that it was done by Mark the Evangelist. Learned writers agree that it was done not long after the apostolical times. The General Epistles and the Revelations¹ were at first wanting, but were afterward supplied to this version².

Latin.

Latin versions of the Old and New Testament were used in the Roman Church. By collating passages of Scripture found in Tertullian, Cyprian, &c., it appears that there were several versions. They were prepared from the Greek, not from the Hebrew. That which is called the Italic, or old Vulgate, was the most celebrated.

Greek.

Greek or Hellenistic versions of the Old Testament were made in this century³. The first by Aquila of Pontus, who, being excommunicated, became a Jew.

¹ "The old Syriac version contains only the four Gospels, the Acts of the Apostles, the Epistles of St. Paul, including that to the Hebrews, the First Epistle of St. John, the First Epistle of St. Peter, and the Epistle of St. James." Bishop Marsh's *Michaelis*.

² The Syrian Church on the Malabar coast of India affirms, that the Gospels, Matthew at least, were originally written in Syriac, and translated into Greek. See a curious conversation on this subject in Dr. Buchanan's *Researches*, p. 114.

³ The Hellenistic is the Greek language written with Hebraic and Syriac idioms and words.

He made a literal translation of the Bible in the reign of Adrian.

CENT
II.

The second was done by Theodotion, an Ephesian, about the beginning of the reign of Commodus. He was a Jewish proselyte from the Marcion heresy. He translated from the Hebrew, and completed his work with great fidelity.

The third by Symmachus, a Samaritan. Epiphanius relates that he was a Jewish proselyte; Jerome says he was an Ebionite. He also translated from the Hebrew, and with great accuracy.

The object of these men was doubtless hostile to Christianity; but it was overruled to the extension of the Gospel: for this wider circulation of the Bible served to excite a spirit of inquiry into religion generally, which terminated, as it seldom fails to do, in favour of the truth of the Gospel.

There were, also, in addition to those just mentioned, the versions of Jerusalem and Nicopolis, which Origen brought to light in his Hexapla some years after.

VIII. PERSECUTIONS.

The same causes which excited the animosity of the Heathen in the former age still existed. The calumnies invented against the Christians continued unabated. They were declared guilty of atheism and of contempt of magistrates, and accounted men-eaters. As the Christians continued to increase in great numbers, the fears of the Heathen for their gods proportionably augmented. The cry was universal, "Throw the Christians to the lions."

The persecution under Trajan was of long continuance. It lasted to A. D. 117. This persecution is reckoned the third. Toward the close of Trajan's reign its severity somewhat abated through the evident innocence of the sufferers. While this tempest continued its rage, neither age, sex, nor rank, was spared.

The third
persecution

CENT.
II.

A long list of fictitious martyrs is given by credulous writers.

The fourth
persecution.

The fourth persecution commenced with the reign of Adrian⁴, A. D. 118. In its nature it was cruel and bloody. Multitudes of martyrs of every rank and of both sexes underwent almost unheard of torments.

It began at Rome, and extended through Italy, Greece, and Asia. Tertullian relates that the Christians endured their torments with the greatest constancy. During nine or ten years vast numbers perished. The prince at length relented, and issued an edict to stop the career of cruelty and death. It was sent to Minucius Fundanus the proconsul of Asia, where the persecution was chiefly raging. This edict was affixed by Justin Martyr to his second Apology.

This favourable change must be partly attributed to the Epistle of Serenus Granius, governor of Asia, in behalf of the innocent Christians, and to the Apologies of Quadratus and Aristides, teachers of the Church at Athens, and presented to the Emperor when he was at that city.

Lampridius says, that Adrian was so much mollified, and changed, that he intended to have built a temple to Christ.

Barcochebas the Jew, whom we shall have occasion to mention afterward, violently afflicted the Christians, and wherever he and his followers had influence, they dragged them to torments and death; but he at length expiated his crimes by merited punishment.

The fifth
persecution.

A persecution began A. D. 139, under the Roman Emperor Antoninus Pius, who was acquainted with Christianity, but valued himself entirely upon his knowledge of philosophy⁵. It continued during the reigns of Aurelius Antoninus, the philosopher, and Lucius Verus. Some authors assert that no persecuting edict was issued by Antoninus. It is certain, that much

⁴ Sulpicius Severus.

⁵ Blair has fixed the beginning of the fifth persecution A. D. 202.

Christian blood was spilt in the provinces, by the pro-consuls and the fury of the mob; but the Emperors might not be acquainted with the whole of the mischief. Eusebius relates that Justin Martyr suffered at this time. It is certain that these princes were not men of tolerating dispositions⁶. The odium against the Christians, and the superstitions of the Heathens, were the moving causes of their hatred and cruelty. The cause of the national calamities, which happened about this time, was charged upon the Christians. The persecution extended through the Roman empire, in Italy, France, Germany, Africa, and Asia.

Justin Martyr wrote two Apologies for Christianity; one addressed to the Senate of Rome, and the other to Antoninus Pius. The order of these Apologies is inverted. The second was written first.

Melito, bishop of Sardis, and Apollinaris of Hierapolis, were also apologists for Christianity. Athenagoras, a Christian philosopher, also undertook to write in the same cause.

A cessation, for a short time, of the horrors of the persecution was granted in the reign of Antoninus Pius, by whose rescript the accused Christians were set at liberty and the informers punished. In the reign of Marcus Aurelius a miraculous shower of rain refreshed the Roman army when greatly exhausted, and the thunder which accompanied it so terrified their enemies, the Marcomanni, that the Romans obtained a complete victory, and the whole success was attributed to the prayers of the Christian soldiers. The Emperor, in his letters to the Senate, immediately interdicted any accusation against the Christians, and permitted them the exercise of their religion⁷.

⁶ Tertullian, Lactantius.

⁷ Apollinaris, Tertullian, and Eusebius.

IX. MARTYRS.

It is impossible to name all the various martyrs, who, for the cause of Christ, suffered the pains of death. They were of every age and dignity, and of both sexes. During the three persecutions their number was immense.

In the reign of Trajan the most remarkable were the following:

Simeon Cleophas, who was crucified at Jerusalem, above 100 years old.

Ignatius of Antioch, who was carried to Rome and torn in pieces by wild beasts, A. D. 107⁸.

Anacletus, bishop of Rome. He is thought to have been the same person as Cletus.

Euaristus, bishop of Rome, and a vast number of priests throughout the Roman empire. Many fabulous things are related of the martyrdom of Clemens Romanus.

In the reign of Adrian the martyrs were no less distinguished by their constancy than by their numbers.

Tertullian relates that when Arrius Antoninus was proconsul of Asia, during a grievous persecution, all the Christians of the city spontaneously gathered round his tribunal, as if to offer themselves for martyrdom, on which he said in astonishment, "O miserable people, if ye wish so greatly for death, ye shall have precipices and halters."

In the reign of Antoninus Pius and his successors the most celebrated martyrs were,

Photinus, bishop of Lyons in France, whom Irenæus succeeded. Respecting the martyrdom of Photinus there is extant a letter from the Churches of Lyons and Vienne, addressed to their brethren through Asia and Phrygia; it is preserved by Eusebius, and is most worthy of being read.

Justin Martyr, whose death Eusebius places under Antoninus, but others later.

⁸ Irenæus.

Polycarp, bishop of Smyrna. He was above 100 years old. He was ordained, according to Baronius, A. D. 82, by John the Apostle. He professed to the proconsul of Asia, Statius Quadratus, that he had served Christ 86 years; but Valesius and others understand this of the years of his life. A variety of interesting circumstances relative to his death and last words, may be found in a letter from the Church of Smyrna to the Churches of Pontus, preserved by Eusebius.

A celebrated martyr also was Apollonius, a Roman senator. He was betrayed by his own servant in the reign of Commodus; by the edict of Antoninus the servant's legs were broken, and the master was beheaded.

Eusebius enumerates other eminent martyrs under M. Aurelius, at the close of the letter from Smyrna. It is to be observed, that there are many improbable things related in the martyrologies, and not a few have been palpably invented in later times⁹.

Martyrdom was esteemed glorious. The sepulchres of the martyrs were held in the highest respect and reverence. Their bodies were sedulously obtained from their murderers and religiously buried, commonly in places where the Christians might safely assemble: any part of their bodies, which survived the fury of the beasts or of the flames, was carefully gathered up and deposited in the earth. But the account of the Roman writers, that there were caves, catacombs, and crypts, full of their remains, and that they were dug up in the following century, and preserved by the pious zeal of the faithful, is too extravagant for belief.

A commemoration of the martyrs was annually made on the anniversary of their death, probably with a panegyric upon their holy and useful lives. This custom was derived from the Greeks, who, in this

⁹ Metaphrastes and Nicephorus.

CENT.
II.

manner, perpetuated the memory of their illustrious men.

Public assemblies were held at their tombs; but the cemeteries were common to all the faithful, and not appropriated to the martyrs only.

The martyrs and confessors, when in prison, were allowed the privilege of granting letters of peace to the lapsed and penitent, by which the rigour of canonical punishment was remitted, and reconciliation with the Church procured.

In this century there is no mention made of worshipping or swearing by relics; nothing is said of placing them under the altar, or of making offerings to them, or to the shrines of the dead. We do not read in authors of those times that the places where they were laid were ever supernaturally revealed, or that any miracles were wrought by them, or of any efficacy they had in curing diseases, &c. Such, however, is the belief of the Romish Church. But an opposite opinion may be formed from the diligent care with which the Christians buried every part of the body of a martyr in the earth, with solemn rites, whenever they had an opportunity. Nor is any mention made of the invocation of martyrs, or of religious worship being paid to them. The valuable letters from Smyrna in Eusebius are a sufficient testimony upon this point.

X. DOCTORS AND ECCLESIASTICAL WRITERS.

The divines of Magdeburg have given a complete list of the authors of this age in Europe, Asia, and Africa, with their history, writings, abilities, &c. The most eminent, who are numbered with the Fathers, and whose writings or fragments have come down to us with any degree of celebrity, are the following:

Ignatius.

Ignatius, bishop of the Church at Antioch, a disciple of, and educated by, the Apostles, was one of the ecclesiastical writers of those times. His seven Epistles,

omitting the rest, are generally considered genuine, viz. to the Smyrnans, to Polycarp, to the Ephesians, to the Magnesians, Philadelphians, Trallians, and Romans. Archbishop Usher's edition of these Epistles is excellent; a very good edition was also published at Amsterdam. He was martyred A. D. 107.

CENT.
II.
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Polycarp, bishop of Smyrna, whose Epistle to the Philippians is extant. An edition was published at Oxford in Greek and Latin. The Epistle is much praised by Eusebius, Jerome, and Photius. He was burnt A. D. 167.

Polycarp.

Papias, bishop of Hierapolis in Phrygia, was supposed by Irenæus to have been instructed by John the Apostle. He was a man of piety, but only of moderate ability. He is the reputed author of some absurd traditions and many fables, which were, probably, written in the dark ages.

Papias.

Justin Martyr of Palestine, a Platonic philosopher, but converted to the Christian faith. He taught the Gospel at Rome with great success and boldness until he suffered martyrdom in the reign of Antoninus Pius. Many of his writings against the heretics have perished. His genuine works are two Apologies and his Dialogue with Trypho, the Jew, which are still extant.

Justin
Martyr.

Melito, bishop of Sardis in Lydia. He lived in the reign of M. Aurelius. Various writings are attributed to him, particularly an Apology for Christianity. He has left a catalogue of the books of the Old Testament, which, for its antiquity, is very valuable. It agrees with the present Bible, except that it omits the Book of Esther.

Melito.

Athenagoras, an Athenian, a Christian presbyter in the reign of Aurelius Antoninus and Lucius Verus. His Apology and Oration on the resurrection of the dead, are still extant. The Oxford edition is the best.

Athena-
goras.

Hegesippus, a converted Jew, was much celebrated in the reign of Antoninus. Five books of Ecclesiastical History are ascribed to him by Eusebius, but a few fragments only remain.

Hegesip-
pus.

**CENT.
II.**

Theophilus.

Theophilus, bishop of Antioch, wrote in the reign of M. Antoninus. A man of great erudition, and a strenuous defender of the faith against the heretics Hermogenes and Marcion, and the calumnies of the Gentiles. His writings have perished except three books to Autolycus on the Christian Faith.

Irenæus.

Irenæus, a disciple of Polycarp, born in Asia, and afterward a presbyter of Lyons, from whence he was sent as a delegate to the Asiatic Churches. He succeeded Photinus in the bishopric, and became a martyr in the reign of Severus. Many writings of this Father have been lost. Five books against the Valentinian heresy remain. He probably wrote in Greek.

Clemens.

Clemens, a presbyter of Alexandria, supposed to be an Athenian. He was the disciple and successor of Pantænus, and the preceptor of Origen. He lived toward the end of this century. He is also called Stromateus from his books Stromata, which hold the chief place among his writings. A man of wonderful learning, which the above work, enriched with a great variety and profundity of erudition, evidently proves. Many writings ascribed to him are counterfeit. He is not without blemishes, yet a few theological errors and literary mistakes ought to be pardoned in so great a man.

Tertullian.

Tertullian, a native of Carthage, and by profession a lawyer, was converted about the beginning of the reign of Severus, and became a presbyter of Carthage. He occupies a place in the first rank of the Fathers, in erudition, acumen, and eloquence. His style and language is animated, vehement, and sententious. He was austere in his disposition and manners, and, therefore, he too easily fell into the severe discipline of Montanus. He wrote De Pudicitia, Jejuniis, Monogamia, &c.

**Tatian and
others.**

Very little mention can be made of Tatian, Poly-crates, Apollinaris, Quadratus, Dionysius of Corinth, Victor, and many other writers. But this subject must not be dismissed without an observation which forces itself upon every student's notice in reading the above

authors, viz. how little there is in them to support the cause of Socinus and the Unitarians, or of the Church of Rome, either in doctrine, worship, rites, or discipline; and this fact the most learned and candid of the advocates of Romanism have confessed.

CENT.
II.

XI. APOCRYPHAL WRITINGS.

The contracted limits of this work, though embracing whatever is important in Church history, do not afford an opportunity of stating the *criteria* by which genuine may be distinguished from supposititious writings: nor can a list be given here of the counterfeit compositions of this age, which were either pious frauds, or the works of heretics, and feigned to be the productions of the Patriarchs and Apostles. Several of these works were approved of by Clemens Alexandrinus, but condemned by Gelasius in a council at Rome, A. D. 494.

The following are the most illustrious persons to whom these works have been ascribed.

To Ignatius have been ascribed five letters, addressed severally to Mary of Castabala, to the inhabitants of Tarsus, to those of Antioch, to Hero, and to the Philippians: also three in Latin, one to the Virgin Mary, and two to John¹.

To Melito of Sardis has been ascribed a book on the transit or assumption of the Virgin Mary.

To Hegesippus, the historian, a history of the Jewish war and the destruction of Jerusalem.

To Justin Martyr, a work for the orthodox, by question and answer; an Exposition of the Trinity, and other writings.

To Theophilus of Antioch, an allegorical commentary on the four Evangelists.

To Clemens Alexandrinus, a small commentary on the First Epistle of Peter, and on those of John and Jude.

¹ The Magdeburg divines, Flaccus, Scultetus, Usher, Dallæus, Forbes, &c.

CENT.
II.

To Tertullian, a great variety of compositions, including a work on the Trinity, an Epistle on Jewish meats, and some hymns. The genuineness of a discourse on repentance, ascribed to Tertullian, is doubted by Erasmus and Rhenanus.

Many supposititious writings are ascribed to the Bishops of Rome. To Anacletus, three decretal Epistles; to Euaristus, two Epistles to the Africans and Egyptians; to Alexander, three general Epistles; to Sixtus, two; to Telesphorus, who calls himself the archbishop of Rome with Sixtus and Pius, one; to Hyginus, two; to Pius, four; to Anicetus, one; to Soter, two to the Italians; to Elutherius, one; to Victor, several on the question of keeping Easter. Blondell and the divines of Magdeburg demonstrate that all these were forged in the sixth, seventh, or following centuries.

XII. COUNCILS.

The occasion on which councils were held in this century was the heresy and schism of Montanus, and others. It was necessary to stop their progress by the unanimous voice of the bishops and clergy. The controversy respecting Easter-day and the previous fast, furnished a fruitful source of contention. Many bitter animosities and schisms arose out of these unimportant matters. Councils were held in Asia, Syria, and Palestine in the East; and in Rome and France in the West.

Decisions were pronounced against the Asiatics, who kept Easter on the 14th day of the month, after the Jewish custom, by Victor, bishop of Rome, in a synod held in that city, and the sentence was sent to other churches. Theophilus, bishop of Cæsarea, held a synod with Narcissus, bishop of Jerusalem. It was convoked at Cæsarea, and the Asiatic time of holding Easter condemned. Irenæus, in a synod in France, did the same, and likewise Bachyllus, bishop of Corinth, in a synod in Achaia. All these councils appealed, in confirmation

of their opinion and decision, to the practice of Peter and Paul.

CENT.
II.

Polycrates, bishop of Ephesus, in a synod held in that city, declared himself for those who kept the 14th day. From this council letters were sent to Victor, in which Polycrates stated, that the practice constantly received in the Asiatic churches was derived from Christ and the Apostles John and Philip. He opposed the decrees of Victor, and exhorted him to peace. Victor, however, refused to hold communion with the Asiatics, and his obstinacy on this account was the commencement of a schism between the churches of Rome and Asia².

XIII. SCHISMS.

The first violent rent made in Christian unity was caused by the rude hand of Montanus, who, with Prisca and Maximilla, his prophetesses, and Alcibiades and Theodotus, his companions, greatly disturbed the Asiatic and Phrygian Churches³. He asserted, among other fanaticisms, that the gift of prophecy still flourished in the Church. He himself, and very many of his followers, professed that they were endowed with this gift, and great numbers of pious persons were ensnared, by which means the Church was split into divisions⁴.

The other schism was the work of Victor, bishop of Rome. It may be observed that the practice of the Eastern and Western Churches had for a long time been different, as to the time of keeping their fasts and festivals, and particularly the day of the Paschal feast or Easter⁵. The Asiatics, adopting the 14th day of the Paschal moon for the crucifixion, reckoned three days

² Eusebius.

³ Eusebius.

⁴ A more precise, formal, strict, and austere manner of life, appears to have been the ambition of the Montanists, which tended to augment their number.

⁵ Easter is a Saxon word derived from Eostre a goddess, whose festival was celebrated in April.

CENT.
II.
—

more to the day of resurrection, which they accounted Easter-day. The other Churches always observed the Sunday following the 14th day. In consequence of this variation, dissensions broke out between them. With the design of producing unity in this point, Polycarp went to Rome to confer with Anicetus, the bishop, about this and some other trifling matters, but the conference had not the desired effect. It was, however, conducted in the most equal, friendly, and amicable manner.

But when Victor was elected bishop of Rome, being of a positive and tyrannical temper, he attempted, by usurping a power foreign to the Church, to compel the Asiatics to observe Easter-day upon a Sunday. Polycrates, bishop of Ephesus, who has been already mentioned, an aged man, and by no means inclined to yield to the overbearing demeanour of Victor, determined on the observance of Easter according to the tradition of his ancestors. A decree was therefore passed in an Asiatic synod for the observance of the third day after the 14th day of the paschal full moon⁶.

The learned Valesius observes, that Victor did not really excommunicate the Asiatics, but only threatened them with that censure⁷. It must be remarked, however, that if he did carry his resentment to this extremity, it is matter of fact, but not matter of right; for any bishop, or any church, were at liberty, if they judged it meet, to renounce communion in this manner with any other. The excommunication implied no superiority.

The consequence of this disagreement was a dangerous schism. Victor's rashness was condemned, and reprobated by the Eastern Churches, and the Church of France. Irenæus, bishop of Lyons, after calling a synod, wrote to Victor at Rome, and, partly by rebukes and partly by persuasion, exhorted him to cultivate fellowship with the congregations in the East, after the example

⁶ Eusebius, Socrates, &c.

⁷ Eusebius.

of his predecessors; particularly as they observed the custom which was handed down to them from the Apostles⁸.

The custom of the East continued almost universal throughout all the churches to the council of Nice, when the Western Churches prevailed, and the Sunday after the 14th of the moon was adopted almost universally for Easter-day. The ancient British Churches for many years followed the practice of those in the East⁹.

XIV. JEWISH AFFAIRS.

The Jews continued to multiply wonderfully. Many thousands of them were spread over various parts of the known world, especially in Asia and Africa. Their great numbers fomented and cherished a bold and ferocious spirit, which vented itself in several violent attempts to restore their government.

Their first rebellion was about the 18th year of the Emperor Trajan. It extended through the Jewish population of Palestine, Egypt, Lybia, Cyrenaica, Cyprus, and the neighbouring coasts. Much blood was spilt on both sides¹.

A second rebellion broke out in the 16th year of the Emperor Adrian. This insurrection was also very bloody. It continued progressively increasing for about four years. Tinius Rufus was at that time lieutenant in Palestine. The causes of it are variously related. It is certain, that the Jews were irritated at beholding Jerusalem, which Adrian had rebuilt, inhabited by heathens, and sacrifices offered in it to Jupiter Capitolinus; neither could they endure the yoke of slavery and oppression which lay heavy upon them.

An impostor, who called himself Barcochebas, or 'son of the star,' in allusion to the Star of Jacob², was the

⁸ Eusebius.

⁹ Athenagoras, Chrysostom, Eusebius, Bede.

¹ Dion Cassius, Spartianus, Eusebius.

² Numb. xxiv. 17.

CENT.
II.

chief instigator of this insurrection. He announced himself to be the Messiah and restorer of the Jewish kingdom, who had been foretold by the prophets; and the better to secure his popularity, he practised upon the credulity of the people by juggling tricks.

The seat of war was in Palestine, where Barcochebas obtained possession of a strongly fortified town called Bethera or Bethar, not far from Jerusalem. After a long siege it was taken by the Romans, and became the theatre of Jewish tragedy and great cruelties.

As might have been expected, an un pitying destruction of the Jews immediately took place, and it was the more severe, because they had long irritated and vexed the Romans. Their sufferings were a just reward for their cruelty and unrelenting hatred toward the Christians, whose principles would not allow them to unite in rebellion against the government. In the end, most of these disaffected persons perished by hunger, thirst, and slaughter; and by the command of the Emperor, the Jews were interdicted, on pain of death, from entering Jerusalem³.

This ruin of the Jewish affairs proved to be an advantageous event to the Christians at Jerusalem, who were delivered from the rage of implacable enemies: that Church also was thereby cleansed from Judaism, and persons whose doctrines were tainted with Mosaic rites, were not from that time admitted to the office of a bishop.

In this century flourished two celebrated Jewish colleges; one in Judea at Jafna or Jamnia, the other in Galilee at Tiberias. Several celebrated Talmudists and Jewish Rabbies had for a series of years presided over each. The most illustrious of these men was Rabbi Jehuda, called Hakkadosch or pious. He was the principal over the college at Tiberias, and is said by the Jews to have been intimate with Antoninus Pius

³ Dion Cassius, Spartianus, Justin, Tertullian, Eusebius, Sulpicius, Jerome, Orosius.

the Emperor. He was the author and compiler of the Mishna or Talmudical text, which he completed A. D. 190⁴. The Massorah also is ascribed to the Rabbies of the college of Tiberias by Aben Ezra and Ebia⁵.

CENT.
II.

XV. HEATHEN AFFAIRS.

Heathenism still held its gloomy sway over the minds of mankind, being fostered by the superstitious emperors of the Romans. New fanaticisms, deities,

⁴ The Mishna is a collection of rites, institutions, and moral precepts of the Jews, together with explications of the law of Moses, and its application to particular cases. It is the oral or traditional law. It was composed, or rather compiled from existing works by Rabbi Jehuda, who spent the greater part of his life in the work. It continued in this state for several hundred years. Between the fifth and seventh centuries Rabbi Johanan Ben Elieser collected all the criticisms, annotations, and interpretations of preceding writers on the Mishna and Law together, and this work was called the Gemara or completion; and being united to the Mishna, both received the name of the Talmud of Jerusalem. They formed one volume folio. About the same period some Jewish Rabbies at Babylon made a similar collection of interpretations of the Mishna existing there, which were also called the Gemara, and, being added to the Mishna, received the name of the Talmud of Babylon. This last work is highly prized by the Jews, and held in much more estimation than the former. An edition in 12 vols. folio was published at Amsterdam.

⁵ Learned men are not agreed about the time of the composition of the Massorah. The work itself is called by the Jews the hedge or fence of the Law. It is a grammatical work, and fixes the pronunciation and true meaning of every word in the Hebrew Scriptural text by marks called points and accents. It also contains the number of chapters, sections, verses, words, and letters of the Bible. It describes every exception to the general rules of the Hebrew language, either in the size, inversion, or formation of the letters, and assigns probable reasons for every anomaly; and, lastly, it affords a great number of corrections of the sacred text. The design of the whole work is to preserve in its purity the exact words and phrases of the inspired writings. But the learned world is divided on this subject also. Some receive the points, and read by them; others reject them, as cramping and restraining the sense of the words, or at best as being useless. Though this work is generally ascribed to the Rabbies of Tiberias, and is said to have been done at one time; yet, with great colour of reason, others believe that it was composed at different times, and is, in fact, a compilation of the criticisms of many grammarians. The date of the commencement of the Massorah is generally A. D. 500.

CENT.
II.

sports, and plays, were also invented, and new temples were erected to false gods: various attempts were made to support the declining credit of idolatry. These circumstances augmented the existing prejudices against the Christians. The deformity of the heathen mythology is described by many witnesses*.

As the Christians augmented in numbers, and spread over the Roman empire, the hatred against them was proportionably inflamed. Persecutions by the emperors, governors, philosophers, and people, were the natural consequences of this state of things. They were likewise subjected to bitter revilings every where. They were called new men, filthy, ignorant, poor, desperate, rash, worshippers of the crucified, Sibyllists, fish-worshippers, &c., so literally were the words of Christ and the Apostle fulfilled; "Ye shall be hated of all men for my name's sake. We are the offscouring of all things unto this day."

Some of the Gentile philosophers, adversaries to the Christian name, were noted for their writings and disputations against the Christians. There were three more conspicuously hostile than the others in this age.

Crescens, a Cynic philosopher, a man of very loose morals, and an implacable enemy to the new religion. He lived in the reign of Antoninus and Aurelius. He opposed Justin on several occasions, but without much success.

Lucian of Samosata, an Epicurean. Suidas relates that he was originally a Christian preacher at Antioch: but he denies it himself, and says he was educated in the school of Apollonius Thyaneus. He vehemently persecuted the Christians under the Emperors Aurelius and Commodus.

Celsus, an Epicurean likewise, a man of much learning, craft, and eloquence. Lucian dedicated a book to him, called Alexander or the False Prophet. His bitter

* Justin, Athenagoras, Tatian, Theophilus of Antioch, Clemens Alexandrinus, Tertullian, and Minucius Felix.

to Christ, his people, and the Scriptures, is to be seen in Origen's work against Celsus, in which he has irrefragably refuted the Ἀληθὴ λόγον of a most pernicious libel against the Christians.

CENT.
III.

END OF THE SECOND CENTURY.

THE THIRD CENTURY.

The Third Century commenced about the 7th year of Emperor Severus.

I. STATE OF THE CHURCH.

Christianity was now adopted, at least in form, by multitudes in many parts of the civilized world: credit can be given to those who include America, China, &c.

A. D.
201.

Some eminent teachers, who were yet surviving in the Church, were Irenæus, Tertullian, Pantænus, and Alexandrinus, and Minucius Felix. Victor resided in the Church at Rome, but was soon succeeded by Zephyrinus. The aged Narcissus held ecclesiastical authority at Jerusalem, Serapion at Antioch, Demetrius at Alexandria, and Theophilus, patronized Victor, at Cæsarea.

Teachers.

The Church was now in a prosperous condition. The violence of heathen persecution had for a while subsided, and the persecution of Severus had not yet commenced. Christians were tolerated, and even admitted to offices of trust in the State.

Nevertheless, many enemies among the philosophers and heretics continued to harass them, and to put their fortitude and patience to a severe test.

II. PROPAGATION OF CHRISTIANITY.

The primitive zeal of the Christians for the salvation of their neighbours continued unabated, and in consequence of it, the churches already planted were gradually enlarged, by the continual increase of new converts. This fact was visible throughout Europe, and part of Asia and Africa; and is noticed as being remarkable in so remote a country as Britain.

Many new churches or Christian assemblies were formed in Arabia by Origen, and in France, Germany, Switzerland, and Scotland, by missionaries, who hazarded their lives, and voluntarily renounced their domestic comforts, in order to fulfil the command of Christ, and to preach the glad tidings of salvation among those who were 'in darkness and in the shadow of death.'

The increase of the followers of Christ was rendered more remarkable by the number of celebrated men among the philosophers, nobility, and violent persecutors, who were converted. An Arabian Prince, and Mammæa, the mother of Alexander Severus, with the Emperor Philip, are supposed to have been among the number. And although very cruel and very frequent persecutions were raised against the new religion, its progress was only arrested for a time, and the blood of the martyrs became, as it had ever been, according to the design of the Divine Founder, the seed of the Church.

III. DOCTRINE.

The true doctrine may be gathered with great certainty from the creeds and public formularies of the Churches at Rome, Alexandria, and Antioch. It may also be found in the works of the Fathers who wrote during this century, viz. Clemens Alexandrinus, Tertullian, Origen, Cyprian, Gregory Thaumaturgus, &c.; and it is a happy circumstance, that many genuine

writings of these men remain to this day. Among the moderns, whose writings may be consulted with advantage on this subject, are Archbishop Usher, Vossius, Forbes, Ittigius, Limborch, &c.

From their works it is evident, that the fundamental doctrines then received were the same as in the former century, and such as are still received in the present Church of Christ, wherever it exists in its purity. The following works exhibit the substance of it: Irenæus, lib. i. Tertullian de Præscrip. Origen in the preface to his book *περὶ Ἀρχῶν*. Gregory of Neo-Cæsarea (Thaumaturgus) in his Creed.

The same authors may be appealed to in support of those doctrines which have since been made the subject of controversy; among which may be enumerated the following:

The authority and sufficiency of the Holy Scripture⁷; the canon or catalogue of books of the Old and

⁷ “ If we closely attend to the object which Tertullian had in view, we shall be led to the conclusion, that the Tract de Præscriptione Hæreticorum, far from lending any sanction, is directly opposed to the Roman Catholic notion respecting tradition—to the notion that there are certain doctrines, of which the belief is necessary to salvation, and which rest on the authority, not of Scripture, but of unwritten tradition. Tertullian, it is true, refuses to dispute with the heretics out of the Scriptures: not, however, because he was not persuaded that the Scriptures contain the whole rule of faith, but because the heretics rejected a large portion of the Sacred Writings; and either mutilated or put forced and erroneous interpretations upon those parts which they received. Before, therefore, an appeal could be made to the Scriptures, it was necessary to determine which were the genuine Scriptures, and what the true interpretation of them. The first of these questions was purely historical; to be determined by ascertaining what books had from the earliest times been generally received by the Apostolic Churches: and with respect to the second, though interpretations which had received the sanction of the Church were not to be lightly rejected, yet the practice of Tertullian himself proves that he believed every Christian to be at liberty to exercise his own judgment upon them. The language of Tertullian corresponds exactly with that of the Church of England in the 20th Article. According to him the Church is the witness and keeper of Holy Writ; but so far is he from thinking that the Church can either decide any thing against Scripture, or prescribe any thing not contained in it, as necessary to salvation, that he uniformly and strenuously insists upon the exact agreement between the tradition preserved in the Church and the doctrines delivered in Scripture.” Bishop Kaye’s *Eccles. Hist. of the Second and Third Centuries*.

CENT.
III.

New Testament, being the same then as that which is now received.

The unity of God existing in a Trinity ; the words, Father, Son, and Holy Spirit, being distinctly used by Tertullian⁸.

The eternity and ineffable generation of the Son, and the procession of the Holy Spirit.

Original sin, and corruption of man⁹ ; also redemp-

⁸ “ Tertullian enters upon the refutation of the doctrines of Praxeas by setting forth his own creed. ‘ We believe,’ he says, ‘ in one God, but under the following dispensation or economy—that there is also a Son of God, his Word, who proceeded from him ; by whom all things were made, and without whom nothing was made ; who was sent by him into the Virgin, and was born of her ; being both man and God, the Son of man and the Son of God, and called Jesus Christ ; who suffered, died, and was buried, according to the Scriptures ; and was raised again by the Father ; and was taken up into heaven, there to sit at the right hand of the Father, and thence to come to judge the quick and the dead ; who sent from heaven, from his Father, according to his promise, the Holy Ghost, the Comforter, the Sanctifier of the faith of all who believe in the Father, Son, and Holy Ghost.’ Such, according to Tertullian, was the faith handed down in the Church, from the first preaching of the Gospel ; a faith, which, far from destroying the unity, as Praxeas supposed, is perfectly consistent with it. ‘ For though the Father, Son, and Holy Ghost, are three, they are three, not in condition, but in degree ; not in substance, but in form ; not in power, but in species ; being of one substance, one condition, and one power, because there is one God, from whom those degrees, forms, and species, in the name of the Father, Son, and Holy Ghost, are derived.’ Tertullian *adversus Praxeam*.” Ibid.

⁹ On the doctrine of original sin and the corruption of man’s nature, Tertullian speaks distinctly, although not with that precision which was used after the Pelagian controversy. In his *Tract de Animæ Testimonio*, cap. 3, he says that “ by the devil, the angel of wickedness and devisor of all error, man was seduced from his first estate to violate the commandment of God, on which account he was given over to death, and entailed the infection of his sin upon all his posterity, whom he made also the inheritors of his condemnation.” And in his writings against Marcion, *lib. i. cap. 22*, he says, “ man was condemned to death for tasting the fruit of one tree, and from that time the sin and the punishment have extended together ; and all are now ruined, who never trod the flowery turf of Paradise.” In various places Tertullian explicitly states the necessity of grace from above for the renovation of the soul of man, and the total inefficiency of his own endeavours to reinstate himself in the favour of God. In his *Treatise de Anima*, cap. 40, he says that “ every soul is enrolled in Adam, until it is enrolled afresh

tion and satisfaction by Christ; divine grace and justification¹ by faith alone, followed and evidenced by holiness of life.

CENT.
III.

afresh in Jesus Christ; and remains unclean, till its second enrolment through water and the Holy Spirit." And in the same Tract, *cap.* 41, after affirming that no soul is without crime, he says, "When the soul embraces the true faith, being renewed in a second birth by water and power from above, and liberated from the veil of its former corruption, it beholds the light without a cloud. It is received in its new birth by the Holy Spirit, as it was in its former birth by the Spirit of the wicked one. The flesh follows the soul which is now wedded to the Spirit, as a marriage portion, and is no longer the servant of the soul, but of the Spirit."

¹ "No controversy on the subject of justification existed in Tertullian's time. That which occupied so large a portion of St. Paul's attention, the dispute respecting the necessity of observing the Mosaic ritual as a means of justification, appears to have died away immediately after the expulsion of the Jews by Adrian. We must not, therefore, expect in Tertullian's language, when he speaks on this subject, the precision of controversy. He describes, however, the death of Christ as the whole weight and benefit of the Christian name, and the foundation of man's salvation. He says in one place, (*ad Uxorem* 11. 3.), that we are redeemed by the blood of God; in another, (*de Pudicitia* 6.), by the blood of the Lord and the Lamb. He asserts (*ibid.* 19.) that such is the efficacy of the blood of Christ, that it not only cleanses men from sin and brings them out of darkness into light, but preserves them also in a state of purity, if they continue to walk in the light. He speaks (*adv. Marcion.* iv. 18, 35.) of a repentance which is justified by faith, *penitentiam ex fide justificatam*; and of justification by faith, without the ordinances of the law. If, therefore, on other occasions, we find him dwelling in strong terms on the efficacy of repentance, we ought in fairness to infer that he did not mean to represent it as of itself possessing this efficacy; but as deriving its reconciling virtue from the sacrifice of Christ. In the same sense we must understand other passages, in which he ascribes to bodily mortifications a certain degree of merit, and the power of appeasing the Divine displeasure. The case, in which Tertullian's language approaches most nearly to the Roman Catholic doctrine of merit, is that of martyrdom. To this undoubtedly he ascribed the power of washing away guilt: still, we conceive, under the restriction under which he ascribes the same power to baptism. The efficacy which martyrdom possessed was derived solely from the death of Christ. This at least is certain, that he positively denied all superabundance of merit in the martyr. 'Let it suffice,' he says, speaking of the custom then prevalent of restoring penitents to the communion of the Church at the intercession of martyrs, 'let it suffice to the martyr to have washed away his own sins. It is a mark of ingratitude or presumption in him to scatter profusely upon others, that which he has himself acquired at a great price. For who but the Son of God can by his own death relieve others

CENT.
III.

The adoration and invocation of one God.

Many passages also exist in those writings, which may be adduced as arguments against tradition, the usurped power of the bishop of Rome, purgatory, worship of images and angels, transubstantiation, &c.²

Errors in
some of
the Fathers.

It must be confessed that there are manifest errors, and those not few in number, in the works of Clemens Alexandrinus, Tertullian, Origen, &c., and certain incorrect phrases upon the Trinity and the person of the Son. From this circumstance Petavius asserted that many of the ancients, beside Origen, preceded Arius; but he confessed, that they did not teach that the Son was created or made ἐξ οὐκ ὄντων, as Arius did, but that he sprang from the substance of the Father.

It is, however, a fact which ought to have its due weight, that the Fathers of this age used many words which were afterward taken in a wrong sense, and received a very different meaning from that which was common in the third century, viz. tradition, sacrifice, priest, altar, satisfaction, confession, penitence or penance, indulgence, merit, &c. These words were not understood then as they are now in the Roman Catholic Church.³

others from death? He indeed delivered the thief at the very moment of his passion: for he had come for this very end, that being himself free from sin and perfectly holy, he might die for sinners. You then who imitate Christ in pardoning sins, if you are yourself sinless, suffer death for me. But if you are yourself a sinner, how can the oil out of your cruise suffice both for you and me?" Bishop Kaye's Eccles. Hist. of the Second and Third Centuries.

² On these subjects the following authors may be consulted with advantage: the Magdeburg Divines, Cent. III. Illyricus, *Catalogus Testium*. Scultetus, *Medulla Patrum*. Laurentius, *Consensus Catholicus*. The Instructions of Forbes. Hottinger's *Ecclesiastical Hist.* Also Jewel, Whitaker, Raynald, Molinæus, Usher, Dallæus, Aubertinus, &c.

³ "One of the most famous controversies that divided the Christians during this century was that concerning the millenium, or reign of a thousand years. Long before this period, an opinion had prevailed, that Christ was to come and reign a thousand years among men, before the entire and final dissolution of this world. This opinion, which had hitherto met with no opposition, was differently interpreted by different persons: nor did all promise themselves the same

IV. RITES AND CEREMONIES.

No small addition was made to the rites and ceremonies used at Christian worship during this period. The farther we recede from the Apostolic age, the more did professing Christians depart from Christian simplicity. Many pagan customs were adopted under the notion of alluring and conciliating the heathen, and many decent ceremonies were greatly abused to carnal and worldly purposes⁴.

The collective body of Christians, united at one time and place for divine worship, had several names, viz. the assembly, the congregation, the Church, the gathering, the station, &c. At these meetings sermons or homilies were delivered, psalms were sung, the Scriptures were read, and, in general, the whole service was much the same as in the former century.

Assemblies
for worship.

Reading or preaching to the people was exercised from the pulpit, which had several names, viz. the tribunal, catasta⁵, ambo⁶, &c.; increasing ambition afterward dignified it by the title of the throne.

Whether the Christians were now possessed of temples and churches, beside their cemeteries, areas, ædes majores, crypts, and caves, for places of worship, is not

same kind of enjoyments in that future and glorious kingdom. Tertullian had adopted the notion of a millenium. In this century, however, its credit began to decline principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favourite sentiments. Nepos, an Egyptian bishop, endeavoured to restore this opinion to its former credit, in a book written against the allegorists, for so he called, by way of contempt, the adversaries of the millenarian system. This work, and the hypothesis it defended, were extremely well received by great numbers in the canton of Arsinoe; and, among others, by Coracion, a presbyter of no mean influence and reputation. But Dionysius of Alexandria, a disciple of Origen, stopped the growing progress of this doctrine by his private discourse, and also by two learned and judicious dissertations concerning the Divine promises." Mosheim's Eccles. Hist.

⁴ Tertullian, Cyprian, Eusebius, and Minucius.

⁵ Seu pegma ligneum. Spanheim.

⁶ Ἀπὸ τοῦ ἀναβαίνειν. Ibid.

CENT.
III.
—

agreed upon. From the state of the times an opposite conclusion may, with more probability, be drawn.

Throughout the whole of this century there is no mention made, in any sound writer, of altars properly so called, or real sacrifices, wax lights burning in the day, of images, or pictures set up in churches, of incense burned, of crosses erected, or of holy water sprinkled upon the people.

Baptism.

Baptism was administered in the most simple form; but additions began to be made to this sacred rite. The general ceremonies were, questions and replies made in a prescribed phrase, fasting, watching, anointing, the kiss, the offering of milk and honey, and the sealing. A more solemn season, likewise, was appointed for baptism, viz. at Easter and Whitsuntide, which was continued during a whole week on account of the great numbers to be baptized. It became usual with some, to delay baptism to the age of puberty, and this point Tertullian urges with great zeal. In the African churches a custom obtained of rebaptizing those, who had fallen into heresy or lapsed into idolatry; and baptism was administered by laymen in cases of necessity⁷.

The Eu-
charist.

The Eucharist was at this period, like the former sacrament, very simple in its administration⁸; but some few changes had taken place.

The time of celebration was, in some places, altered to the morning. Cyprian speaks at large on this point. It was, however, in other districts, still administered in the evening. The most solemn time was on the Lord's day, or on the Sabbath; it continued to be celebrated every day by some bishops.

The bread was leavened, the wine sometimes mixed with water, and both the bread and wine were given to the communicants; the administration was performed in a clear and intelligible voice, and in a language understood by the people. The elements were received from the hand of the priest by the hand of the recipient.

⁷ Tertullian.

⁸ Tertullian, Cyprian.

The habit of the minister was simple and plain. Many Roman Catholic writers confess as much as this.

CENT.
III.

Some abuses also began to appear in this holy rite and some additions were made. Water was used instead of wine. The sacrament was administered to infants, and carried to the sick and absent. In the East private confession began to be used; and in every church, renunciation of sin was always considered a necessary qualification for receiving the pledges of Christ's love to mankind.

Innova-
tions.

But the elevation and adoration of the elements, the procession of the same, bowing the knee in token of worship, private masses, communion in one kind only, were unknown in this century. Nor was the sacrament administered to the dying as a *viaticum*, which is the custom of the Roman Catholic Church.

Rites un-
known.

The particulars of the love-feasts have been already described in the second century. At first they were continued without much alteration, and were held before the administration of the sacrament; but in the age of Cyprian they were kept after it.

Love-feasts.

Public fasts were various, but by no means compulsory. Tertullian acknowledges as much, before he became a Montanist. The customary fasts were on Wednesday and Friday in every week, and some days in the week before Easter, which was called the *quadragesima*, not on account of the number of days, but of the hours of fasting. Toward the end of this century the Church at Rome began to fast on the Sabbath, which the Eastern Churches opposed. This was a new source of contention between them. A fast was continued from morning to evening; a half fast, to three o'clock in the afternoon.

Fasts.

There were very few feasts, except on the Lord's day, Easter, Pentecost, and their vigils. The feast of the Ascension is supposed to have been held about this time.

Feasts.

The remains of the martyrs, and others, were constantly interred in this century; one burial ground was common to all the faithful at one place: an oration was

Burials.

CENT.
III.

made over them, and some funeral pomp occasionally attended the interment.

The death of the martyrs, commonly called their birth-day, was annually celebrated with feasts, oratorical panegyrics, and many demonstrations of joy. This was an innovation derived from heathenism, but Gregory of Neo-Cæsarea sanctioned it by a canon.

Offerings for the dead, or rather for their birth-day-feasts, were made for the benefit of the poor and widows. They were made by the opulent friends or relations of the deceased. Very frequent mention is made of this custom, which Baronius afterward absurdly enough supposes to be an example of the sacrifice of the mass.

Innova-
tions.

Prayers were made for the dead, and for all who rested in Christ. Tertullian mentions this circumstance at the beginning of this century. It is evident also from several ancient liturgies. The custom had its rise from a false hypothesis of the state of departed spirits, which were supposed to be shut up unto the judgment day. But an opinion began now first to be entertained, unless Origen has been interpolated, that the living could be assisted by the prayers or power of the souls departed this life. This notion was derived from Platonism. But no vestige of the invocation of saints is to be found during this century, nor any signs that hymns, temples, altars, or feasts, were consecrated to them.

Miscel-
laneous
customs.

A cross cast in brass or other metal was worn as a mark of distinction from the Gentiles. Various rites were introduced concerning worship, in regard to the place, gesture, form, and object of prayer⁹. Prayers were not addressed to the Virgin Mary or to the saints at this period of time.

The exorcism of demons was still in existence, because the gift of working miracles was supposed to be still flourishing in the Church. It was used afterward at the rite of baptism.

⁹ Tertullian, Origen, Cyprian, Eusebius.

Abstinence from blood and animals suffocated was also continued. Heathen theatres and sports were avoided. Unmarried women devoted themselves to God exclusively to the exercise of works of piety and charity, but their vow was not irreversible.

The Christians were still distinguished by remarkable simplicity of character, and ardent charity toward all men. They abounded in mutual good offices, and afforded the most ready relief to the poor, the sick, widows, captives, and the dying¹; and they carefully abstained from every act that was tainted with Gentile immorality and superstition. But they nevertheless sensibly departed from the primitive honesty and integrity of the first converts; and a corruption of morals, as well in the clergy, as in the people, began to insinuate itself into the Church. The ambition, rivalry, dissensions, tyranny, and fraud of some of the bishops and clergy, were the subjects of great animadversion, and caused much sorrow to the apostolic Cyprian² and other good men.

Manners.

The rigour of discipline was in vivid exercise during this century, of which many proofs are to be found in various authors³.

Discipline
of the
lapsed.

All who fell into errors, offences, or apostacy, endured its severity. They were called *sacrificati*, *thurificati*, *libellatici*, or *libellati*⁴. By the censures of the Church they were excommunicated, and named the *ligati*, *ejecti*, *exauthorati*: after a public confession they were admitted penitents, and on going through the required discipline, and being reconciled (*pace datâ*) they were again enrolled among the faithful.

Penitence always implied a public, and not a private confession of the fault. This was absolutely necessary to restoration. By some churches the public was

Penitence.

¹ Tertullian.

² Cyprian, Tertullian, Eusebius.

³ Origen.

⁴ *Libellati* were those who obtained a certificate of exemption from compliance with heathen rites by paying a sum of money. The *Thurificati* had performed some heathen rite.

CENT.
III.

changed into a private confession before the priest, about the end of the third century. In the Greek and Oriental Churches a presbyter was appointed to the particular duty of attending upon penitents. The African Churches knew no such custom at this period.

Canonical
satisfaction.

Some satisfaction was also due to the Church from offenders. This followed confession. The penitents were separated from and did not mix with the congregation. At first they stood without the door of the church, in a habit indicating sorrow. They wore sack-cloth, and manifested the outward signs of grief, as tears, prostration, embracing the knees of the presbyters, &c.: long fasts were likewise enjoined. In this state of degradation and exclusion they remained for months, and even for years, according to the nature of the offence and the usage of different churches.

There were various and grave reasons for the rigour of this ecclesiastical discipline. One very cogent argument was, that the delinquencies of Christians were not cognizable by the civil court; for to the heathen courts of law they never appealed against their brethren. The highest crimes were idolatry, homicide, and adultery. In some churches reconciliation was denied to those who were guilty of these offences even to the time of death, but the rigour of discipline extended not beyond this life.

Sometimes reconciliation was granted in the very article of death; sometimes absolution was allowed, but not communion; sometimes all reconciliation was denied, as to the Church on earth. The severity of discipline was considerably mitigated after the schism of Novatus. The African Churches, where Tertullian and Cyprian held authority, were very strict. To those who lapsed through torments, Cyprian assigns three years of penitence.

Absolution.

Absolution was a public act. It was granted upon, and not without, a humble petition. It was conferred with the imposition of hands and prayer, and was succeeded by the communion.

The most solemn time of granting reconciliation to such as were excommunicated was the Lord's day. Private absolution was allowed the sick and dying. Penitence and reconciliation could be granted to the lapsed only once.

CENT
III.

The severity of penitential discipline was occasionally softened by the grant of an indulgence or remission of the pains of it. This was allowed in the case of disease, weakness, desperation, and imminent death; also at the intercession of martyrs and confessors, from whom the excommunicated obtained letters of reconciliation (*libelli pacis*⁵). This practice in time greatly degenerated, and was abused even to the increase of crime. From this custom the Pope claims spiritual power to grant indulgences; and at the Reformation, so much had the primitive practice been corrupted, that they were granted for every degree of guilt, and were publicly sold by the Dominican Friars for the benefit of his Holiness the bishop of Rome.

Remitted
discipline.

V. ECCLESIASTICAL POLITY.

The three ecclesiastical orders of bishops, priests, and deacons, are conspicuous in this age, but no mention is made of other dignitaries or inferior orders, excepting, perhaps, readers and sub-deacons. The bishop of a capital city, a metropolitan, held a rank and authority over other bishops of the same province.

The title of pope, papa, or father, was still common, and given to other bishops as well as the bishop of Rome. Neither had he any rule over the African, Asiatic, Spanish, or French Churches.

The presbytery seem in this century to have had the same ministerial duties, regimen, and right of vote, as the bishop; the latter, however, having the exclusive right of presiding, calling a convocation, and conferring of orders.

About this time deacons began to be employed at the communion table, before and after the sacrament,

⁵ Cyprian, *Clerus Romanus*.

CENT.
III.

beside their usual duties in visiting martyrs, confessors, the sick, &c. In the African Church, aged men of approved life, selected from the people, were received into the council in debates upon the weighty affairs of the Church.

There was a friendly union of several churches under one metropolitan. Synods, councils, and assemblies also of churches in the different provinces or nations, were frequently held for the regulation of ecclesiastical affairs, to which other bishops were invited, and to which the bishops of Rome came. Such meetings cherished a spirit of unity, and hence the terms brethren, colleague, brother bishop, &c., were commonly used.

The dress of the clergy was simple and plain. Marriage was as free for them, as for all others, but their discipline and mode of life was very strict.

The ceremony of ordination was by imposition of hands and prayer, as in the last century.

The bishops of Rome had no real power beyond the limits of their own see⁶.

VI. HERETICS.

The following are the authors of the principal heresies mentioned by Tertullian, Eusebius, Epiphanius, Augustine, and Philastrius.

Noetus and
Sabellius.

Noetus, an Asiatic, and Sabellius, an African, confounded the persons of the Trinity, and taught, that they were three distinct names, and not three hypostases; that God was only one person, and therefore they concluded that the Father was born of a virgin and suffered, &c. Their opinions were not exactly alike.

Nepos.

Nepos, a bishop, revived the errors of those, who received all the promises of the Scriptures in an earthly sense.

Paul of Sa-
mosata.

Paul of Samosata, a bishop of Antioch, departed from the doctrine of the divinity of Christ, to please,

⁶ The Magdeburg Divines, Blondel, and Capellus.

as it is said, Zenobia, a renowned princess of that time. He was a vain man, and very indulgent to himself and his clergy. His heresy bears some resemblance to the opinions of the Socinians; and it was absurdly said by him and his followers, that Christ was a mere man, and called "the Son of God," on account of his works; and the "Word," because he spoke to us instead of God.

The heresy of the Manichæans sprang up in the reign of Probus. The author of this sect was one **Manes**, a Persian, afterward called Manichæus. He was originally a slave, but having been made heir to his mistress, became of some consequence. Manes.

This was the most portentous of all the heresies at that time. It was the scum of the Pythagorean, Gnostic, and Marcion errors, and consisted of the following particulars, viz. the acknowledging two contrary principles, one evil and the other good; rejecting the law, with all the Old Testament; asserting that every thing was bound under an absolute necessity; that Christ was only the phantom of a man, and had descended from the sun; that Manes was himself the paraclete and apostle of Jesus Christ; that marriages were unlawful; that wine and savoury meats were improper for the elect, who ought to macerate the body; that the sun and moon were the future residence of departed souls, &c.

Hierax, another heretic, is said to have been a bookseller in Egypt; some writers suppose he was a bishop. He propagated many errors in common with Manichæus, and opposed the resurrection of the dead, the salvation of children, marriage, &c. Hierax.

Beryllus, a bishop in Africa, denied the divinity of Christ. Beryllus.

VII. SCHISMS.

A wide schism took place between Demetrius, bishop of Alexandria, and the people of Palestine, on account of his persecution of Origen.

CENT.
III.

Beside this interruption of harmony there were two principal schisms in the Church.

1. The Novatian. Novatus and Novatian were the authors. The former was a presbyter at Carthage, the latter at Rome; while Cyprian filled the episcopal chair of the former place, and Cornelius of the latter. The two schismatics are often confounded by early writers⁷. There were two pleas made for this schism, but neither of them fundamental. The real cause was envy toward Cyprian, and hatred toward Cornelius. The pretext of Novatus was, that pardon was too indulgently granted to the lapsed in the Churches of Africa through the letters of the martyrs and confessors. The pretence of Novatian, likewise, was the excessive indulgence of Cornelius in receiving the lapsed into communion. Novatus, having troubled the Carthaginian Church for some time, came to Rome, and united himself to Novatian. They separated themselves from the Church, and assuming the appearance of greater austerity, refused pardon, reconciliation, and communion, to those who had once lapsed, and would not admit them even to penitence⁸.

Three bishops, Cornelius of Rome, Dionysius of Alexandria, and Cyprian of Carthage, were the principal opposers of this schism; but notwithstanding their efforts, it still subsisted and increased, and finally it merged into Donatism.

2. The second schism took place between the Roman Church and the African and Asiatic Churches, when Stephen was bishop of Rome, and Cyprian of Carthage.

It arose from the fact of the Novatians rebaptizing those, who had been tinctured with heresy. Cyprian and Firmilianus, bishop of Cappadocia, approved of anabaptism; but Stephen at Rome condemned it. So unimportant a difference gave rise to bitter disputations, controversies, invectives, and mutual recriminations: at length Stephen losing all temper, by an unwarrantable

⁷ Eusebius, Epiphanius, Theodoret, &c.

⁸ Eusebius, Epiphanius, Cyprian.

act of violence, put those churches, which agreed with Cyprian, out of communion, or at least threatened excommunication.

CENT
III.

VIII. PERSECUTIONS.

The same causes were still in existence, which, in the former century, excited legal and illegal persecutions against the Christians, viz. gross calumnies and unproved crimes, whereby the rage of the vulgar, the rescript of the princes, and the cruelty of the governors and magistrates, were inflamed against them.

The fifth general persecution happened in the reign of Severus, who had favoured the Christians when he came to the throne. The flames of persecution raged throughout all those countries, which were subject to the Romans. It extended to Egypt where Leonidas the father of Origen suffered martyrdom. Irenæus, bishop of Lyons, and Victor of Rome, among vast numbers of inferior note, suffered death in this persecution. Many examples of female fortitude occurred, which added courage to the Christian congregation.

The fifth
persecution
A. D.
202.

The sixth general persecution was under Maximinus. The storm fell chiefly upon the clergy or teachers of the Christian religion. Origen was remarkable for his energetic exhortations of the martyrs, intreating them to become examples of patience and constancy.

The sixth
persecution
A. D.
235.

The seventh was a very bloody persecution. It happened in the reign of Decius. Cyprian, Dionysius of Alexandria, and Eusebius, give a succinct account of it. Vast numbers fell at this time, and among them many bishops, women, and youths, who endured dreadful torments with great fortitude. The violence of this persecution was so severe, that many lapsed into heathenism, and became apostates. There were great numbers of *libellatici* and *traditores*⁹.

The seventh
persecution
A. D.
250.

⁹ The *Traditores* were those who surrendered their Bibles and books on the Christian religion to the heathen officers. Although death or some severe punishment was the consequence of refusal, those, who had not fortitude to withstand the trial, were called *Traditores*, a name of great reproach and contempt.

CENT.
III.
—

Zonaras and Nicephorus number even Origen among the lapsed, though by some authors the fact is doubted, i. e. he had in a moment of terror at the appearance of death, thrown incense on the fire before the idol, which was required by the heathen to escape death.

The Christians fled into the deserts and solitudes for security, in order to obtain some respite from their troubles. This circumstance is supposed to have given the first occasion to an ascetic life. Paul of Thebes is accounted the first Christian hermit.

The eighth
persecution.
A. D.
257.

The eighth persecution took place in the reign of Valerian. In the former part of his reign he was a good prince, and somewhat inclined to favour the Christians; but he was afterward irritated against them by the impostures of some Egyptian Magi.

This persecution extended its cruel effects over Africa, Egypt, Palestine, Italy, &c. The good Cyprian, bishop of Carthage, was beheaded. Sixtus, bishop of Rome, was crucified, and Laurentius, a deacon, was roasted alive upon a gridiron, over a slow fire, which he endured with constancy.

The ninth
persecution.
A. D.
272.

The ninth persecution commenced in the reign of Aurelian; yet he was upon the whole favourable to the Christians, and it was late in his reign when he promulgated his edict for their destruction.

The tenth
persecution.
A. D.
303.

The tenth persecution, which was the longest and most cruel that the Christians endured, commenced under Diocletian and Maximian, who were associated together in the government¹. The account of it properly belongs to the next century.

It was preceded by a period of tranquillity, which had soothed the minds of the Christians from the death of Aurelian to the 19th year of Diocletian; like a dreadful hurricane, the persecution seemed to have gathered strength from the previous calm.

By the command of Maximian, at the end of this century, the whole Theban legion was decimated; i. e.

¹ Eusebius.

every tenth man put to death: it was at length entirely destroyed for refusing to offer incense to idols.

CENT.
III.

Martyrdom for the cause of Christianity still continued to be held in the highest esteem and veneration; and this period afforded abundant examples of men and women, who counted not their lives dear unto them, so that they might finish their course with joy, and seal the truth of Christ with their blood.

IX. DOCTORS AND ECCLESIASTICAL WRITERS.

Many eminent men flourished among the Greeks and Orientals.

Origen of Alexandria was born about A. D. 185, and died at Tyre A. D. 254. It has been doubted whether there was only one, or two of this name. Several particulars also are questioned respecting his lapse, penitence, expulsion by Heracla, his various writings and errors.

Origen.

It is, however, a matter of notoriety, that his learning was wonderful, that at a very early age he was equal to the discharge of a responsible public office, that his labour was unwearied, his piety uncommon, his zeal incomparable, the fruit of his labours remarkable, his travels many, his writings almost innumerable, his constant study of the Scriptures admirable, his commentaries upon them numerous, and his Versions of the Bible called Tetrapla, Hexapla, and Octapla, in many respects highly deserving the praise of posterity². There were infirmities, doubtless, even in so great a man; his genius was too luxuriant, and inclined to allegory; he fell into several doctrinal errors, which afterward

² Origen's Biblical work was published with the following versions: the Octapla contained, 1. the Hebrew Bible in Hebrew characters; 2. the Hebrew Bible in Greek characters; 3. the Versions of Aquila; 4. of Symmachus; 5. of the Seventy; 6. of Theodotion; 7. of Jerusalem; and 8. of Nicopolis. The Hexapla contained the first six, and the Tetrapla contained the four middle versions.

CENT.
III.

supplied fuel for the flames of discord, and produced deplorable effects in the Church.

Many fictitious writings are ascribed to him, and his own works are supposed to be much interpolated.

Julius
Africanus.

Julius Africanus, who lived in the reigns of Helio-
gabalus and Alexander Severus. He wrote a chrono-
logy, and several epistles. He also employed his pen
on the discrepancy between the genealogies of Christ
in Matthew and Luke, and on some other works.

Hippolytus.

Hippolytus, a martyr, the friend of Origen, whose
'clear demonstration of Antichrist' was edited by Mar-
quardus Gudius.

Gregory
Thauma-
turgus.

Gregory, bishop of Neo-Cæsarea in Pontus, a dis-
ciple of Origen. He is called Thaumaturgus (the
Wonder-worker), from the number of his miracles. He
boldly defended the doctrine of the Trinity, and is
justly celebrated for the number of his writings and
great labours. When he was ordained bishop, there
were only seventeen Christians in his diocese, and at
his decease, there were only seventeen idolaters. Several
works attributed to him are doubtful³.

Dionysius.

Dionysius, bishop of Alexandria, a disciple of Origen,
and cotemporary with Cyprian. Many of his fragments
are inserted by Eusebius, in his history, who extols him
very highly. He was surnamed the Great, and obtained
a prominent place among the defenders of the Trinity.

Methodius.

Methodius, a martyr, under Decius or Valerian.

There was, likewise, a great number of illustrious
men, bishops, presbyters, and martyrs, beside those
above-mentioned, in Asia, Palestine, and Egypt, who
edified and strengthened the Church by their writings.
A catalogue of them is given by the Magdeburg divines,
and also by Bellarmin, Labbe, Oudin, and Dupin.

The Latin fathers were also numerous.

Minutius
Felix.

Minutius Felix, a Roman lawyer, by birth an
African. He was the writer of an elegant dialogue and

³ Jerome, Eusebius, Photius.

many other works on the doctrine, rites, manners, and discipline of Christians.

CENT.
III.

Cæcilius Cyprian, a converted heathen, and afterward bishop of Carthage. He was a disciple and a great admirer of Tertullian. His piety, zeal, writings, and labours for the Christian faith; his intrepidity and firmness toward Novatus and the Novatians; and lastly his martyrdom, A. D. 258, deserve to be had in continual remembrance. Not a few fictitious writings are ascribed to him, and his own have suffered the fate of other eminent works—the interpolation of insidious men⁴. His life was written by Pontius, a deacon of Carthage; the learned Pearson has also collected records of him, which were prefixed to Bishop Fell's excellent edition of his works, printed at Oxford⁵.

Cyprian.

Arnobius, an African rhetorician, the preceptor of Lactantius. When he was only a catechumen, he was the author of seven books against the heathens. It is a valuable work, and an eminent example of Christian simplicity.

Arnobius.

The particulars respecting several other writers must be omitted, viz. Caius and Cornelius, bishops of Rome, Pontius, an African deacon, Novatian, Victorinus, &c.

X. FICTITIOUS WRITINGS⁶.

The decretals, supposed to have been issued by the Roman bishops of this century, are rejected by Zephyrinus, and other judicious men. Likewise many of the acts of the martyrs. They were invented in the following ages.

Several commentaries, homilies, dialogues, &c., are assigned to Origen, and many, also, to Cyprian.

⁴ Rigault.

⁵ Dupin.

⁶ The following authors have written largely on the works falsely ascribed to this century; Sixtus, Possevin, Bellarmin, Labbe, Huet, the Magdeburg Divines, Cocus, Perkins, Rivet, Scultetus, Blondel, Hottinger, &c.

CENT.
III.

To Gregory Thaumaturgus are ascribed, an Exposition of the Faith against the Arians, Homilies on the Annunciation, and other writings.

To Methodius, Zeno, Victorinus, and Arnobius, many compositions are falsely ascribed.

Several writings are supposed to have been composed in this age, which affected to be the productions of the former centuries, viz. the Apostolical Canons, the Institutions of Clement, &c.

XI. COUNCILS.

During this century there was not one universal council convoked, though such a measure was much desired by Cyprian. Various national councils were assembled at Antioch, Rome, &c.; and frequent provincial councils were held in Africa, Syria, Arabia, and Europe. All important matters and questions were referred to the decision of synods.

The following are the principal synods. One in Africa by Agrippinus, A. D. 217, on the baptism of heretics, and another at Carthage by Cyprian, A. D. 251, on granting peace to the lapsed, on the anabaptism of heretics, and the baptism of children before the eighth day of their nativity. Some others were held in Africa, at which Origen was present, and in which Beryllus and other heretics were condemned.

Three synods were held at Antioch; the first against the Novatians, the others on the heresy of Paul of Samosata, at which many bishops from different parts were assembled. Paul was at length deprived, and a confession of faith put forth by the synod in opposition to him, A. D. 272. The power of the Emperor Aurelian was implored, and exercised against the heretical bishop. By some authors Paul is accounted the father of the Socinian heresy.

Several synods were held at Rome. The principal one by Cornelius. Its design was to consult upon the propriety of receiving the penitent lapsed, and to oppose

Novatus. See many other particulars in the Magdeburg divines, Cent. III.

CENT
III.

XII. JEWISH AND GENTILE AFFAIRS.

Very little is known respecting the state of the Jews at this period, excepting the brief accounts by Cyprian. He observes, that there were multitudes of them in Africa, and that they were still remarkable for obstinacy, rebellion, and hatred to the Gospel. The Talmud of Jerusalem was finished in this century by Rabbi Johanan, and the Jews began to erect schools at Babylon.

Of the Pagans only a few particulars can be noticed. Christianity obtained some considerable respite under the Emperors, Alexander Severus, Gordian, Philip, and Gallienus, who were favourably disposed toward the Christians. But the philosophers and magi reiterated their open and secret hostilities. Porphyry, a Tyrian, surpassed all others in the virulence of his words, writings, and actions. He was an apostate from Christianity, and formerly a disciple of Longinus. He lived about the end of this century.

The Roman lawyers, also, were very inimical to the Christian faith, and principally Domitius Ulpianus, a man of extensive influence at Rome.

M. Aurelius Antoninus, called Heliogabalus, endeavoured to extinguish the worship of all the gods at Rome, and to substitute a religion of his own, by consecrating a temple to Heliogabalus, a name for the sun which he had assumed to himself. Alexander Severus is said to have desired to raise a temple to Jesus Christ. The Emperor Aurelian held the books of the Sibyls in great veneration, but they were not the eight books which are now extant. The circumscribed limits of this work afford no room to particularize all the superstitions of the heathen world, or the various modifications of the Pythagorean or Platonic discipline which were now adopted.

XIII. MISCELLANEOUS EVENTS.

Eusebius records, that several miraculous conversions took place during this century.

Supernatural punishments, also, were believed to have happened to several enemies of the Gospel, and principally to the Emperors Maximinus, Decius, Gallus, Valerian, Aurelian, &c.

It has been already remarked that the eremitical and monkish life is traced up to this period. Paul of Thebes had the honour to be the first in promoting this inactive life. He retired, while a young man, to the seclusion of a cave during the Decian persecution. Antonius, in Egypt, and many others soon followed his example, and in a short time this mode of life became common.

A multitude of fabulous stories belonging to this century are related by historical writers, the particulars of which are too numerous to describe. One or two will suffice as examples. It is said that seven youths fell asleep in the reign of Decius, and awoke when Theodosius the Younger occupied the throne, a period of at least 130 years. Another specimen of the wonders which are received by the Roman Catholic Church, is a legend respecting Ursula, a British lady, who, accompanied by eleven thousand virgins, after undergoing various fortunes by sea and land, landed in Italy, and suffered martyrdom altogether in company with Pope Cyriacus⁷.

⁷ Baronius, Usher.

THE FOURTH CENTURY.

CENT.
IV.

A. D.
301.

This century commences in the 17th year of Diocletian, and of his associate in the empire, Maximian: three years before he laid aside the purple, and two years before the tenth persecution.

I. APPEARANCE OF THE CHURCH.

It has been already stated, that in the foregoing century the Christian Church had penetrated over a great part of the world, which was then discovered. Eusebius, Socrates, and also the Magdeburg divines, detail the names and situation of the various churches.

The celebrated teachers still surviving in the Church were Methodius, bishop of Tyre, Arnobius, Victorinus, bishop of Petavia in Pannonia, Marcellinus, who afterward lapsed, was bishop of Rome, Theonas was bishop of Alexandria, Cyril of Antioch, and Zabdas of Jerusalem.

Teachers.

The external condition of the Church was in general peaceable. It was not vexed by any general persecution.

Yet the Christian congregations were much troubled both by open and secret enemies. The former were the Emperors; they were greatly averse to the sacred rites of Christianity, and in checking the growth of the new religion they were assisted by the magistrates, rulers of provinces and cities, philosophers, and the lawyers. Porphyry, also, was yet alive.

Opposition
to Chris-
tianity.

The secret enemies of Christianity, whose actions had a most baneful influence, were the heretics, viz. the Manichæans, Sabellians, Paulianists, and the schismatics of every description, especially the Novatians.

II. PROPAGATION OF CHRISTIANITY.

The peaceable state, in which the followers of Christ lived, continued but a short time. They soon felt the

CENT.
IV.

weight of a tyrant's arm. Diocletian aimed the last and a most deadly blow at the Church; so that Christianity was almost at the last gasp, and the profession of it nearly extinct; but, upon the cessation of violent measures, it appears to have been soon resuscitated and restored to a vigorous and healthy existence.

In the year 306 Constantine the Great was saluted Emperor, and after a short period he professed himself a convert to the Christian religion. The aspect of ecclesiastical affairs was immediately changed.

There were several causes which produced the alteration in the religious opinions of Constantine, viz. the inclination of Constantius, his father, to Christianity, and the decided adoption of it by Helena, his mother; the odium in which the tyrants, Maximian, Maximin, and Maxentius, who persecuted the Christians, were deservedly held; and, lastly, the miraculous appearance of a cross, which he saw in the heavens when he was about to engage his rival Maxentius, over whom he obtained a complete victory⁸.

A. D.
313.

His conversion appears to have been gradual, and was partially avowed in the eighth year of his reign, soon after his victory in the last battle against the opponent just mentioned. He immediately issued edicts favourable to the religion which he espoused; Dupin has given a series of his edicts. This was the first year of the Roman Indiction⁹.

He did not conform at once to all the discipline and rites of the Christians, but deferred his baptism until he was near death. This point is however contradicted, and some writers affirm, that he became a complete Christian after the death of Licinius, who was united with him in the empire; he then took the

⁸ Lactantius, Eusebius, Philostorgius, Socrates, Sozomen.

⁹ Several causes are assigned for the adoption of this word, viz. that it indicated the time of certain payments made by his subjects, or the payments of the soldiers, or it was a memorial of the overthrow of Maxentius and the free exercise of Christianity. See page 19.

whole government into his own hands, in the 20th year of his reign¹, A. D. 325.

CENT.
IV.

The restoration of the Church was owing principally to the Emperor's measures. His edicts and institutions extended liberty of conscience to the Christians. The example of Constantine was likewise followed by Licinius in the other part of the empire, but he very soon after revoked his protection of Christianity, and commenced a persecution. Constantine and many of his successors continued their support. The design of the edicts issued by the Christian Emperors was, to restrain the fury of the persecutions which had almost exhausted the Church, to recall exiles, to grant liberty to those who were in prison for the Gospel, to Christian slaves, and to those condemned to the mines; to restore the property which had been seized by the heathen, whether houses, lands, burying places, or edifices, belonging to the Church or to private individuals; to assert the right of inheritance to the nearest relations of the martyrs, and to remove the proscription against good men: the edicts also extended further, to the restoring, building, and endowing of Churches, to render legal all gifts and bequests for pious uses, to remove restrictions, and to grant privileges and immunities to the clergy².

A cloud interposed, and darkened this prosperity for a short time, during the reign of Licinius, the colleague of Constantine, whose favour had been converted into bitter hatred. While, therefore, the Western part of the Roman empire was tranquil, the Eastern suffered under the edicts and atrocious acts of this tyrant, who vented his fury upon the defenceless Christians, and principally upon the bishops.

A. D.
316.

The proscription of heathenism followed the protection of Christianity under Constantine; the temples of the imaginary deities were shut up, and all access to them denied on pain of death. The heathen sacri-

¹ Eusebius, Athanasius, Ambrose, Jerome, Socrates.

² Eusebius.

CENT.
IV.

fices were abolished and profane rites removed; the altars, idols, and images, were forced out of the temples, and destroyed, and all heathen observances prohibited by day and night. These edicts, however, were effectual only in the cities and towns. The heathen customs were permitted for a time in the *pagi* or country villages, where temples stood for many years after, open to all comers. Hence arose the name of Pagan, which was first used under the Christian Emperors to distinguish from others those who resided in the country and did not receive Christianity.

It is, however, a controverted point, whether the subversion of the heathen temples happened under Constantine, or in the time of his successors.

These temples and sacred places of the Pagans were, in many parts, converted into churches or to a Christian purpose. Edifices sacred to Christianity were also raised with great splendour in the principal cities. It was usual to raise a crucifix upon them, as a symbol of the Christian religion. It was called the *stauropegium*; the Gentiles endured this symbol more grievously than even the overthrow of their edifices.

Christians were admitted into places of confidence in the court of the Roman Emperors. The consequence of this circumstance was, that the religion which they professed, under such influence, was propagated with zeal, boldness, and diligence. This continued to be the state of things during the reigns of Constantine II., Constantius II., Jovian, Valentinian I., Gratian, Valentinian II., Theodosius the Great, Honorius, and Arcadius.

A grand and powerful engine in disseminating truth consisted in the establishment of colleges and schools, in which the sciences and literature were taught by Christians, except during the short reign of Julian the Apostate. These seminaries were very numerous both in the Eastern and Western empire.

Much property, also, that belonged to the heathen priests, flamens, &c. in the right of their temples, was, after their subversion, granted for the use of the

Christian Church. Tithes, according to the Jewish ritual, were established throughout all the cities and their dependencies. The estates and effects of the martyrs, confessors, and exiles, if they had no heirs, were appropriated to the same useful purpose.

Some proud relics of heathenism still remained untouched. The most splendid Pagan temples stood unmolested even in the great cities, viz. the Capitol of Rome, the temple and idol of Serapis at Alexandria, and the temple and idols of Apollo and Diana at Antioch.

Great numbers of persons were likewise still addicted, more or less, to Pagan superstitions, though they were called Christians; and these were not merely peasants or citizens, but senators, magistrates, judges, proconsuls, and prefects of the provinces.

Many Pagan customs, rites, phrases, sports, spectacles, statues, and images, were still retained in many parts of the empire³. And under Julian the Apostate, heathenism was revived, and elevated to its former regal seat. The temples were restored to their former possessors, heathen sacrifices were renewed, and all the concomitants of the superstition received with open arms. Some of the successors of Julian, though favourable to Christianity, connived at heathen practices.

In this age, it is supposed the light of the Gospel penetrated to several benighted nations in Asia, Africa,

³ The ornaments of temples, many rites and ceremonies, and the use of images and pictures in places of worship, were borrowed by the Roman Catholic Church from heathenism. Ecclesiastical history testifies to this fact. Every Catholic, who reads with a candid mind, may see in Virgil and other classic authors evident traces of several of the rites and ceremonies, that he practises. See *A Letter from Rome* by Dr. Conyers Middleton. It is allowed by several eminent writers that so early as the second century the Christians began to adopt heathen rites. See Casaubon, *Exerc.* xvi. in *Annal. Baron.* p. 388. Tollius, *Insignib. Itineris Italici*; Not. p. 151, 163. Antony Van Dale, *Diss. in Antiq. et Marmora*, Diss. 1. p. 1, 2. King, *Hist. Apost. Creed*, Cap. 1. § xvi. p. 8, 15, 23. Ez. Spanheim, *Remarques sur les Empereurs de Julien*, p. 133, 134, 138, 434, et seq. Merrill, *Observat. Lib. III.* Cap. iii. Clarkson, *Discours sur les Liturgies*, p. 36, 42, 43. Mosheim's Commentaries by Vidal.

CENT.
IV.
—

and Europe; being carried thither by the zeal of Christian missionaries. The Indians beyond Armenia, the Bohemians, and the Goths, &c. are enumerated⁴.

III. DOCTRINE.

There exist many original sources from which the doctrine of this age may be understood, viz.

1. Written creeds. That which is commonly called the Apostles' Creed, and which was at that time in use in the Church at Rome; the ancient Oriental Creed recited by Eusebius before the Nicene fathers; the Creed of Constantinople; the Creed of Aquileia by Ruffinus; the Creed of Cyril, bishop of Jerusalem, displayed in his Catechisms; the Creed of Damasus, bishop of Rome; and the Athanasian Creed. It is doubted whether Athanasius was the author of the last mentioned creed.

2. The Acts and Canons of the councils and synods of this period also define the doctrine which was received. They have been edited and illustrated in an excellent manner by Christopher Justel and Bishop Beveridge. To these may be added the Constitutions in the Codex Theodosianus.

3. The genuine works of the fathers and writers of this age are good sources of doctrinal knowledge, viz. Eusebius, Athanasius, Hilary, Basil, Ambrose, Epiphanius, Jerome, and Chrysostom. From these writers the true Catholic faith may be collected, and also the doctrines esteemed heretical.

It is evident, moreover, from the above records, that the books of the Apocrypha, were not received into the canon of Scripture; and that the inspired oracles were believed to be a sufficient rule of faith and morals; that the doctrine of the Trinity, of the incarnation of the Word, and of the two natures in

⁴ Magdeburg divines, Baronius, Ruffinus, Socrates, Sozomen, Theodoret.

Christ, were treated of in a lucid and scriptural manner, and vindicated from the heretical attacks of Arius, Photinus, Macedonius, and others.

It was declared that no one was exempt from original sin and its desert, not even the Virgin Mary. Justification was declared to be by faith alone through the righteousness of Christ, but not without holiness of life, in opposition to justification by the merit of works⁵. The doctrine of the efficacy of the death and blood of Christ and his satisfaction for the sin of mankind was asserted: the grace of God, to which the whole salvation of the human race is owing, which was freely bestowed, without any merit of man, was likewise affirmed, and the necessity of good works strenuously enforced.

The Eucharist, or Sacrament of the Lord's Supper, was received as a memorial or figure of the body and blood of Christ; and was administered in both kinds to every communicant; the bread and wine were esteemed unchanged after their consecration, but were regarded with reverence, because they were set apart for a holy purpose.

The doctrine of a purgatory after this life was unknown throughout the Eastern Church antecedently to the Synod of Florence; nor is any cleansing from the guilt of sin mentioned by the Fathers, except by the blood or atonement of Christ. Nothing was then known of transubstantiation, the sacrifice of the mass, auricular confession, the seven sacraments, the treasury of indulgences, the worship of angels, or the adoration of the Eucharist. These were mysteries and words unknown to the Fathers, and the councils of this age, both in the Eastern and Western Churches⁶.

Nevertheless there were some additions and corruptions in doctrine and practice admitted, during this

⁵ Hilary, Ambrose, Jerome, Basil, and Epiphanius.

⁶ See the works of Athanasius, Basil, Gregory Nyssenus, Cyril of Jerusalem, Ambrose, Chrysostom, Jerome, &c.

CENT.
IV.

century, viz. concerning the necessity of receiving the Eucharist; the state of souls after death; the millennium; &c. Some errors were taught by several of the Fathers, which have since been condemned. The theological student must not stumble at several phrases used by the Fathers of this age, the sense of which has been altered by the Roman Catholic Church. Of this kind are the words *meriting* and *merit*, in Ambrose, Jerome, Damasus, Augustine, &c. Also *satisfaction*, *satisfying*, *redeeming sins*, together with other words frequently used by them, viz. *tradition*, *indulgence*, *penitence*, *confession*, the *mass*, *sacrifice*, *altar*, the *species* of the *bread* and *wine*, &c. That these words were used in a sense very different from that in which they are now understood by the Roman Catholics, is a fact which has been proved by many authors⁷.

IV. RITES AND CEREMONIES.

The number of rites and forms in Divine service was astonishingly augmented in the fourth century, but much more so afterward; so that Augustine complains, about the beginning of the fifth century, that the Jewish yoke was more tolerable than that which was put upon Christians.

Several causes may be assigned for this extraordinary love of ceremony. The first was, certainly, to gain the respect and interest of the Heathens, who were accustomed to much external pomp in their temples and worship; for many of their cavils and objections to Christianity arose out of the simplicity of its worship and the poverty of its professors. Luxury also was a cause of increasing rites, because it rendered men fastidious. An ambition of pomp was now insinuating itself into the Church, with the wealth, dignity, and pride of the ecclesiastics. This was owing, in some

⁷ Chemnitius, Casaubon, Chamier, Rivet, Blondel, Dallæus, Salmasius, Usher, Forbes, &c.

measure, to an exemption from persecution, and the favour of the princes. The usurped authority of the bishops of Rome began now to manifest itself by novel, frequent, and arbitrary regulations in the discipline and rites of the Church. The object was to entangle superstitious and weak minds, to augment the splendour of the Church of Rome, and to administer to the luxury, ambition, and avarice of the Romish clergy. Some of the rites, ceremonies, and additions to religious worship, were indifferent in themselves, and not injurious to piety.

The construction of places of public worship has already been mentioned: among the most celebrated must be mentioned the Church built at Jerusalem on the site of the holy sepulchre, under the auspices of Constantine and his mother Helena⁸. This gave rise to the pilgrimages into Palestine, which were afterward adopted for the sake of religion⁹. Splendid edifices were built at Constantinople, Rome, Antioch, Nicomedia, and Bethlehem. The dedication of Churches was a religious service: hymns were sung, prayers were offered up, and the symbol of the cross was raised upon them¹. It must also be remembered, that they were dedicated to God alone, and not to saints or to the Virgin Mary. The form of the buildings was borrowed, partly from the Jews, and partly from the Heathens. It is a mere fable, that Constantine erected pictures or images to the Virgin Mary, &c. in the Churches.

Churches.

The psalms of David were publicly introduced into the Western Church in the time of Damasus, bishop of Rome, and into the Oriental Church by Flavianus². The reading of the canonical Scriptures by appointed readers formed a part of the service. Chrysostom commenced his brilliant career by being a reader at

Public
assemblies.

⁸ Eusebius.

⁹ Pilgrimages were generally condemned. Gregory Nyssenus in a letter on this subject says, that "it was not necessary to go from Cappadocia into Palestine to the temple of the Lord, for every one of the faithful was a temple of the Lord."

¹ The Codex Theodosianus.

² Sulpicius.

CENT.
IV.
—

Antioch. The reading of a homily or sermon succeeded the Scriptures; this part was performed by the bishop or priest, sitting. It was sometimes done daily. These discourses were composed on a select passage of Scripture, or the psalm which had been sung, and lasted nearly an hour. The prayers followed next in order. The catechumens were then dismissed, and those persons in the state of penitents were admitted to make submission to the Church, and present their petitions. The communion and the kiss of peace closed the services. Notice of the assembly was given by beating a piece of wood, or by a public crier. Bells were not used, much less could the baptism of bells, according to the Romish Church, have been then practised.

Fasts.

Some addition was made to the festivals mentioned in the last century; and excepting at Rome and Alexandria, the sabbath was accounted a feast. The feast of the Epiphany or nativity of Christ, was celebrated by some of the Eastern Churches on the 6th of January, but by the Western Churches on the 25th of December, which custom was afterward received by the former about the time of Chrysostom³. The vigils of Easter and Whitsuntide began now to be observed: the Christians flocked to the churches in the evening, and their devotions were sometimes prolonged to midnight. These meetings were called vigils or watchings. The Laodicean Fathers mention an appointed hour for daily prayer⁴ in their canons, beside that of the *stationes* or public prayers.

Fasts.

Beside the fast on Wednesday and Friday, which was not compulsory, there was a solemn fast at Easter; its continuance was longer or shorter according to the

³ In the Church of England, the Epiphany is still kept on the 6th of January, but it commemorates the manifestation of Christ to the Gentile Magi.

⁴ A pious commemoration of the martyrs continued to be made on the day, and generally in the place, where they died. But the purpose was to inflame the zeal of the living, and not to obtain help from the dead.

prevailing opinion of the merit of austerity: at length it was increased to several weeks. The Lord's day and the Jewish sabbath were not generally considered fast days. In after times many other fasts were instituted. The sabbath was afterward made a fast in the Romish Church, which gave offence to the Eastern Churches, who held it to be a feast.

Other rites were added to those adopted in baptism in the former age; viz. the burning of wax lights, which were given to those newly baptized on the vigils of the feasts: this custom gave rise to the terms which afterward designated this sacrament. It was called a *light*⁵, *illumination*, the *mystery of illumination*, the *day of enlightening*, &c. Salt was thrown into the mouth of the baptized, who tasted also of milk, honey, and wine. The practice of unction or anointing the baptized was also adopted⁶; the imposition of hands, their partaking immediately of the Eucharist, and wearing a white garment for eight days, were customs which were practised at this period. It was not lawful for the laity to administer baptism except in cases of necessity⁷. Baptism.

The office of the Romish mass was yet unknown. This fact the most learned and candid Roman Catholics do not deny. Private masses, the elevation and adoration of the sacred elements, the procession of the host, and communion in one kind only, were not yet invented⁸. Eucharist.

⁵ φωτισμα, φωτισμός, &c. The illumination of the mind, and institution in divine things, which precedes baptism. Hederic's Greek Lexicon.

⁶ Anointing was done twice. The first was with oil before baptism, when the whole body was anointed. The second was only partial and with chrism. Chrism in the Roman Catholic Church is a compound of oil and balm, (*opobalsamum*), and is used by them in confirmation.

⁷ The principal times of administering baptism, except in cases of necessity, were Easter and Whitsuntide. But in the following century, the opinion of the necessity of baptism began to prevail: the former practice was to neglect baptism, or rather to defer it for a series of years, and sometimes to the hour of death, probably with the expectation of forgiveness of sins by its efficacy. This was done by Constantine the Great.

⁸ The Roman Catholics call the bread of the sacrament, "the Host," which means a sacrifice, because they hold, that the priest sacrifices the real body of Christ every time the sacrament is administered.

CENT.
IV.

On the other hand leavened bread was used, it was broken by the priest and received by the hands of the communicants, to whom also the cup was given. The consecration was performed in a distinct and intelligible voice, and with serious exhortation. The appellations of the symbols of the Eucharist in the writers of this age are also remarkable and worthy of observation; after consecration the symbols are called *bread, daily bread, corn, wheat, fruit of the vine*⁹.

The word 'mass,' however, began now to be used, from the act of releasing the catechumens, called the *missio catechumenorum*, before and after the Eucharist. The word 'sacrifice' is evidently used in a metaphorical sense. The liturgies, which pass under the names of Basil and Chrysostom, are much interpolated with practices of a later age. Various abuses also were made of the sacrament. It was given to infants, buried with the dead, carried home from church, given almost as a passport to heaven, and supposed to have medicinal properties in diseases.

Rites of
penitents.

The same discipline respecting lapsed Christians and delinquents continued in force as in the former century. There were four steps or degrees of public penitence, and different places in the church allotted to each state¹.

⁹ The sacrament was called by the Fathers, *ἐνλογίαί, ἀγιάσματα, σύμβολα, ἀντίτυπα, εἰκὼν, τύπος, ἀνάμνησις, θυσίας*. See Gregory Nazianzen, Cyril, Epiphanius, Chrysostom.

¹ A Christian Church, at this period, consisted of three principal parts; the vestibule, the body of the church, and the sacrarium. Before the entrance of the church was an enclosure or court called *propylæum* or *porticus*, in which was the station of the mourners, who supplicated the faithful, as they entered, to pray for them. Having passed the propylæum, the worshipper entered through the Great Gate into the vestibule, called also *πρόναος* and *νάρθηξ*, within which was first the station of the catechumens, and higher up, that of the hearers; between the two was the station of those possessed with unclean spirits. On one side of the vestibule was placed the baptismal font. Passing on, the church, properly so called, was entered by the Beautiful Gate. In the lower part, nearest the entrance, was the station of the prostrate penitents, behind the pulpit, which was placed in the middle looking toward the sacrarium. In the front was the station of the fourth degree of penitents and of the faithful. The men and the women appear to have been separated from

The first degree was that of the mourners: their station was outside the vestibule; the duration of their assembling here was from one year to three or four, or even to the end of life. The second degree consisted of those admitted to hear the word within the vestibule, yet they did not join in the prayers, hence they were called "hearers," like the catechumens. The period of their penance lasted, according to the nature of the fault, from a few months to several years. The third degree consisted of those who prostrated themselves within the body of the church, and were admitted to certain prayers, but not to the Eucharist. This was the longest station, and continued often eight or nine years. This station was strictly called *μετάνοια*. The fourth degree consisted of those who were admitted to all the parts of public worship except the sacrament; the duration of this degree was also proportioned to the delinquency. Having passed through these appointed stations, the penitents were received into the bosom of the church after solemn prayer.

Public penitence was enjoined upon the lapsed, apostates, homicides, adulterers, beside women procuring abortion, fornicators, concubines or those keeping them, virgins or deaconesses devoted to God transgressing their vow, those guilty of having more wives than one, those who forsook their wives or repudiated them, those who married two sisters, usurers, diviners, conjurors, fortune-tellers, and those who consulted them.

from each other. At the East end, through the Sacred Door, was the sacrum (βήμα), which was separated from the body of the church by a partition of lattice-work, (*cancelli*, hence chancel). It was appropriated exclusively to the clergy. In the middle was the holy table; behind this was the throne of the bishop, on either side of which were the benches of the presbyters. On each side of the sacrum was a small chapel: that on the south was appropriated to the use of the priest and for preparing the sacramental bread and wine; that on the north was for the use of the deacons, and the depository of the sacred vestments and vessels; since called the sacristy, and by us the vestry. On each side of the body of the church was a passage (ἐμβολος) through which the clergy passed from the vestibule into the side chapels, and thence into the sacrum. See Bishop Beveridge's *Annotations in Pandectas Canonum*.

CENT.
IV.
—

The clergy were exempt from public penitence; deposition was considered a sufficient punishment.

But much of this rigour was remitted toward the end of this century. A power was vested in the bishops, of diminishing the penalty of penitence, or of granting some indulgence, dispensation, or pardon, to the penitent, which was exercised according to the rank or sorrow of the offender². An important and beneficial alteration took place in the Eastern Church in the time of Nectarius, bishop of Constantinople; by his desire private confession and the office of a presbyter of penitence, which had been instituted in the former century, were abolished³.

Supersti-
tious rites.

The canons and the writings of the Fathers of this age shew the great increase of superstition⁴. It consisted in the following particulars. The use of wax lights or candles on vigils, as well in, as out of the temples, at funerals, &c. Also the use of aromatic incense during the time of public prayers, and at the sacrament: both these practices had a mystical meaning, but they were evidently derived from Pagan customs. Likewise a scrupulous abstinence from certain sorts of food during the fasts, viz. from meat, vegetables, wine, &c. a custom derived from monastic discipline. Also a great admiration of a life of celibacy, respecting which there arose many contentions in the Church toward the end of this century. Ambrose and Jerome approved of the practice, but it was condemned by many eminent men, both in the Eastern and Western Churches. A superstitious notion also sprang up about the remains of good and eminent men, called relics, and the collecting them within the cities and churches: great virtue was ascribed to them, and many miracles

² Pardon or absolution was denied to none who complied with the canons of the Church, much less was it refused to the dying according to the rigour of the last century. Nor was any penitence enjoined upon those, who, by money or flight, avoided persecution, but afterward returned, as confessors, to the contest.

³ Socrates.

⁴ Socrates, Sozomen.

were supposed to be wrought by their touch. Jerome and Gregory Nazianzen became fierce advocates for this superstition against Vigilantius and others. Pilgrimages to the Church and Holy Sepulchre at Jerusalem were now adopted, but they were expressly condemned by Gregory Nyssen; the tombs of the martyrs were also superstitiously frequented. The origin of invoking saints may be traced to this period. It arose from the great veneration given to the martyrs, and the belief that they were present at their tombs. In orations they were personally addressed and their help implored⁵. Pictures and images, according to the custom of the heathen, were also introduced into the Churches in Europe and Asia about A. D. 400. A practice innocent in itself, and by no means intended for superstitious worship, but it was afterward much abused. Epiphanius made a vigorous opposition to this custom⁶, in which he was joined by many others. Too much veneration began to be cherished for the cross; it was erected upon the altar or communion table, and in other parts of the church, and a certain efficacy was attached to it. Prayers were made for the dead, viz. for the souls of Constantine, Valentinian, Gratian, &c., and for those in hell, (*damnati*), that their punishment might be mitigated. The notion of the fire of purgatory was soon after believed. Some abuses in baptism and in the Eucharist have been already mentioned: it may be further observed, that the latter was thought so essential to salvation, that, in some instances, the sacred elements were put into the mouths of the dead. The institution of the eremetical life, which had little in common with the Monachism of after ages, prodigiously increased every day. In process of time, it degenerated into all

⁵ See the orations of Basil, Nazianzen, and Nyssen.

⁶ The Confession of Faith in the Epistle of Basil to Julian the Apostate, in which the invocation of saints and the worship of images are mentioned as main points of Christianity, is a work forged in later times. This is confessed by Dupin.

CENT.
IV.

the various orders, which were patronized and nursed by the Church of Rome. They became the nurseries of beggary, idleness, ignorance of the Scriptures, superstitious observances, and foul idolatry. A more scrupulous form and distinction in the garments of the priests and in the repository for them, also took place at this time⁷. This custom arose from a desire to imitate the Pagans and the Jews in the ceremonies of worship.

In all the above abuses, however, there was a very wide difference between them, and the superstition of the following ages. In many things we read only of the existence of an innovation, but not of its being sanctioned by law; and the abuse was, probably, only the practice of a few individuals or churches, and not a generally received custom. Beside this, many persons of great learning and piety, decidedly opposed these superstitious customs in the councils of Nice and Carthage.

V. ECCLESIASTICAL POLITY.

The ecclesiastical orders were bishops, presbyters, deacons, sub-deacons, exorcists, catechists, readers, and singers. The bishops, in this age, undoubtedly exercised the right of presiding, consecrating, ordaining, reconciling penitents, and diminishing the penalty imposed on offenders. The words metropolitans, chorepiscopi, or rural bishops, and archdeacons, are found in authors of this century; but not in the sense attached to them by the moderns.

When the division of the Roman empire into the Eastern and Western empires was made after Constantine the Great, it seemed necessary to place the ecclesiastical jurisdiction upon the same footing as the civil power, and to parcel out the government of the Christian world into various degrees of dignity. There

⁷ The Canons of the Council of Laodicea.

were two prefectures in the Eastern world, and seven dioceses; two in Illyricum and five in the East. The Western world also had two prefectures, and seven dioceses; four in Italy and three in Gaul. The bishops of each prefecture obtained the same dignity and order for their churches which their cities had acquired. This arrangement was approved of by the canons. The ancient city of Rome was first in rank, the metropolis of the empire, and therefore obtained the first order. The second order was given to New Rome or Constantinople, the third to Alexandria, the fourth to Antioch. These cities afterward became the seats of patriarchs. The bishop of Jerusalem was a metropolitan by courtesy⁸, but subject to the bishop of Cæsarea. This occasioned many broils between Acacius of Cæsarea and Cyril of Jerusalem⁹, who refused to submit.

The ambition of the bishops of Rome was augmented greatly on account of the pre-eminence of the city. They pretended to the right of hearing appeals from other bishops, but at this time they did not lay claim to the title of universal bishop. Pope or papa was still a common title of respect for all bishops. That of “head of the Church” was given to the bishop of Rome as a title of order.

Canonical and ecclesiastical discipline remained much the same as in the last century. Marriage was still common with all the ecclesiastical orders in the Church. From Eusebius, Socrates, and Theodosius, we learn that the Emperor Constantine and many of his successors held considerable power in the Church. He convoked councils, and presided at them. He elevated bishops, composed contentions, reformed abuses, admitted appeals, constituted judges in ecclesiastical causes, deposed the contumacious clergy, and made laws in religious rites, &c.

⁸ See the Seventh Canon of the Council of Nice.

⁹ Salmasius, Blondel.

VI. HERESIES.

Of Arius.

The most notorious heresy of this age was taught by Arius, a presbyter of Alexandria; a Lybian by birth, and a man of a subtle, bold, and ambitious mind. The secret cause of his schism was, probably, nothing else but ambition and envy. Arius desired the bishoprick of Alexandria, and sought every occasion of exciting tumults against Alexander, who was then bishop. The ostensible cause was a too curious disquisition on the Trinity, which was published by Alexander. Arius derided his bishop's opinions, Alexander defended them, and ejected his turbulent presbyter from the Church. The following are the principal heads of the heresy¹. That Christ has only a titular honour of being called God, for he is inferior to the Father, touching his dignity: that he is created, but the first creature in existence, being created before all things, and *ἐκ μὴ ὄντων*; hence he was made God, the Son of God, not by nature, but by adoption: that by him, as by an instrument, the Father formed all things, and that he was more excellent than all other creatures; the essence of the Son, therefore, was not the same as the essence of the Father, the Son being neither co-eternal, nor co-equal, nor consubstantial with the Father: that the Holy Spirit was not God, but created by the Son, begotten and made by him, inferior to the Father and the Son, and co-operating with both in the work of creation.

The supporters of the Arian heresy were not persons of low rank. Constantine is supposed by some to have been deceived by it, toward the close of his life, through the influence of his sister who was an Arian. Others deny the truth of this. The Emperor Constantius, however, was a patron of this schism, and reflection upon his conduct very much embittered the hour of

¹ See Athanasius, Hilary, Basil, Jerome, Socrates, Theodoret, &c.

his death. The Emperor Valens was a powerful supporter of the faction, being excited partly by his wife and partly by Eudoxius, bishop of Constantinople. Very grievous persecutions immediately broke out against the Trinitarians.

The Arian bishops were Eusebius, bishop of Nicomedia, Theognis of Nice in Thrace, Maris of Chalcedon in Thrace, Secundus of Ptolemais in Africa, and Theonas of Marmarica in Africa. Dissimulation and craft were qualities notorious in the Arians. This fact was chiefly visible in their formularies, and in their pretended, but not real consent and agreement with the Trinitarians. Their perfidy, inconstancy, and calumnies against the Trinitarians were extraordinary, and their ambition of the principal bishopricks and flattery of the emperors and great men at court excessive². Their rage against Athanasius, who almost alone opposed their attempts and sustained their fury, was terrible. They disseminated incredible slanders against him, and laid to his charge, rape, murder, adultery, and other notorious crimes, but he was an innocent and pious man³.

The Arians, by attempting definitions of the Godhead too subtle for human understanding, soon split into factions and parties; some asserting the Son to be *ἀνόμοιος*, others *ὅμοιος*, others *ὁμοιούσιος*, others *ἐτεροούσιος*; and even some of the orthodox Church did not admit the term of the Nicene Fathers *ὁμοούσιος*.

A heresy was taught by Photinus, bishop of Sir-
mium in Illyricum; a man of great talent and elo-
quence. He asserted, that Christ was not the Son of

Photinus.

² Sulpicius Severus. Acts of the Councils.

³ The Arians persecuted very fiercely Eustathius of Antioch, and several other bishops, who were expelled by Constantine and Constantius. They procured the reiterated exile of Athanasius, and also his condemnation and deposition from the bishoprick of Alexandria. He put forth some noble apologies for the true faith. He was compelled to make a journey to Rome, but was restored to his bishoprick after the death of Gregory, who had been put into his see. Again he was deprived in the reign of Constantius, and Georgius elected into his place, after whose death he returned again, and was permitted to enjoy his see in peace. Socrates.

CENT.
IV.
—

God before his nativity, and denied the divinity of the Holy Ghost. He revived the errors of Paul of Samosata, and seemed to agree with Sabellius in affirming that the person and operation of the Father, Son, and Holy Spirit, was one⁴.

Apollinarius.

The heresy of Apollinaris, bishop of Laodicea. He taught that Christ did not assume a human soul, but that the divinity of the λόγος was instead thereof. He and his father were also said to have affirmed that the flesh of Christ was consubstantial with his divinity, but this accusation is probably unfounded⁵.

Macedonius.

The heresy of Macedonius, patriarch of Constantinople. He denied the divinity of the Holy Spirit, and affirmed Him to be a power created, and diffused over all creatures. The followers of Macedonius were condemned in the council of Constantinople. They refused to subscribe to the word ὁμοούσιος and substituted ὁμοιούσιος instead thereof, like the Arians, or, as some say, the Semi-arians.

Audius.

The heresy of Audius, a Syrian, of Mesopotamia. He taught very wild notions about God possessing a human form.

Priscillian.

Priscillian, a Spaniard, concocted another heresy; or rather he revived the absurdities of the Gnostics, Manichees, Valentinians, and Sabellians. He also approved of lying and perjury in times of persecution; and admitted the practice of astrology, frequent divorcing of wives, abstinence from meat, &c.

Donatus.

Lastly, Donatus, an African bishop, excited a heresy in the reign of Constantine. He became the rival of Cœcilianus, bishop of Carthage, from whose communion he separated himself and his followers, on account of some slight difference in discipline. At first he made only a schism, but he soon fell into heresy. The

⁴ Theodoret, Philastrius.

⁵ Apollinaris was well versed in profane literature, much beloved, it is said, by Athanasius, and praised by Epiphanius, Jerome, and others, on account of an excellent work against Porphyry and Julian.

Donatists were more hostile and perverse than any other schismatics or heretics. They declared their Church to be the only true Church, and required their converts to be rebaptized⁶.

CENT.
IV.
—

VII. COUNCILS.

This century was as prolific in councils as in heresies. Two general councils were convoked, one at Nice and the other at Constantinople; beside many provincial councils.

The first council was held at Nice, the metropolis of Bithynia, in A. D. 325, in the 20th year of Constantine. It was convoked, at the persuasion of the bishops, by the Emperor himself. About 318 bishops from various parts of the Roman empire, and even from Britain, attended the important business of this council. Constantine presided over the whole council, but Osius, bishop of Corduba, or, as some say, Eustathius, bishop of Antioch, was president over the clergy. There is not any ground for supposing the bishop of Rome to have had any directing power in this council.

Council of
Nice.

President.

⁶ This schism was first occasioned by a dispute about the election of the bishop of Carthage. One of the parties was headed by Donatus, bishop of Cass Nigra. This sect increased rapidly, and spread over a large part of Africa and Europe. It was treated with great severity, and many of the bishops and leading men put to death. Several councils condemned the schism, and it suffered great vicissitudes; being sometimes in power and flourishing, supported by vast numbers, and by many eminent men and bishops, at another time it was depressed and bitterly persecuted. The Donatists held three councils; one at Cirta in Numidia, and two at Carthage. They dissented chiefly on matters of discipline, viz. on two principal points; 1st. That the baptism of ministers out of the Church of the Donatists was useless, and that all persons must be rebaptized. 2dly, That there was no salvation out of their Church, because they esteemed all others corrupted and debased. It is supposed that in point of doctrine many of them were Arians, which accounts for the countenance they received from the Vandals, who were of that sect. About the end of the fifth century they became extinct; so that the duration of this sect might be near 200 years.

CENT.
IV.
Object.

The object and acts of the council were twofold, the condemnation of Arianism, and the sanction of two Greek words respecting Christ, that he was *ὁμοούσιος* and *συναΐδιος* with the Father. Most of the Arians subscribed to these words; even Eusebius, the historian, who was considered at that time very active in defending the Arian faction. The Nicene Creed was framed in this council.

The controversy about Easter was also decided, and a decree passed against the custom of the Asiatics⁷. The schism of Novatian was healed, and all differences composed. A censure was passed against Meletius, an Egyptian bishop, for invading the rights of the bishop of Alexandria. A decree was also made concerning the metropolitan seats; and to these was granted supreme and equal authority over their own provinces and dependencies, according to ancient usage. Alexandria and Jerusalem are mentioned among others; but the 6th and 7th canons of the council of Nice, which refer to these points, are miserably interpolated. A debate took place on the celibacy of the clergy. The bishop of Thebais, Paphnutius, himself an unmarried man, opposed those who would carry this measure into a law⁸.

Canons.

Twenty canons were promulgated from this council; Ruffinus reckons twenty-two. Among them were several respecting the order and discipline of the Church, the bishops, clergy, deacons, catechumens, and those lapsed during the persecutions. The eighty Arabic canons of this council are now exploded by the most candid Roman Catholics.

Duration.

The duration of this council is not quite agreed upon; some writers maintain that it continued three years, but others not more than two months.

Confirmation.

It was confirmed by Constantine the Emperor, and by the universal and particular councils which followed.

⁷ The Western Churches were ordered to celebrate the festival of Easter on the first Sunday which followed the 14th day of the new moon after the 21st of March.

⁸ Socrates, Sozomen.

Baronius gratuitously supposes that it was confirmed by Sylvester, the bishop of Rome, in a synod in that city!

CENT.
IV.

The consequences of the acts of this council were at first happy. Arius was exiled, with those who refused subscription to the Nicene canons, and peace was restored. But reverses and contentions soon succeeded, through the crafty subscription of some, who signed with mental reservation of their own opinions; through the arts of Eusebius of Nicomedia, and Theognis; the pretended recantation of Arius, and the credulity of Constantine. The banishment of Athanasius was soon after procured, and Arianism revived. Some authors suppose there were two persons of the name of Arius, who held the same opinions, and that the heresiarch died a miserable death before the other.

Conse-
quences.

The second general council was held at Constantinople A. D. 381, in the third year of Theodosius the Great. Damasus was bishop of Rome, and Gregory Nazianzen designed for the bishoprick of Constantinople by Theodosius.

Council of
Constanti-
nople.

This council was assembled by the command of Theodosius⁹, and not by the direction of Damasus, bishop of Rome, as affirmed by Baronius. There were two principal causes for this convocation. The Macedonian heresy, and the institution of Gregory to the see of Constantinople; some Egyptian bishops having intruded Maximus into his place.

The number of bishops assembled was about 150. The bishop of Rome was not present, nor his legates or representatives; on this account the Roman Catholics endeavour to shew that this was not a general council.

The president in the ordination of Gregory Nazianzen was Meletius, bishop of Antioch: those who first set their names to the acts, as heads of the assembly, were Nectarius, bishop of Constantinople, Timotheus of Alexandria, and Cyril of Jerusalem.

⁹ Socrates, Sozomen, Theodoret.

**CENT.
IV.**

The following were the acts of this council: the confirmation of the Nicene Creed; condemning several heresies, and particularly the Macedonian errors; defining the limits of bishopricks, viz. Alexandria, Antioch, and those in Asia, Thrace, and Pontus, and confirming their individual privileges. The place of honour next to Rome, which was allowed to be the capital of the empire, was granted by the third canon to the bishop of Constantinople, which was called New Rome, and obtained equal privileges and prerogatives with ancient Rome. The dislike of Baronius to this canon, and his wish to expunge it from the acts of this council, are too obvious to need elucidation. Not to mention every particular act of the council, it may be observed, that the symbol of faith was revised and other words added to the Nicene Creed, explanatory of the orthodox faith on the Holy Spirit against Macedonius; on this account the creed is sometimes called the Constantinopolitan Creed.

Provincial
councils.

Beside these two general councils, there were many provincial or local councils; legitimate and orthodox, spurious and heretical. The orthodox are the following. One at Eliberis in Spain, while Constantine was Emperor. From this synod 81 canons were issued, by which ecclesiastical discipline was regulated and defined¹. A synod was held at Arles in France against the Donatists, A. D. 314. It was called by the authority of Constantine. The year before, a synod had been held at Rome by Miltiades, the bishop, for the same design. There was a synod at Ancyra in Galatia, about A. D. 315, and another at Neo-Cæsarea of Pontus about the same time. One at Gangra in Paphlagonia, after the council of Nice. One at Antioch in Syria, after the death of Constantine. One at Laodicea in Phrygia.

¹ This council was held during the tenth persecution. Some of its canons condemned the practice of requiring celibacy in the clergy, and the erection of pictures and images in churches.

The canons of these synods, which illustrate the doctrine and discipline of the Church, are collected together in the *Codex Ecclesiæ Universæ*, which was translated by Dionysius the Less. One council was held at Sardis, which favoured the cause espoused by Athanasius. It was not universal, the members of it being collected only from the West. The canons issued by it are frequently confounded with the Nicene canons. Several councils were held in Africa to arrest the progress of the Donatists; also at Sirmium in Hungary against Photinus; one at Ariminum against the Arians, which confirmed the *ὁμοούσιον*. Several were held in Italy, France, Spain, Alexandria, &c.

There were many spurious and heretical councils among the Donatists and the Arians. The Arian councils, some of which were held under the authority of Constantine, were convened at Tyre, at Antioch, at Sardis, at Nice in Thrace, &c. In this last council, under the pretence of seeking peace, the *ὁμοούσιον* was erased, and Constantius was overreached by the Arians. At one period this heresy had nearly overspread the whole Christian world.

Heretical
councils.

VIII. DOCTORS AND ECCLESIASTICAL WRITERS.

Among the Greeks and Orientals there were several eminent authors.

Greek
writers.

Eusebius, bishop of Cæsarea in Palestine. He is to be distinguished from Eusebius of Nicomedia, and others of that name². He died about A. D. 338. ♦

Athanasius, bishop of Alexandria, the scourge and aversion of Arius. He was several times expelled, and as often restored. He died in the reign of Valens about A. D. 372. Dr. Waterland is of opinion that he did not

² Eusebius wrote many works. A good edition of his Ecclesiastical History was published by Valesius at Paris, in 1672. He wrote also the Life of Constantine, Chronicon, the Gospel Preparation, and the Gospel Demonstration.

CENT.
IV.

compose the Creed which bears his name, but that it was written by Hilary, bishop of Arles.

Basil, bishop of Cæsarea in Cappadocia, called the Great. He died in the reign of Gratian.

Gregory Nazianzen, of Cappadocia, a theologian, orator, and poet. He succeeded his father in the bishoprick of Nazianzum.

Gregory Nyssenus, brother of Basil the Great; a credulous man, and much devoted to the opinions of Origen.

Cyril, bishop of Jerusalem, author of a Catechesis. He was removed from his see in the reign of Constantius, but was afterward restored. He died in the reign of Theodosius the Great.

Epiphanius, bishop of Constantia in Cyprus, a learned, but a credulous man. He was a fierce adversary of Origen and Chrysostom, and died in the reign of Arcadius.

John Chrysostom, the most eloquent of all the Fathers, a zealous supporter of Origen, and a very bold censor of the vices of the age. He died in exile in the reign of Arcadius, after being deposed from the see of Constantinople for his fidelity in his high office.

To these may be added Macarius, an Egyptian presbyter; Ephraim, the Syrian; Amphilochius, bishop of Iconium; Didymus, bishop of Alexandria, who was blind from his youth; and Asterius, bishop of Amasea in Pontus.

Latin
writers.

Many eminent men also flourished in the Western Church.

Lactantius Firmianus, called the Christian Cicero. He died in the reign of Constantine the Great in great poverty.

Hilary of Poitiers, a man of a sublime diction, and great learning. He was the scourge of the Arians. He died in the reign of Valentinian the Elder.

Optatus, bishop of Milevi in Africa, the adversary of the Donatists, very much renowned under Valentinian and Valens.

Ambrose, bishop of Milan. He was originally governor of the city, and was chosen bishop while in that office. He was a man of a great mind, and sweet diction, but too fond of the mystic interpretations of Origen, of which Jerome disapproved. He died about the end of this century.

Philastrius, bishop of Brescia near Venice. He wrote books on the existing heresies: he died in the reign of Theodosius.

Paulinus, bishop of Nola in Campania.

Jerome, a presbyter. He is esteemed by Erasmus the first author among the Latins, for secular learning, Hebrew literature, translations of the Scriptures, for genius, eloquence, and sanctity: but on account of his bitter hatred toward Origen, his severe invectives against his adversaries, the vehemence of his passions, and his immoderate love of monastic solitude, he is deserving of censure. He died in the reign of Theodosius the Younger.

Augustine, bishop of Hippo in Africa. He was inferior to Jerome in the knowledge of languages, profane literature, and Roman diction; but superior to him in sacred learning, power of teaching, skill in explaining difficulties, promptitude in debate, in banishing heresies, and in the virtues of moderation and prudence. He died A. D. 430.

For particulars respecting Marius, Victorinus, Damasus, Siricius, Juvenius, Prudentius, Sulpicius, and several others, the student is referred to Labbe, Vossius, Bellarmine, &c.

IX. PERSECUTIONS.

One of the most horrid and cruel persecutions recorded in history was inflicted on the Church by Diocletian and Maximian his colleague, Roman Emperors, and after their abdication, by their successors.

Eusebius records that the pretext assigned was the burning of a palace in Nicomedia, when the Emperor

The tenth
persecution.
A. D.
303.

CENT.
IV.

was at that place. This accident was charged upon the Christians. The atrocity of this persecution exceeded all that had gone before. It was as indiscriminating in its violence as the hail storm. Its rage was directed against the Christian temples, the Bible, Christian magistrates, doctors of the Church, and private individuals of every age, sex, and rank. The ingenuity of man was taxed to invent modes and engines of cruelty and torment³. It is recorded, that several thousands were burnt in one day in a temple at Nicomedia when the persecution began⁴. The fury of this persecution vented itself over Asia, Phrygia, Palestine, Arabia, Africa, Mauritania, Spain, Italy, Gaul, Britain, and, indeed, wherever the Roman empire extended. Albanus Verulam was a protomartyr in Britain.

The lamentable effects of it were seen in the apostasy of many. Several great men denied Christ through fear. Marcellinus, bishop of Rome, and Eusebius, bishop of Cæsarea, are said to have lapsed, but of the latter the fact is not certain. Thousands stood firm, and the constancy of innumerable martyrs is almost incredible. The names, torments, and triumphs of numbers, are related by many writers, and especially by the Magdeburg divines. In the martyrologies of these times, however, there is much fiction mixed with truth, and of this circumstance the student of history should be aware. The accounts of St. Agnes, St. Catharine, St. George, and St. Christopher, are now exploded by all candid Roman Catholics.

This cruel persecution continued to harass the Church during a period of ten years. The expected calm did not arrive at the abdication of the tyrant Diocletian, but the spirit of cruelty still continued its relentless course under Galerius in the East, Maximinus in Africa, and Maxentius in the West. But when God vindicated his suffering people, by the death of

³ Eusebius, Socrates, Sulpicius Severus, Bede, Zonaras.

⁴ Nicephorus.

these inhuman men, the Church emerged from the gloom of mourning, and in the reign of Constantine, as far as his authority extended, shone forth in renewed and splendid lustre.

The period of Diocletian's reign was called the æra of martyrs. The tenth persecution was continued in the East by Licinius, after it ceased in the West. His aversion to his colleague Constantine for favouring the Christians, augmented his hostility against them. He issued grievous edicts against the bishops, and Christian synods, as well as against all who received the Christian religion.

There was a sharp persecution by the Emperor Constantius against the orthodox. He was incited to this act by the arts of the Arians.

Persecution
by Con-
stantius and
by Julian.

A very severe persecution took place in the reign of Julian the Apostate⁵. It began immediately after the death of Constantius, until which time Julian had professed the Christian faith. The nature of it was such as might be expected from a prince so crafty and hostile. He proceeded to the destruction of the new religion, not by punishments at first, but with rewards and flattery, by cavilling and artifice. When these failed he had recourse to threats, fines, depositions, and banishment, in order to compel the Christians to renounce their faith⁶.

The churches were closed, and the schools interdicted. Heathen temples were opened and idols set up. Heathenism was clothed in Christian rites, and every thing sacred was polluted with idolatrous sacrifices. The Emperor himself wrote books against Christianity,

⁵ Julian was a Christian by profession, and had been a reader in the Church of Constantinople. On assuming the Roman Purple he renounced Christianity, and used every endeavour to abolish it. See Warburton's *Julian*. It is recorded, that he had an excellent genius, and much erudition, beside possessing many social virtues. His hatred to Christianity is said to be the only blot that pollutes his fame. Other writers give him a different character.

⁶ Ruffinus, Socrates, Sozomen, Theodoret.

CENT.
IV.
—

filled with blasphemies against Christ. Imprisonments, exactions, scourgings, and torments, now pursued the Christians throughout Palestine, Syria, and Egypt. But such was Julian's subtilty, that he pretended to disapprove of such cruelties, though he took no measures to prevent them. He was meditating more severe proceedings, when, to the great relief of the Church, he was suddenly cut off, in the second year of his reign. If Theodoret is to be credited, his last words were, "Thou hast conquered O Galilean."

By Valens
against the
Orthodox.

Another deep affliction was brought upon the Church by the persecution of Valens against the orthodox. It was more severe than the hostility of Constantius. Valens was stimulated by the Arians, and his wife and Eudoxius, bishop of Constantinople, who were of that sect. It extended its effects throughout the East into Dacia and Illyricum, like the former against the Trinitarians. This persecution was far more cruel and bloody than even that of Julian. It vented its fury upon aged bishops and whole churches; on every order, sex, and age. Astonishing examples of constancy were furnished by the martyrs for the cause of the doctrine of the Trinity. This misguided and persecuting prince had no mercy, but he spared Athanasius, bishop of Alexandria, on account of the number of orthodox Christians in that city, and also Basil of Cæsarea and Gregory Nazianzen, on account of the great influence of those eminent men. This persecution received not any intermission, until the death of the Emperor, who perished in an expedition against the Goths, and, as some suppose, a victim of divine vengeance.

X. INCREASE OF MONACHISM.

The word "monk" is derived from *μόνος* solitary. Monks were called *ἄσκηται*, *θεραπευται*, and *cœnobitæ*. Antonius, the Egyptian, was the first who gave celebrity to the monastic or solitary life, and enticed many to resort with him, into the desert. Hilarion of Palestine,

succeeded him, and enlarged his system. He collected these solitary people from the desert, and placed them in receptacles called monasteries. From Egypt and Palestine these institutions spread into the West, through the influence of many eminent admirers; among these may be enumerated Basil, Nazianzen, Ambrose, Jerome, Epiphanius, Ruffinus, Siricius Romanus, Paulinus, Sulpicius Severus, &c.

But the reader must distinguish between the true and the false accounts of the monks of this age. Among the former may be reckoned those, which describe their solitary dwellings, (hence the word *monastery*), little food, coarse clothing, short hair, constant devotions, frequent fasts, celibacy, austere discipline, common rules of living, being much given to letters, to doctrine, and piety; on this account public schools were held in monasteries. To these ends tend all the rules of Basil, bishop of Cappadocia, which were received throughout the East. This mode of life was much extolled and followed. Young women devoted themselves to God in devotion and piety, but they were not enclosed with impassable barriers, nor bound by an irreversible vow. They were called *moniales*, *sancti-moniales*, *nonnæ*.

Among the fictions of modern times, are the accounts of the dress of monks, their hoods, garments, shaving the head, mendicity, various superstitions, miracles, exemption from episcopal authority, and many other particulars; also the accounts respecting an order instituted by Jerome, and another by Augustine called Augustinians or Regulars. The partiality and unfairness of Baronius, the great Roman Catholic historian, may be clearly seen in his invectives against those, whom he calls *novatores*, who opposed the monastic institutions.

XI. FICTITIOUS WRITINGS.

The writings falsely ascribed to men of this century are innumerable; a few of them only can be mentioned.

CENT.
IV.

Some of them claim to have been composed by the Fathers and bishops, viz. the Decretals, which bear the names of Marcellus, Eusebius, Mark, Julius, Liberius, and Damasus. The Life of Constantine is supposed by some to be apocryphal. It is generally ascribed to Eusebius. Many writings are also falsely ascribed to Athanasius, Basil, Gregory Nazianzen, Ambrose, Epiphanius, Jerome, &c.

There exist, also, many fabulous histories respecting those times; viz. the finding the cross of our Lord, through the piety and diligence of Helena, the mother of Constantine. This great discovery was made in erecting a church on mount Golgotha, where three crosses were found in a perfect state; one was known to be the cross of Christ by the number of miracles wrought by it⁷. Another fable is the supernatural appearance of Peter and Paul to Constantine, and the baptism of the Emperor by Sylvester, bishop of Rome, together with the account of the images of the Apostles shewn by Sylvester to Constantine, his great veneration for them, and their public erection. To which must be added the fabulous and extraordinary gift of Constantine to Sylvester, for some miraculous cure said to have been performed by that bishop; viz. the cession of Rome, Italy, and the whole of the Western empire, from a principle of gratitude for such a favour: and a multitude of other fictitious stories, miracles, martyrs, revelations, &c.⁸ There was, it must be confessed,

⁷ Ambrose, Sulpicius, Theodoret, Socrates.

⁸ Many unaccountable and romantic relations are received into the Breviary, or daily service of the Romish Church. There have been several reformatations of this service, and many objectionable passages have been expunged by the Councils of Trent and Cologne, and by several Popes. Even in its present state, it is the repertory of absurdity. Formerly every individual Catholic was obliged to repeat the Breviary in daily portions; this order has been rescinded and restricted to every Romish priest, who is obliged to recite the appointed part every day, either at chapel or elsewhere, under the penalty of mortal sin, or ecclesiastical censures. The Breviary contains particulars respecting the lives and miracles of many saints. In this numerous assemblage several characters of the fourth century are conspicuous. St. Catharine, an Alexandrian

very much credulity in this age in regard to miracles, arising from too great a veneration for the martyrs, relics, and the monastic life. This evil augmented itself beyond all bounds in the following ages.

CENT.
IV.

XII. JEWISH AND HEATHEN AFFAIRS.

To the historical matter already given respecting the Heathen nothing material can be added. Only it may be noticed, that several Emperors, though professing Christianity, during the early part of this century, connived at the heathen superstitions, until the time of Theodosius, who issued edicts to destroy idols, images, temples, &c.: and that Symmachus, Libanius, Themistius, and Maximus, men of note and talent, wrote in favour of Heathenism. Under Christian emperors, the heathens were admitted to the highest honours both in a civil and military capacity.

A persecution was excited against the Christians in Persia by Sapor the king, who was excited to this work of cruelty by the Magi. It was not safe to profess Christianity beyond the limits of the Roman Empire. Toward the close of this century the Christians suffered extremely by the irruption of the Huns and other barbarians from the North, who, like a swarm of devouring locusts, rendered the religious and civil state of the countries which they invaded a scene of desolation. "The land was as the garden of Eden

Alexandrian virgin and martyr, whose body was carried by angels to the top of mount Sinai, and there worshipped. St. Ursula was carried with 11,000 virgins to the shores of the Rhine, and there martyred. St. Nicholas, bishop of Myra in Lycia, performed many wonderful feats; among others, he appeared in a dream to Constantine the Emperor, and Ablavius a prefect, and liberated three tribunes condemned to death. St. George, bishop of Cappadocia, (strangely called the Champion of England), is generally represented as a knight destroying a dragon, but more truly he was an Arian bishop, and was killed in a tumult at Alexandria by the Pagans A. D. 362.

CENT.
IV.

before them, and, behind them a desolate wilderness."

The Jews in the East manifested their envy and spite against the followers of Christ, and, by the connivance of some of the prefects, persecuted them very severely⁹.

XIII. MISCELLANEOUS EVENTS.

Constantine the Great built Constantinople or New Rome, and made it the seat of the Eastern empire, A. D. 330.

The accounts of Baronius and Nicephorus respecting the rites of the dedication of this city, and of the worship of the Virgin Mary, to whom the city was consecrated, and of the churches built in honour of St. Michael, the archangel, obtain no credit with judicious persons.

Yet it is not enthusiastic to believe, that divine wrath overtook several tyrants and persecutors of the Church, by a premature or tragical death, viz. Diocletian, Maximian, Galerius, Maximinus, Maxentius, Licinius, Julian, and Valens. The horrid death of Arius, also, deserves to be remembered by all who throw contempt upon the divinity of Christ¹.

Some remarkable conversions took place beside those which have been already mentioned, and particularly that of a heathen philosopher, who, disputing very arrogantly with the Nicene Fathers, was suddenly converted by the simple words of a good man exhorting him to hear the sum of the Christian faith in the name of Jesus Christ².

Epiphanius relates that Hillel, a chief Rabbi among the Jews, was converted with other Jews at Jerusalem.

Some miracles of this century seem to stand upon good credit; as the appearance of a cross in the heavens,

⁹ The Christian Emperors of this century left the Jews in possession of many immunities. They retained their sacred rites, feasts, sabbaths, assemblies, Sanhedrim, synagogues, and schools. But some severe edicts were promulgated by Constantine, Gratian, Valentinian, and Theodosius.

¹ Eusebius, Theodoret, Cedrenus.

² Ruffinus, Sozomen.

seen by Constantine on the eve of a battle with his heathen competitor, having this inscription "*In hoc vince* ³."

The fact, likewise, is worthy of remembrance, because it is supported by credible testimony, that Julian made several vain attempts to rebuild Jerusalem by the aid of the Jews. Marcellinus relates, that their endeavours were ineffectual; being compelled to desist by large flames of fire which burst forth from the foundations. Julian himself also bears witness to his own abortive attempts⁴. A memorable victory was gained by the Emperor Theodosius, after a night spent by his army in prayer and supplication, over Eugenius the tyrant, who endeavoured to restore Heathenism. This benefit is attributed to the providential interference of God for the good of his people.

Many earthquakes and prodigies happened in the East, which the ancients regarded with religious awe.

In the ecclesiastical annals of those times are mentioned several facts respecting the discipline of the Church; viz. the public penitence of Theodosius the Great, who was forbidden by Ambrose, bishop of Milan, to enter the Church or partake of the Sacrament, on account of his slaughter of the Thesalonians. The Emperor's deep and public humiliation is recorded by several authors⁵. Of the same nature are many other acts of Ambrose. He required Theodosius, when reconciled to the Church, to stand without the screen of the altar. The same bishop also resisted Justinian the Younger and Justina his mother, who favoured the Arian heresy. Amphilochius induced Theodosius to interdict the Arians appearing at the public worship of the Trinitarians. Epiphanius and Chrysostom, after a contest at Constantinople, are

³ Eusebius, Philostorgius, Sozomen.

⁴ Ambrose, Nazianzen, Ruffinus, Philostorgius, Socrates.

⁵ Paulinus, Sozomen, Theodoret.

CENT.
V.
—

said to have predicted each other's death. The innumerable events and circumstances of a miraculous nature which are said to have taken place during this century, would fill many volumes.

END OF THE FOURTH CENTURY.

THE FIFTH CENTURY.

A. D.
401.

The Fifth Century commenced seven years after the death of Theodosius. Arcadius and Honorius were then Emperors.

I. STATE OF THE CHURCH.

Arcadius governed the western portion of the Roman Empire, and Honorius the eastern. They were the sons of Theodosius, who died during their minority; Arcadius was ten years older than Honorius. An afflictive period for the Church and State soon followed; for the tutors of these princes, Ruffinus and Stilico, the former in the East and the latter in the West, abused the confidence of Theodosius, who, when dying, committed the princes to their care. They imposed upon the youthful Emperors, and brought the country into many difficulties. In this situation of affairs, the Goths were invited to come to their aid against their enemies, but they soon turned their arms against the enervated inhabitants of the Roman Empire.

Eminent
Doctors and
Bishops.

Anastasius presided over the Roman Church. Chrysostom was at Constantinople. Theophilus was bishop of Alexandria; Euagrius of Antioch; Aurelius of Carthage; Augustine of Hippo; Epiphanius of Salamis; and Martin of Tours in France.

The doctrine universally received, was contained in the Nicene or Constantinopolitan creed. Monkish rites and discipline continued to increase every day, because they were much commended by the bishops of Rome, and other persons of influence.

The external state of the Church was much distracted by bloody wars both in the East and West, through the ambition and rivalry of Ruffinus and Stilico, during the minority of the Emperors. The Church also suffered by internal contentions and divisions, on account of the writings of Origen, whose opinions were opposed by Theophilus, Epiphanius, and Jerome. Also by Pelagius and his adherents, and afterward by Eutyches, the heresiarch and supporter of Origen's fanciful interpretations of Scripture. Ruffinus Synesius, Theodoret, Socrates, and Sozomen, likewise favoured the expositions of Origen.

CENT.
V.
—

Unsettled
condition of
the Church.

II. PROPAGATION OF CHRISTIANITY.

Historians of those times inform us, that whole nations were converted to the Christian faith.

Ireland, the ancient Scotia, received Christianity in the reign of Theodosius, junior, and was confirmed in it by Palladius and Patrick, the first two bishops⁶. Christianity was, however, greatly oppressed in Britain at this period, and paganism restored by the Anglo-Saxons, the Picts, and Scots⁷.

The Burgundians were converted in the reign of Theodosius, but they embraced Arianism; they sought and obtained the aid of that prince against the Huns, who had invaded them. The Franks, who had fixed their seat in Gaul, received instruction in the Christian religion about the end of this century under Clovis. His wife Clotildis was a Christian, and having obtained great influence over him, she attempted his conversion.

⁶ Usher *Antiq. Brit.*

⁷ Gildas, Bede.

CENT.
V.
—

It appears that he made a vow that if he gained a victory over the Germans he would become a Christian. He was victorious and kept his promise. Gregory of Tours relates the history of his recantation of Heathenism with the addition of many fables.

A multitude of individual conversions took place: some from Heathenism by the labours of Chrysostom; Paulinus, Augustine, &c. under the auspices of the Emperors Arcadius, Honorius, Theodosius, and Marcian: some from Judaism in Crete under Theodosius, on account of a Jewish impostor, who pretended that he was Moses restored to life, and would lead them into the Holy Land. He asserted that the sea would dry up to afford them a passage. After a great many were drowned this impostor lost his credit with the multitude, and numbers became Christians. A great many Arians renounced their errors, and through the arguments of the orthodox embraced the true faith.

Schools.
A. D.
420.

A school or college was erected at Constantinople, in the reign of Theodosius the Younger, which flourished for many years. Many of the rules in the Theodosian Code refer to this college, and relate to the professors; studies, and privileges of it. Several others upon a large scale were established at Carthage, Rome, Milan, Treves, Bologna, &c. Literature was also taught in the monasteries, the number of which increased daily⁸.

III. DOCTRINE.

The genuine Catholic doctrine may be known, as in a former age, from the received expositions of faith, viz.

⁸ Libraries were erected or increased. This measure was adopted by Heathens as well as Christians. The most celebrated library in this age was collected at Constantinople under Theodosius Junior, who was a great patron of literature. It was burnt in the reign of Zeno, and 120,000 volumes destroyed. The name of Scholiast began now to be used, but in a sense differing from that which was afterward assigned to it. It comprehended historians, and sometimes signified studious persons.

that of Cyril, the creed of Chalcedon, the Encyclicæ of the Emperor Leo, and the Henoticon of Zeno.

From the acts and canons of general and particular councils, in which the points of doctrine were discussed on account of the Pelagian, Nestorian, or Eutychian heresies.

From the writings of the Fathers of this age; viz. from the exposition of the creed by Ruffinus; the *Enchiridion* of Augustine; the dogmas of the Church by Gennadius; the true faith of a Christian by Cyril; and the epistles of Leo.

From all these sources, it is evident, that the Catholic faith, in its fundamentals, was the same as it was in the former age. There was the same canon of Scripture, the same opinion of the Trinity, of the person of Christ, of his offices, of the corruption of man, of grace, of justification by faith, of the resurrection of the body, and of the Eucharist: these points of doctrine are to be found in the Articles of the Church of England, literally and truly the same, to this day.

There are abundant testimonies to this fact to be found in the writings of the Magdeburg Divines; the *Catalogue of Witnesses* by Flaccus Illyricus: Laurence's *Compendium of Confessions*, Hottinger on the confessions of Cyril, and many others. Whoever examines the opinions of Augustine, on these points, will see how widely the council of Trent afterward departed from the true faith of the Church of Christ.

Several modern authors, viz. De Mornay, Albertinus, Vossius, Dallæus, Claudius, and several others, have shewn how much the Fathers of this age were averse to the dogma of transubstantiation, or the corporal presence. The Eucharist was celebrated in an audible voice, communion was in both kinds, and given into the hands of the communicants⁹.

⁹ Dallæus de *Cultibus Latinorum et Historia Eucharistiæ*.

CENT.
V.Corruption
in Rites and
Practice.

The Apocrypha was added to the canonical books of the Old Testament by the council of Carthage A. D. 419, but not the whole; it is probable that the books of the Maccabees were omitted.

Images, and picture-books of the acts of the martyrs, began to be very general, though opposed by Epiphanius and others; a veneration for such things spread very widely during the whole of this century, and although the practice was not sanctioned by law, it was much cherished by superstition. Augustine, Theodoret, Euagrius, and others, strongly condemned those who revered pictures and images.

The practice of invoking the Virgin Mary and the saints of the past ages, though not sanctioned by any command or canon, began to find many admirers; the cause of this fanaticism has been already mentioned in the fourth century. The Orientals were the partisans of this error, which, however, had not much affinity to the present superstitious practice of the Romish Church. There was no canonizing of saints, no saint days, processions, masses, vows, nor oblations in their reverence for saints.

A veneration for the virtues of the cross and of relics also sensibly increased through the support of Jerome, Paulinus bishop of Nola, Ambrose, and others: but the multiplication of relics was not so extensive as it became in after times, nor did this veneration extend to clothes, combs, stones, or ashes. No religious adoration, prayers, nor offering of gifts to these relics, was yet considered religiously necessary; which is a fact abundantly clear, from the genuine and existing monuments of this age¹. Augustine and Vigilantius stoutly opposed the increasing fanaticism, and they were treated with great harshness by Jerome on that account.

As superstition continued to usurp the place of piety it came to be believed, that the dead could be assisted by the prayers of the living; from this error

¹ Dallæus.

sprang the notion of purgatory. Augustine sometimes seems to speak doubtfully upon this point, and upon the necessity of the Eucharist and of baptism to salvation. The best of men may fall into errors when they wander into the wide fields of conjecture and leave the beaten path of Scripture.

The doctrine of the power of free will, as taught by Pelagius, was likewise propagated very widely, and some of the Greek Fathers are suspected of being tainted with it. Chrysostom and Theodoret are named, but the accusation is, probably, groundless. In their mode of speaking of the will of man they seem to afford colour for the accusation, but there is a great probability that their phrases were not so meant nor understood, and that they meant the will of man when under the influence of grace.

We may also add, that celibacy received a very extensive sanction. It was practised not only by men and women who had retired from the world into monasteries, but it was followed and recommended by bishops, priests, and deacons. This measure was vehemently urged by the Roman bishops, but a contrary practice obtained the support of the heads of the Church in other parts of the Christian world.

The love of monastic ease also increased, both in the East and West. Discipline declined as luxury advanced. The public confession of delinquents was commuted, under Leo I., into private confession; but not into what the Romanists denominate auricular confession. Laws for the observance of a fast on the sabbath, and four times a year, were made by Leo, and other Roman bishops. Litanies began to be used, in which the people responded *Κύριε ἐλέησον* (Lord have mercy upon us); and afterward the *τρισάγιον*, Holy, Holy, Holy, &c. was added. An enormous increase of ceremonies was adopted in the celebration of the Eucharist, respecting the garments of the priests, the consecration of wax lights, the erection of crucifixes, &c. The Romish bishops every day made some ad-

CENT.
V.

dition to the already too many ceremonies of the Church. Of this augmented and heavy burden of rites Augustine utters many complaints.

Nevertheless, as compared with the dark ages which afterward succeeded, the simplicity of manners and of rites, was yet very prizable. Hence arose the wholesome constitutions in the African canons at the council of Chalcedon, a greater reverence for sacred assemblies, frequency in receiving the communion, zeal in externals, and rigour in discipline, which distinguished many Churches. Many great men of this age inveighed with a loud and warning voice against the spreading corruptions, which, like a gangrene, would in time eat into the vitals of religion².

The institution of love-feasts was discontinued in this age, by an order in the council of Carthage, on account of various abuses to which they had been subject.

IV. ECCLESIASTICAL POLITY.

To this age ought properly to be referred the creation of the high dignity of patriarch, although Socrates traces it to the second general council. Under this title are comprehended the bishops of Rome³, Constantinople, Alexandria, Antioch, and, by courtesy, Jerusalem. Sometimes also they are called exarchs of all the dioceses, and metropolitans⁴.

The word primate, used in the fourth century for a metropolitan or city bishop, was now made to signify a dignity over several provinces, or in some cases over nations, viz. the primates of the Celtæ, the Belgæ, the Aquitani, &c. This new dignity was the cause of many contentions, similar to that which took place between the bishops of Vienne and Arles. It excited the

² Augustine, Chrysostom, Jerome, Cyril, Theodoret, &c.

³ Leo in *Epist. Theodosii Junioris*: in *Actis Conc. Chalcedonensium*.

⁴ Salmasius, Blondel, Beveridge.

ambition of the ecclesiastics, and these contests augmented the power of the bishops of Rome, for they constituted themselves judges, as in the case of Hilary of Arles, and required appeals to be made to them.

Many other clerical names occur in this age, viz. archbishops, archimandrites or abbots, archpresbyters, defenders, administrators, and others in the African canons and general councils of Ephesus and Chalcedon, the offices and duties of which are not exactly known.

The Fathers of the council of Chalcedon granted the name of archbishop to any prelate, whose seat obtained the rank of a metropolis; the name and power of a metropolitan still remaining in the hands of the bishop of the old metropolis. In the West, however, those were called archbishops, who in the East were named metropolitans: but the council of Chalcedon calls the patriarch or bishop of Rome, Leo, ἀρχιεπίσκοπος, archbishop⁵.

The dioceses, provinces, and metropolitan sees were very frequently altered under the Roman Emperors, according to the change which took place in the immunities and dignity of the different cities⁶.

The chief power and authority in ecclesiastical affairs, above the metropolitans and bishops, existed either in councils or synods, or they were lodged in the hands of the princes. We find the latter frequently and actively engaged in exercising the influence of head of the Church. They convoked synods, and confirmed them, admitted appeals, were judges in Church affairs, framed laws, decreed punishments, and disposed of Church dignities. The acts and laws of Arcadius, Honorius, Theodosius, Marcian, Leo, Zeno, and Anastasius, shew this point in the clearest light. The bishop of Rome had no authority, but under them⁷;

⁵ Canon 28. 30.

⁶ Blondel *de Primatu*, Godofredus *ad Cod. Theodos.*

⁷ Protestants are free to confess that the bishop of Rome was esteemed the first in rank, on account of the dignity of the city. His opinion too
was

CENT.
V.
—

nor indeed do the bishops of Rome in this age, Boniface Celestine, and Leo I. deny, in their epistles, the care and administration of the reigning Emperors over the Church. Hence Socrates in his preface to his fifth book says, "that from the time when the Emperors first embraced Christianity, the administration of the Church devolved upon them."

Encroach-
ments of the
Bishops of
Rome.

Yet the pride and luxury of the Roman bishops attained a great height even in this century, of which Ammianus Marcellinus bears witness. Innocent began to contend for the right of the bishop of Rome to hear appeals. Zosimus attempted to obtrude upon the Africans a spurious canon respecting appeals, and impudently asserted that it was made by the Nicene Fathers. Boniface and Celestine pursued the ambitious tract of their predecessors, which induced the Africans to resist. Leo I. greatly extolled the seat of Peter, and first called it "universal": he treated with great haughtiness and pride, Hilary bishop of Arles in France. Simplicius and Felix hectoring over Acacius, bishop of Constantinople, and Moggus of Alexandria. Gelasius swelled out his consequence still more, arrogantly applying to himself and his successors the words of Christ "Thou art Peter, &c."⁸

But very little support can the partisans of Rome obtain from the facts and expressions of their bishops during this age. Baronius and his adherents draw many wrong inferences, distort many facts, conceal others, and

was sometimes sought after in weighty affairs, viz. on account of Pelagius, Nestorius, Dioscorus of Alexandria, Timothy Ælurus, Peter Moggus, &c. This reference however, was not made as to a supreme judge, but as to the first bishop in the West, who was, therefore, worthy of all proper reverence and respect.

⁸ The ambition of the Roman bishops increased with the submission with which their claims were frequently received, owing to the weakness of the parties against whom they directed their efforts. Their rise to universal power, like the Roman Empire itself, was gradual, and obtained by frequent victories over weaker neighbours. The lust of dominion was thereby fomented, and men were not aware of the design to enslave them.

endeavour to elude the decrees and institutions of the Emperors, Councils, and Fathers⁹.

CENT.
V.

V. HERESIES.

In the ashes of the former heresies the fiery element still slept, though the flames of contention were somewhat subdued: the Marcionites, Manichæans, Arians, and Donatists, were nearly extinguished in name, but the same spirit, and nearly the same opinions, still survived. The Church was not to enjoy internal peace, when external persecution was removed. Four remarkable heresies arose in this century, the Pelagian, Semi-Pelagian, Nestorian, and Eutychian.

The Pelagian heresy is recorded and described by the Latin writers alone. The author of it was Pelagius; or Morgan, a native of Scotland or Wales, by profession a monk. He is much commended, even by his opponent Augustine, for piety and sanctity of life. This heresy began its career of dissention with the fifth century, or about A. D. 405. The principal errors in doctrine have respect to the spiritual strength and state of man, and the grace of God.

The Pelagians.

The Pelagians asserted, that there was no imputation of original sin to any man, nor any original corruption consequent upon the fall. That Adam was mortal in his nature and condition before his transgression, and that death was not the punishment of sin. That the strength of free will and of human nature is uncorrupt or entire, and sufficient for the beginning of every good work, for the prosecution of it, and for perseverance in it; and that man can will and perform whatever is good; hence that it is of God that we are men, but of ourselves that we are just. That there are three ways of salvation, viz. by the law of nature,

⁹ See an exposure of those arts in the works of several celebrated men, viz. De Mornay in *Mysterio Iniquitatis*. Capellus in *Bulengerum*. Blondel in *Perroniana*. Salmasius de *Primatu*. Tillotson, and others.

CENT.
V.

by the law of Moses, and by the law of Christ; that the works of the heathen were good and acceptable to God, although performed without the aid of divine grace; that perfection was attainable in this life; either actual, so that believers did not sin, or possible, that they might live without sin.

Other opinions of the Pelagians tended to overthrow the grace of God¹, and gave rise to many disputes respecting a twofold predestination. To these main points were added others of a minor character, viz. the use and efficacy of baptism, that sins of ignorance were not sinful, and that baptized and believing persons were bound to renounce their riches.

Pelagius sought for support on these points in the writings of the Fathers who lived antecedently to Augustine, but he sought in vain: they deliver doctrines on the necessity of God's grace and the corruption of man, very different to those which he taught.

This heresy was propagated first in Italy, and afterward it extended to Palestine, Africa, and Britain. It met with a stout resistance from the bishops of Rome; from Jerome, Aurelius, Augustine, Marius, &c.; from several Councils held at Carthage, Milan, and Rome; from the Emperors Honorius, Valentinian III., Theodosius Junior, and other princes. For further information the reader is referred to the history of Pelagianism contained in the writings of Usher, J. Latius, Ger. I. Vossius.

Semi-
Pelagians.

From the above stock proceeded another sect called Semi-Pelagians, who steered a middle course between

¹ Pelagius held that grace, which he sometimes confounded with the powers of nature, was no other than the outward revealed law of God, and the doctrine in the Gospel with a peculiar illumination of mind; that it was granted to be an assistant to nature, for man more easily to live righteously: it is, therefore, evident that Pelagius was ignorant of the necessity and efficacy of grace to move the heart, the will, and the mind, consequently he did not admit preventing or co-operating grace. Beside this, he taught that justification and pardon of sin are given according to our individual merits, viz. to those who used their free will aright, and endeavoured to keep the commands of God; and not that salvation is through grace by faith in Christ.

orthodoxy and heresy: they arose about A. D. 430. The authors and abettors of this heresy were Cassian, a disciple of Chrysostom, Faustus, Vincent, Gennadius, a presbyter of Marseilles, Honoratus, bishop of Marseilles, and, some writers scruple not to say, Hilary of Arles.

The points in which they assimilated with the Pelagians were the following, viz. on free will, producing the beginning of goodness, faith, and conversion, on the co-operation of God and man, and of nature with grace.

They afterward softened down these doctrines and approached nearer to the orthodox. It is said they held a particular doctrine about the predestination of infants. To this leaven of Pelagianism there arose much opposition. Prosper of Aquitain, Fulgentius, Primasius, Lupus, Cæsarius of Arles, Germanus, also various synods, and the bishops of Rome, Hormisdas, Felix III., &c. were at great pains to eradicate it from their flocks².

Nestorius was the author of a heresy which was called after him. He had been a presbyter of Antioch, but was at this time bishop of Constantinople; he was proud and severe, and, according to Socrates, an unlettered though an eloquent man: he spread his heresy about A. D. 428, in the reign of Theodosius Junior³. Nestorians.

It arose through the pertinacity of a presbyter called Anastasius, a friend of Nestorius, who refused to receive the phrase in common use, that Mary was *θεοτόκος* or the mother of God. Nestorius substituted the word *χριστότοκος* or mother of Christ, which was from that time an appendage to her name.

² There was a sharp controversy also in this century among the orthodox respecting predestination. It was argued that good works did not profit the righteous, if they were predestinated to death, nor did evil works condemn the wicked if they were predestinated to life. This doctrine was as boldly resisted, as it ought to be, and successfully put down.

³ See Socrates, Theodoret, Cyril, Liberatus, and the Acts of the Council of Ephesus.

CENT.
V.

Ecclesiastical writers do not detail with much agreement the various particulars of this heresy. It is certain that some tenets are falsely ascribed to Nestorius, as that he denied either the two natures or their union in Christ. His real error was, First, in the phrase which he adopted, that Mary was not Deipara, but rather Christipara, and therefore that the Son of Mary which suffered and died, should be called Christ, and not God or the Son of God; by which definition he confounded *Deus* with *Deitas*. Secondly, in explaining the mode of the union of the divine and human natures. He taught that God, or the Word, was joined to the man born of Mary, and having assumed a human nature, he dwelt in it as in a temple, and therefore that the man Christ Jesus was *θεοφóρον*; hence it follows, that there were two persons in the Messiah. Thirdly, it is laid to his charge, that he distorted the opinion and phrases of the Catholic Church in such a manner, as to say that she confounded the two natures in Christ and introduced Apollinarism.

This heresy was condemned by Cyril of Alexandria, and Celestine of Rome, by the assembled Fathers at the Council of Ephesus, and by Theodosius Junior, who banished Nestorius into Egypt, where he died in a very miserable and deserted condition⁴.

Nestorianism, however, obtained the favourable opinion of many⁵, and Nestorians continued to increase in many parts of the East; to this day there are many

⁴ Nestorius was bitterly and shamefully persecuted for his tenets, and not allowed to settle in any place. He died rather suddenly on one of his journeys. If we may judge by his writings that remain, he was treated with great severity for a crime of which he was not actually guilty. He maintained that the Word was intimately united to the human nature of Jesus, and that these two natures might be attributed to this one person Christ Jesus. He agreed that Christ was born of a virgin, suffered and died; but he refused to admit the expression that God could be said to have been born, to have suffered, or to have been crucified.

⁵ Theodoret, bishop of Cyrus, and John, bishop of Antioch, received the Nestorian tenets for a time: both these bishops were probably moved with envy against Cyril of Alexandria. Theodore of Mopsuesta in Cilicia, and Ibas of Edessa also advocated Nestorianism.

who hold Nestorian tenets in Chaldea, Assyria, Mesopotamia, and India.

Further particulars of this sect are to be found in Socrates, Cyril, and the Acts of the Council of Ephesus.

The Eutychian heresy was first taught by Eutyches, archimandrite or abbot of Constantinople, who, in the Council of Ephesus, disputed against Nestorius, but, at the same time, fell into an opposite error. Dioscorus, bishop of Alexandria, and president of the second Council of Ephesus, gave support to this heresy, and was condemned in the Council of Chalcedon, and, after the custom of those times, driven into exile.

The error of Nestorius was, therefore, the indirect cause of this schism. Eutyches endeavouring to confute one error committed another; for whilst he denied the existence of two persons in Christ, he confounded the natures of Christ⁶. This heresy began to spread itself in the Christian Church A. D. 447. The principal points of it are the following; viz. that there were in Christ two natures before their conjunction, but that after the incarnation or union of the natures, there was one only⁷. That they were Nestorian heretics, who affirmed there were two natures in the union, or that Christ subsisted in two natures, Eutyches supposing that there was no nature without a person. That the body of Christ after the union, was neither consubstantial, or of the same substance with his mother the Virgin Mary, nor with us; but that the flesh was changed into the divinity in the moment of incarnation, by the blending of the two natures into one; to confirm this notion he used the simile of a drop of honey or

CENT.
V.

The Euty-
chians.

⁶ The opinion of the Church of England, expressed in the Creed of St. Athanasius, steers between the errors of Nestorius and Eutyches. "The Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance." And again, respecting the nature of Christ, "who although he be God and Man, yet he is not two, but one Christ; one altogether, not by confusion of substance, but by unity of person."

⁷ The Epistles of Leo, Euagrius, and the Acts of the Councils.

CENT.
V.

of vinegar falling into the ocean, which immediately loses its own nature, and is absorbed by the water. It was so, he affirmed, with human nature when united to the Deity.

This heresy was first condemned by Flavianus, bishop of Constantinople, in a synod convoked A. D. 448. Eutyches was deprived of his dignity, and of communion with the Church. From this sentence he appealed by letters to the Emperor, and to Leo, bishop of Rome. The heresy was afterward condemned in a synod held at Chalcedon under the Emperor Marcian.

The Eutychian doctrine was, however, approved in the second synod held at Ephesus A. D. 449, which is therefore called the Pseudo-Ephesian Council. Dioscorus, bishop of Alexandria, was president. In this Council Flavianus, Eusebius of Dorylæum, and Theodoret, were condemned as Nestorians.

These distinguished persons immediately transmitted an account of their condemnation to Rome, and implored the good offices of Leo, the bishop⁸. They did not appeal to him as to a legitimate and principal judge in controversies, but as to one who was doubtless the first bishop in the West, and supposed to hold orthodox principles on these points. He was chosen arbiter of the cause, without any acknowledgment of a divine right, but merely through the fact that he was an ancient bishop.

The consequences of this heresy were very grievous, and deep roots of it remain to this day in Egypt, Palestine, Armenia, Syria, and Ethiopia. Many dissensions and furious quarrels broke out soon after, upon the

⁸ Nothing can be more absurd than the reasoning of those, who argue from the circumstance of these bishops referring to Rome, that the Pope was above a general council; in fact the reference was from a stolen council, in which Flavianus was treated cruelly, the legates of Leo thrust into prison, and all kinds of violence practised under the protection of the Court of Constantinople. In such circumstances it was natural for them to seek advice and help from the bishop of Rome; who, in priority, was above the bishop of Alexandria.

deposition of Dioscorus by the council of Chalcedon, and the election of Proterius to his bishoprick. A violent sedition was raised by Timothy Ælurus and Peter Moggus against Proterius at Alexandria, and very much blood was spilt on this account.

CENT.
V.

The Eutychian error soon produced various sects; the principal of which was that of the Acephali. This sect arose when Peter Moggus was confirmed in the patriarchate of Alexandria by the Emperor, about A. D. 480. At this time a large and confused multitude made a secession from him, being hostile to the synod of Chalcedon. This sect, having no distinguished head, was called the Acephali⁹: they held Eutychian opinions.

Acephali.

To this period must also be referred the origin of the Theopaschites; at the head of whom was Peter Gnapheus, a fuller, who afterward became bishop of Antioch. His error consisted in the assertion, that one of the persons in the Trinity suffered, or that the divinity of the Son was fixed to the cross; other writers record that he asserted the whole Trinity suffered, unless the word *τρισάγιον* belongs to Christ alone. To the hymn or doxology that was then sung in the Church, in which was the *τρισάγιον*, or the thrice holy, *ἅγιος, ἅγιος, ἅγιος*, he added the words *ὁ σταυρωθεὶς δι' ἡμᾶς*, "who was crucified for us," that he might confirm, according to the Eutychian heresy, the position, that the Deity suffered. To the same Gnapheus are owing public litanies to the saints, and an invocation to the Virgin Mary, *θεοτόκος*, or the Mother of God¹.

Theopaschites.

To this period may be traced the sect of the Armenians: it owes its existence to one Ethanius, an Armenian by birth. His followers seceded from the orthodox, and rejected the council of Chalcedon, but they received the first three general councils. Some peculiar rites were instituted by them relative to baptism and the Eucharist. They retained the *τρισάγιον*,

The Armenians in the East.

⁹ ἀκέφαλοι, *headless*.¹ Nicephorus.

CENT.
V.

with the addition made by Peter Gnapheus, like the rest of the Monophysites.

V. COUNCILS.

Council at
Ephesus.

Two general councils were held during this century. The first was convened at Ephesus, a city of Asia Minor, the metropolis of the Asiatic diocese, A. D. 431. Celestine was bishop of Rome, and Theodosius Junior reigned over the Roman empire².

The cause of this assembly was the increase of the sect of the Nestorians, under their leader, the patriarch of Constantinople. It had been already condemned in a synod, held at Alexandria by Cyril the patriarch. For this act Nestorius published several anathemas against Cyril, and brought very heavy accusations against him before the Emperor. The difficulty of determining the affair between the two patriarchs induced the Emperor to convoke a general council³, at which Cyril of Alexandria presided in his own right, while the legates of the bishop of Rome were present.

Nestorius manifested much obstinacy: he had been induced to come to Ephesus, but refused to appear in the council, and inveighed very reproachfully against it: he at last lost his temper, and declared that "he could not call him God, who was two or three months old." After much discussion and hearing of whatever could be urged in favour of, and against the heresy, a decree passed the council condemning Nestorius. It was determined that the Virgin Mary was *Deipara* or *θεοτόκος*, the mother of God, which phrase Nestorius pertinaciously rejected. He was therefore deposed and condemned by 200 bishops.

A schism broke out in the council, owing to the late arrival of John, bishop of Antioch, after the con-

² Tom. III. Conciliorum, Liberatus, Evagrius.

³ He sent letters to Rome, Thessalonica, Alexandria, Antioch, Jerusalem, and Carthage, and he ardently desired Augustine to be present, but he himself died before the council met.

demnation of Nestorius. The Fathers had waited for John's arrival a long time in vain; and, therefore, proceeded to business without him: but no sooner was he come to Ephesus than, in conjunction with Theodoret, bishop of Cyrus, he assembled his partisans, and not only reversed the former proceedings, but condemned Cyril, bishop of Alexandria, and Meimon, bishop of Ephesus. Some time after John and his abettors were condemned by a synod called by the opposite party: at length, however, this dispute between John and Cyril was settled by the interference of the Emperor Theodosius.

There were many other decrees and acts framed by the council of Ephesus, which are comprised in several canons: many of these were designed against Nestorius and Coelestius, the Pelagian, and their followers: several others also concerning the rights of the Churches, and some regulations respecting the bishops of Cyprus. The Fathers framed other regulations to serve as a guard "*ne sub sacerdotii prætextu κοσμικῆς ἀξιώσεως τύφος mundanæ potestatis fastus irreperet.*"

The council of Chalcedon is so called from the place of meeting, Chalcedon, a city of Bithynia, opposite Constantinople. This city was chosen contrary to the wishes of Leo, bishop of Rome, who desired it to be held in his own city. It was convoked by letters from the Emperor, like the council of Ephesus.

Council of
Chalcedon.

Marcian, at this period, gave laws to the Eastern empire. Leo I. was bishop of Rome, and Anatolius, bishop of Constantinople. The council assembled a. d. 451, about twenty years after the general council of Ephesus, and two years after the surreptitious council of that place. The errors of Eutyches and Dioscorus, the acts of the late synod at Ephesus, through which, by the stratagem of Dioscorus, the heresy still continued to flourish, and the expostulations of the orthodox, altogether formed sufficient reasons for convoking this council. Marcian the Emperor was moderator of the council. It consisted of 630 bishops. The bishop of

CENT.
V.

Rome being first of the patriarchs, obtained the ecclesiastical presidentship by his legates⁴.

The decrees of this synod were as follow: the confirmation of the faith published by the first three councils, at Nice, Constantinople, and at Ephesus: the deposition of Dioscorus, bishop of Alexandria, and the condemnation of Eutyches: a short creed was also framed, into which four words were introduced to reject the errors of Nestorius and Eutyches⁵. Some authors reckon that 28 canons were passed, others say 30. Many of these had reference to clerical discipline, and the form of church government; some had respect to hermits, deaconesses, virgins, &c. The most remarkable canon is the 28th. The Roman Catholics being very hostile to its purport, generally omit it in their collection of the acts of this council. It enacted the equality of the two prelates, the bishops of Rome and Constantinople. By the same canon three dioceses, viz. Pontus, Asia, and Thrace, were subjected to the bishop of Constantinople. Baronius, Perronius, Allatius, and other Roman Catholic writers, reprobate this canon, and denominate it spurious and surreptitious, because it was passed when Leo's legates were absent; but the legates purposely absented themselves, although they

⁴ It will not have escaped the notice of the ecclesiastical student, that history frequently assigns a priority to the bishops of Rome, but at the same time not a superiority. Protestants do not deny his priority, but, as they do not find any vestige or proof, during 600 years, of his Divine Right to govern the Church, they deny his universal episcopacy. The priority was ceded to him on account of the great authority of the city of Rome, as well as the antiquity of the Church: but it is a fact, which goes far to nullify the Pope's claims to universal obedience, and shews the *opinion* of the Church in the fifth century, that the bishop of Constantinople was made in every respect equal to the bishop of Rome, the order of time alone excepted: and there was not a wider distinction between these two prelates, than is acknowledged to exist in the titles of our two archbishops, where one is called Primate of England, and the other Primate of all England.

⁵ It was said that the two natures in Christ were united *ἀσυγχύτως, ἀτρέπτως, ἀδιαίρετως, ἀχωρίστως*, without any confusion, change, possibility of division, or separation.

were requested to be present during the whole business of the council.

CENT.
V.

The effects of this council were at first beneficial, by confirming the true faith and repressing heresy; but lamentable consequences soon followed; Eutyches, inflamed with anger and furious zeal, raised many tumults and disturbances in the Church.

Beside these two general councils, there were several national and provincial synods held in Africa, Italy, Gaul, Spain, and in the East. The most celebrated were those in Africa, convened for various causes, and chiefly to arrest the increasing schism of the Pelagians and Donatists; these councils were assembled by Aurelius, bishop of Carthage, and Augustine, bishop of Hippo. So distracted was the Church, and so much virtue was expected from a clerical assembly, that there were eighteen of these councils held in Africa, five about the latter end of the last century, and the remainder before A. D. 420; most of them were held at Carthage under Aurelius; one excepted, by Augustine, at Hippo, A. D. 393, and another at Milevi, A. D. 402.

National
and pro-
vincial
councils.

Among the canons framed in these councils, some are worthy of particular notice, which relate to the establishment of rites or discipline; the letters of the council of Carthage to the bishops of Rome, Boniface, and Celestine, are very deserving the regard of the inquirer into papal supremacy, for they respect the right of appeal, which was challenged by Rome and denied by the bishops of Africa. They clearly detected the fraudulent additions made to the canons of the council of Nice, to support the assumption of the bishop of Rome⁶. The cause of so many councils being assembled is to be found in the general spread of heresy,

⁶ The bishops of Rome some time before this period claimed a right of settling all disputes in the Church and of deciding all questions. This right was denied by all the Churches in Africa and the East: but it was not an uncommon thing for the discontented clergy to take advantage of this unfounded claim and appeal against their diocesans, or for schismatical bishops and leaders to ask the aid of Rome against their patriarch.

CENT.
V.
—

in the disputes respecting Hilary bishop of Arles, Flavianus bishop of Constantinople, Theodoret, Acacius, Moggus, &c.; some particulars respecting these will be mentioned hereafter.

A celebrated conference was held at Carthage, by the command of Honorius, Emperor of the West, between the Donatists and the orthodox, with a view to reconcile differences. It took place A. D. 411. Many eminent men from various parts assembled together, but their discussions terminated in the same spirit of dissension in which other attempts of a like nature have often ended.

VI. DISORDERS IN THE CHURCH.

The Eutychians continued to raise great tumults. When Dioscorus, bishop of Alexandria, was removed from his office, and banished, Proterius was elected to the vacant bishoprick. This event procured peace for a short time only; for on the death of Marcian, Emperor of the East, the people of Alexandria, being instigated by Timothy Ælurus, a Eutychian bishop, and Peter Moggus, then a deacon, rose in a tumult and cruelly murdered Proterius in his own Church. They committed many other excesses.

Leo the Emperor succeeded Marcian: he was a good prince. Being earnestly solicited by both parties, he sent circular letters to the bishops of various Churches, to Rome, Constantinople, and other places, requesting they would convoke a synod, and obtain the opinion of the Church in general respecting Timothy Ælurus and the council of Chalcedon, which the factious desired to overthrow. The Church obeyed the Emperor, and a convocation was called. An insurrection, however, very formidable in its appearance, soon followed the unanimous sentence of the bishops, and the decree of the Emperor Leo. Timothy Ælurus either abdicated or was removed, and another Timothy, orthodox in his sentiments, was elected in his place. Some time

after this he was deposed, and Ælurus again restored to his rank by the tyrant Basiliscus; but on the restoration of Zeno to the throne of the empire, growing desperate at the prospect of deposition, Ælurus committed suicide. Immediately after, Peter Moggus, a man of similar sentiments, was raised by a Eutychian faction into the vacant bishoprick. The Emperor Zeno interfered for the friends of orthodoxy, and passed a decree to restore the ejected bishop to his see. But Timothy soon after exchanged this troublesome life for the repose of the next; and then a very severe contest ensued between, Peter Moggus and John Talaja for the dignity⁷. In consequence of this, the see of Alexandria was kept in violent commotion for many years.

Commutations were also raised at Antioch by Peter Gnapheus or Fullo, the fuller, a violent Eutychian. While the church was embroiled in contests and tumults, he had the craft and boldness to seize upon the Episcopate by the suffrages of the vulgar. He very soon condemned the council of Chalcedon, and ratified by law the appendage to the *τρισάγιον*, viz. the words "who was crucified for us." He was deposed by Leo the Emperor, but recovered the see under Basiliscus; in the reign of Zeno he was again removed, but at length he recovered and preserved his bishoprick by fraudulently subscribing to the Henoticon issued by that Emperor. The Henoticon, which has been mentioned before, is also called Letters of Peace, and was issued by Zeno*, after the death of Basiliscus, to effect a reconciliation between the orthodox and the Eutychians. It was framed by the desire of Acacius patriarch of Constantinople. In this edict the true faith is repeated, the errors of Arius, Nestorius, and Eutyches are con-

* A. D.
482.

⁷ Acacius, patriarch of Constantinople, opposed the election of the latter, and having alleged many things against him to the Emperor, he brought about the election of Peter Moggus on certain conditions, viz. that he should subscribe to the Henoticon of Zeno, and receive the partisans of Proterius and Timothy.

CENT.
V.
—

demned, and the former general councils are confirmed, but the council of Chalcedon is not expressly named.

Acacius of Constantinople subscribed to the Henoticon; Peter Moggus, likewise, now bishop of Alexandria on the removal of John Talaja; and Peter Gnapheus, now restored to the patriarchate of Antioch: both the latter bishops feigned an assent to the orthodox faith to preserve their sees, and were acknowledged by the joint consent of the bishops of Rome and Constantinople. Acacius declared he would not consent to the restitution of these bishops, or acknowledge them as such, unless they subscribed to the usual form of faith.

The judgment of Baronius upon the Henoticon and upon Zeno the Emperor is altogether unjust: this prejudice is easily accounted for, because the Henoticon has an unfriendly aspect toward the exorbitant claims of the Roman see. The pacification between the sees of Constantinople and Alexandria did not, however, continue long. Fierce contests broke out between Acacius and Peter Moggus, and in a short time the bishops of Rome joined in the strife.

The ostensible cause of this contest was the abdication of John Talaja of Alexandria, through the influence of the Emperor and the persuasion of Acacius, and the elevation of the crafty Peter Moggus into his chair; and also the replacing of Peter Gnapheus in the see of Constantinople. But the secret cause was the envy of the Roman see. The bishop of Rome entertained hostile feelings toward the bishop of Constantinople, and opposed every act of that prelate, in which he himself was not consulted. Moreover, he afforded protection to all disaffected persons who fled to him; John Talaja and Calendio had sought refuge in his court. The history of this contest is too tedious to particularize. It will suffice to observe, that when John Talaja betook himself to Rome, Simplicius, then bishop of Rome, full of indignation sent letters to Zeno the Emperor complaining against Acacius. Felix, the successor of Simplicius,

continued the feud; he issued edicts and cited Acacius to appear at Rome, and then excommunicated him, as the Romanists pretend, according to the canons, for having communication with Moggus, a heretic. This excommunication he reiterated, and included the name of Peter Fullo. Acacius resisted this bold innovation, and took exceptions against it; he excommunicated Felix, the bishop of Rome, and erased his name from the sacred registers. Felix died, but the strife was continued by his successor Gelasius. Acacius, having the support of the Emperors Zeno and Anastasius, kept his ground; but in the reign of Justin the Emperor, the names of Acacius and Moggus, together with those of the two Emperors, who were then dead, were erased, by the machinations of the bishops of Rome, from the sacred registers⁸.

VII. DOCTORS AND ECCLESIASTICAL WRITERS.

Among the Greeks flourished several celebrated men.

Epiphanius died A. D. 403⁹, and Chrysostom died in exile A. D. 407.

Greek
Writers.

Theophilus of Alexandria, a bitter enemy of Origen, who, with Epiphanius, became an unrelenting persecutor of Chrysostom. He was uncle of Cyril bishop of Alexandria.

Synesius, bishop of Ptolemais in Cyrenaica, a very eloquent man, but much tainted with the errors of Plato and the Pythagoreans.

Isidore of Pelusium, a disciple and defender of Chrysostom in the reign of Theodosius Junior. He is much celebrated as the author of a great number of elegant and pious epistles.

⁸ Theodorus Lector, Evagrius, Liberatus, Nicephorus, &c.

⁹ According to Polybius bishop of Rhinocolura, Epiphanius attained the advanced age of 115. He is generally supposed, however, to have been born about A. D. 320.

CENT.
V.
—

Cyril, bishop of Alexandria, the successor of his uncle Theophilus A. D. 413. For his great learning, his zeal for orthodoxy, his contests, his many writings, and his great influence, he takes a conspicuous place among the eminent men of this age.

Theodoret, bishop of Cyrus. He united his interests first with Cyril in the Nestorian cause, and afterward with Dioscorus of Alexandria. He was present at both the general councils. As an excellent interpreter of Scripture, and a writer of ecclesiastical history, he deservedly obtained a high rank. There was another historian called Theodoret the Younger.

Socrates Scholasticus, of Constantinople, and Sozomen, a native of Palestine, of the Novatian sect, were ecclesiastical writers about A. D. 440.

Also Basilius of Seleucia, Theodotus of Ancyra, Gelasius of Cyzicum, and Hesychius of Jerusalem.

The Latin Church also produced some great men.

Latin
Writers.

The celebrated Jerome and Augustine already mentioned in the fourth century. The latter survived the former about 10 years.

Ruffinus of Aquileia, who obtained much reputation for his translations, writings, contests, and tenets, which were derived chiefly from Origen.

There was also a very numerous class of writers in Africa and the East, whose merits cannot here be detailed. It must suffice to mention a few names; viz. Sulpicius Severus; Prosper of Aquitain; Paulinus, bishop of Nola; Gaudentius of Brescia; Aurelius Prudentius, a Christian poet; Hilary, bishop of Arles; Salvian of Marseilles; Leo I., bishop of Rome; Vigilius, bishop of Trent; Vincent of Lerins, a monk and presbyter; Claudian Mamertus, a presbyter; Gennadius a presbyter of Marseilles; Eucherius of Lyons, and his son Salonius; Sidonius Apollinaris, bishop of Clermont; Vigilius Tapsensis; Sedulius, a presbyter; Arnobius Junior; Peter Chrysologus, bishop of Ravenna; and Gelasius, bishop of Rome.

Several women also were celebrated for literature and sanctity in this century. Among others, Pulcheria the Empress at Rome; Eudocia, wife of the Emperor Theodosius the Younger; Proba Falconia, the wife of a procursul; Hypatia, who taught philosophy at Alexandria, she was cruelly murdered, because she widened the breach between Orestes and Cyril¹; and Eustochia, who is much praised by Jerome.

CENT.
V.
Literary
Women.

VIII. PERSECUTIONS.

A great many persecutions and tumults were raised during this century, but only some few of them can be noticed. John Chrysostom was cruelly persecuted by the Arians, by bishop Severianus, by Theophilus of Alexandria, by Epiphanius, and by the Empress Eudocia. This really good and pious man, unable to oppose so many enemies, was at length banished, and died in exile. His friends and followers separated from the Church.

Flavianus bishop of Constantinople, Theodoret of Cyrus, Theodore of Mopsuesta, and others, were violently opposed by Dioscorus bishop of Alexandria. The Eutychians, likewise, vented their spite and rage against Proterius of Alexandria and all the orthodox. The bishops of Rome manifested their ill-will and enmity against Acacius of Constantinople, and Hilary of Arles. And lastly, Anastasius, the Emperor, very hotly persecuted Euphemius, Macedonius of Constantinople, and Flavianus of Antioch, out of regard to the Eutychians. In these tumults and broils lives were sometimes lost.

There were also grievous persecutions against various and particular Churches.

In Rome and Italy, when Arcadius and Honorius held the government, violent hostilities were committed

¹ Socrates.

CENT.
V.
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by the Goths; these barbarians, by their power and immense multitudes endeavoured to restore heathenism. After their persecution was somewhat abated, the Vandals passed from Africa under Genseric, renewed the warfare, and persecuted the Church.

In Spain, the Goths and Vandals under Gunderic, king of the Vandals, brother of Genseric, an Arian, desolated the Church. Vast numbers continued faithful, and suffered, according to the Apostle's expression, "the loss of all things," and endured the horrors of death itself, for their faith.

In Gaul, the Vandals, Goths, and Huns depopulated the Church, and reduced the Christians to great extremities².

In Africa the fire of persecution was lighted by the fury of the Donatists, and Circumcelliones: various particulars respecting these persecutions are to be found in the works of Augustine. Violent broils and bitter persecutions were afterward excited by the Vandals, who had embraced Arianism, under their king Genseric, and had passed into Africa, A. D. 429. During this violence, great numbers of the bishops were driven from their seats, and every species of cruelty and rage exercised toward them and their flocks.

In Britain very severe cruelty was inflicted on the Church by the Saxons, the Picts, and Scots. Numbers were obliged to fly for safety to the mountainous districts or to the opposite coasts. This happened before the bishop of Rome sent his emissaries to convert the Saxons.

A severe persecution was set on foot in Persia, by the successors of Isdigerdes³.

In the East, the Emperor Anastasius, who at first pretended to espouse the orthodox faith, and in a written covenant consented to the doctrines of the

² See Gregory of Tours.

³ Theodoret.

Henoticon, afterward openly defended and protected the heresy of Eutyches, and expelled the orthodox bishops from their sees; especially Euphemius, bishop of Constantinople, and his successor Macedonius⁴.

IX. JEWISH AND HEATHEN AFFAIRS.

In addition to the conversions of the heathen already mentioned, we may observe, that during this century, there was an innumerable multitude brought over to the Christian faith, both within and beyond the limits of the Roman empire: but in many parts of the world, there still existed the remains of heathenism; the sacrifices, images, theatres, sports, festivals, &c., were still found, although they were prohibited by many wholesome laws which had been made by Christian emperors. Even among men of polished minds and enlarged knowledge, there were many supporters of the pagan superstition. These were principally the priests, the philosophers, the orators, and governors; for instance Optatus, prefect of Constantinople, and Orestes of Alexandria. Various persecutions were raised against the Christians by the Goths, the Huns, and all the inhabitants of the Northern regions; so that Paganism, which had been almost spent, began again to revive, and there seemed a prospect of restoring a similar idolatrous system to that which had formerly prevailed. Among these people all public calamities were ascribed to the Christians. Hence the disputations of the Christians against the Gentiles, many particulars of which are to be found in Orosius, Cyril, Theodoret, Salvian, and others, but principally in Augustine. In his *Questiones*, and *De Civitate Dei*, he declares that these works were written on account of the irruption of the Goths.

There are few particulars to be found respecting the Jews. They continued to raise tumults against

⁴ Evagrius, Theodore.

CENT.
V.
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the Christians whenever they were able; in this envious act they frequently succeeded, particularly at Alexandria in Egypt, when Orestes was prefect of that city⁵.

The Talmud or Gemara of Babylon, which was begun by Rabbi Asche, was now finished by Rabbi Jose, according to the Jewish æra⁶ A. M. 4261, or A. D. 501. The Jews call this, the year of sealing the Talmud. They continued to retain the possession of their synagogues, and eminent schools. This benefit was granted them by the indulgence of the Christian princes, Arcadius, Honorius, Theodosius, and others.

X. MISCELLANEOUS EVENTS.

The Codex Theodosianus was composed in this age under the auspices of Theodosius Junior, and published at Constantinople A. D. 435. It was a collection of the laws and regulations of Constantine the Great and his successors, and intended to be a body of ecclesiastical precepts and cases for solving of difficulties, and illustrating of points of discipline, respecting the Church.

Several memorable edicts were published; one by Theodosius, commanding that no one should attempt to paint, or inscribe the sign of the cross either on the ground, or on stone, or on marble, to be made an object of worship: another by Valentinian III., Emperor of the West, A. D. 445, in which the primacy of the Bishop of Rome over the Gallic and all other Churches, was sanctioned, and it was declared, that all

⁵ It ought not to be forgotten, that the Christians of those times were very credulous. They believed every evil report which was raised against the poor Jews; and it is probable that many base acts ascribed to the Jews had not any foundation, particularly, the rumour, that they crucified Christian children secretly; but that the Jews did grievously persecute the Christians wherever they were powerful enough is a fact corroborated by very credible historians.

⁶ See page 27.

Churches⁷ must receive the ecclesiastical law from him. This edict was artfully obtained by Leo the bishop of Rome from the Emperor, in return for some favours. The reasons assigned for it were, the authority derived from St. Peter, the dignity of the city, and the bishop's synodal authority. Valentinian also granted permission to the bishop of Ravenna to assume the robe which had been worn only by the Emperors.

Multiplied miracles are ascribed to this century, relating to the martyrs, the bishops, and persons about to be baptized, &c. For a full account of such particulars the student is referred to Evagrius, to the Byzantine historians, to Gregory of Tours, Sigebert, Nicephorus, and all writers of the wonder-working class; from the prolific genius of such men Baronius has filled the pages of his annals. Let one example suffice; it is the celebrated miracle respecting Attila, king of the Huns, who was marching in great rage to Rome with the intent to destroy it with fire and sword; but he suddenly retreated, being moved by the pathetic oration of Leo the bishop of Rome, and by the supernatural appearance, during Leo's speech, of a man attired in a sacerdotal habit, who threatened him with death unless he obeyed the directions of the bishop. A strange phænomenon happened at the baptism of Clodovæus or Clovis king of France. It appears that chrism was wanting to complete the ceremony, when suddenly a dove flew to the spot where the king, the bishop, and the court were assembled, bearing in its bill a vial containing a supply of the sacred chrism. An incredible number of legendary tales of this nature were fabricated about this period; many are preserved by the Magdeburg divines.

It must be observed, that at this period sudden and awful punishments were believed to be frequently inflicted by Divine Providence upon the enemies of

⁷ The Emperor surely meant all the Churches in the Western Empire; for his authority would not have been acknowledged in the East.

CENT.
VI.

the Christian faith^s. Extraordinary prodigies are said to have been seen, and a multitude of these things are recorded.

Various changes of a striking nature took place in the Western empire, during this century. The kingdom of the Goths and Suevi was fixed in Spain; the Burgundians settled in France; the Franks under Pharamond made an irruption into another part of France; the Vandals passed into Africa; the Anglo-Saxons into Britain; and at length the Roman empire in the West was entirely dissolved by the resignation of Momyllus Augustulus, the last Emperor, who abdicated the purple and government in favour of a Goth, Odoacer, king of the Heruli, A. D. 476. Odoacer was killed A. D. 493. Theodoric king of the Ostrogoths succeeded, a man of great power, who ruled over Rhætia, Dalmatia, Noricum, and the bordering countries.

END OF THE FIFTH CENTURY.

THE SIXTH CENTURY.

A. D.
501.

The sixth century commenced in the eleventh year of Anastasius, Emperor of the East, the ninth of Theodoric, king of Italy, and twenty-five years after the dissolution of the Western Roman empire.

^s It is a fact that miserable deaths overtook the tyrants, Basiliscus, Genseric, Huneric, and Attila, king of the Huns. The empire of the last was over a vast portion of the North of Europe, then in a state of barbarism. His authority was despotic and absolute. Great nations trembled at his name, and even the barbarians dreaded him for his supposed powers in necromancy.

I. STATE OF THE CHURCH.

Symmachus, the successor of Anastasius II., had obtained the bishoprick of Rome, after a victory over a rival bishop Laurentius. Macedonius was bishop of Constantinople, Flavianus of Antioch, Helias of Jerusalem, and John Niciota of Alexandria.

The Church was much distressed about this period by the persecution of the orthodox by the Emperor Anastasius. He endeavoured to suppress the true faith in every part of the East, and became an inveterate enemy to the decrees of the council of Chalcedon⁹.

The yoke of the Vandals and Goths, under which the Church groaned in Africa, Spain, and Italy, became daily more intolerable, and at length the storm of persecution increased to a dreadful violence, as well in those parts, as in Persia, and other Eastern countries.

Among the ecclesiastical writers, whose reputation was great at the beginning of this century, were Procopius of Gaza, Ruricius Senior, Paschasius, Alcimus Avitus bishop of Vienne, Ennodius, Manlius Severinus Boethius a consular man, Fulgentius bishop of Ruspina, and Gildas a Briton.

II. PROPAGATION OF CHRISTIANITY.

Several kings and princes were converted in this century, viz. the king of Colchis or Mingrelia, the king of the Ethiopians, the king of the Saracens, and the king of the Cornubii¹.

⁹ Other writers represent Anastasius to have been desirous of peace, and say, that he only exercised his authority to curb the turbulent temper of the Christians, who seemed literally "to bite and devour one another." He expelled Euphemius and Macedonius from the bishoprick of Constantinople, because, by their obstinacy, the animosity of the hostile parties was irritated and fomented.

¹ Ethelbert, king of Kent, was converted A. D. 596. He was the first of the Anglo-Saxons that received Christianity. His conversion was effected by

CENT.
VI.

Whole nations, also, renounced their Pagan religion, among which are named the Ethiopians, the Colchians, Iberi, Armenians, Picts, Scots, and the Anglo-Saxons. The last were converted chiefly by the labours of Augustine or Austin, a monk, and 40 missionaries his companions. He afterward became archbishop of Canterbury, the first see which was erected in England under the bishop of Rome: but Christianity had flourished several ages before in the British Churches.

Many conversions of private persons from Heathenism, from Arianism, from Eutychianism², &c., are recorded.

III. DOCTRINE.

The doctrine may be known by reference to the public formularies and symbols, which were then admitted; the decrees and canons of the councils of this period; the constitutions of Justinian; the works of Fulgentius, Avitus of Vienne, Facundus, Primasius, Cassiodorus, and Gregory the Great. The last mentioned author was bishop of Rome; he sent his confession of faith, according to the custom of the age, as a sign of mutual consent to Cyriacus and the other patriarchs.

From these records it appears, that the fundamental points of true Christian doctrine were still held; they consisted of the following particulars, which afford a proof, that the doctrine was, in main points, the same as that which is taught at present in the Protestant Churches, and widely differing from the doctrine and discipline which the Roman Catholics now disseminate.

his wife, and the zealous labours of Austin, who, with forty missionaries, landed in England to attempt the establishment of Christianity. Several important conversions from Arianism took place in this century: the king of Burgundy, Gundebald, and Sigismund his son; in Spain the king Theudemir; and soon after two princes of the Visigoths, Ermenegild and Recared.

² The Magdeburg divines, Hottinger, Baronius.

1. In receiving the same canon of Scripture, and rejecting the Apocrypha. In believing the sufficiency of the Scripture to salvation, and the necessity of individual persons studying it.

2. In the bishop of Rome not receiving the title of universal bishop; Gregory always declared himself to be subject to the Emperor.

3. In the adoration of a triune God; rejecting the religious worship of images, angels, and all creatures whatever.

4. In admitting the doctrine of justification by faith through the grace of God alone, excluding human merit, yet requiring holiness of life as evidence of a state of salvation; on this point Gregory speaks according to the Scriptures.

5. In acknowledging the weakness of the human will toward goodness, and the imperfection of man's best actions.

Respecting the pastoral office, its duty, and institution, Gregory has many discourses, which deserve much attention.

It appears, likewise, that Gregory, bishop of Rome, approved of administering the Eucharist in an intelligible language; and that he knew nothing of private masses, communion in one kind, of the host, and adoration of the wafer³.

IV. INNOVATIONS.

It is grievous to perceive, that the pure doctrine above mentioned began already to be mixed with much error, and was every day growing more and more enveloped in superstition and folly. This depravation consisted of these particulars, viz. prayers to the saints, dedicating temples to them, and appointing them feasts,

Errors in
doctrine
and prac-
tice.

³ See extracts from the Sermons and Epistles of Gregory by the Magdeburg divines; Flaccus Illyricus de Gregorio; Peter Molinæus de vitâ Gregorii; and Maimbourg de Episcopatu Gregorii, a valuable work.

CENT.
VI.
—

the public use of images, the veneration of relics, the doctrine of purgatory, and the absolute necessity of baptism to salvation. For the origin of these innovations the reader is referred to the fourth and fifth centuries. Nevertheless, the cloud of darkness was not yet so dense as it became in after ages.

The augmentation of ceremonies still continued, according to the whims and fancies of the bishops of Rome, and other weak or interested persons⁴. The superstitious veneration for the Virgin Mary, being a very near approach to divine worship, occasioned partly by calling her θεοτόκος or mother of God, spread wider every day⁵; to which may be added a similar supersti-

⁴ The increase of superstitions was very rapid from the time of Gregory I. It must not be forgotten, however, that many things are palmed upon Gregory by Romish writers, which are not his. The system of fraud and interpolation of works by zealous Roman Catholics, is so extensive as almost to exceed the belief of those who have not investigated the subject. Among other writings are the four books of Dialogues and the Lives and Miracles of the Italian Fathers. These books even candid Romanists allow to be spurious, not only on account of the barbarity of style, so opposed to Gregory's, but because they contain nothing but a series of monkish fables, on the wonderful virtue of relics, the sign of the cross, the fire of purgatory, the apparitions of the departed, their liberation from torment by masses, and the merit of monkish poverty and sanctity; and particularly because they assign to Benedict Nursinus, prescience, wonderful predictions, raising the dead, miraculous cures, a supernatural production of wine, water, oil, and wheat, when there was a scarcity, and a thousand other things of a similar nature. Many other false additions have been made to the Epistles, to confirm the adoration of images and the power of the bishop of Rome over all the kings, princes, and patriarchs of the whole world. See Blondel, Rivet, and many other learned men.

⁵ Popery is always the same; in the sixth or in the nineteenth century its superstitions admit of no correction. The following instance will serve to confirm the truth of this assertion. On the celebration of the Festival of the Assumption on the fifteenth of August 1826, the King of France, after the example of Louis XIII., dedicated himself, his kingdom, his family, and people, to the *Holy Virgin*, by presenting her statue in silver to the Cathedral of Notre Dame. The statue is to be annually conducted on the day of the Assumption, by the king and dignitaries of the state, in procession to the altar, when the archbishop of Paris is to give it his blessing after vespers. It has been inscribed with the following words:

“ Virgini Matri, se, regnum, familiam, populumque, avitæ pietatis æmulator, Carolus X., Rex Christianissimus, vovet, dicat, et consecrat: Anno Jubilæi, 15 Augusti 1826.”

tion toward John the Baptist, the Apostles, and various saints and martyrs. Many new churches were built, and named after them by Justinian, which served to perpetuate the error. New feasts, also, were celebrated, and among others, the feast of the purification, the invention or discovery of the cross, the birth of John the Baptist, and the feast of the annunciation. Processions before Easter were invented by Agapetus I., bishop of Rome, cotemporary with Justinian. Litanies, addressed to the Virgin Mary, which antecedently to this period were directed only toward God, began to be used. A holy regard for the relics and remains of martyrs strangely increased; the number and the virtue of such things growing daily more excessive in the estimation of the people, who were taught to view them with deep reverence. Miracles of course were multiplied, and were performed by the meanest articles of the dress of a saint. In the time of Gregory, relics of every description were industriously sought after and placed under altars, in the walls of churches, and other conspicuous places. New rites of consecration were invented in the Latin Church, which consisted of the celebration of the mass, litanies, the laying up of relics, &c. Superstition also shewed itself in the peculiar dress and garments of the priests, in the use of lights in the day, in prayers for the dead, in satisfactions and exorcisings, and in abstinence from flesh and fasting, for which a new set of laws was expressly framed. A new office and canon of the mass was framed by Gregory, who borrowed many particulars from the Greeks; it consisted of a regular arrangement of psalms, responses, singing, reading, gestures or signs, dress, and hours. The whole was regulated for every day in the year. Gregory, however, confesses that in these things he departed from the custom of the Apostles⁶.

⁶ The churches of Milan, France, Spain, and other places, retained the use of their own liturgies for some ages, and Gregory VII., in imposing the Romish form upon them, encountered much difficulty. There is in Durand v. 11, an

CENT.
VI.

By these and other vain innovations, the face of the Church sensibly assumed a new and unnatural appearance, and became greatly deformed by the increase of clerical and monastic institutions. In this ignoble career the Romish Church has outstripped every other ecclesiastical establishment. To impose upon the senses of the vulgar by pomp and ceremony, seems to have been the principle upon which the head of the Roman Catholic Church has uniformly acted.

V. ECCLESIASTICAL POLITY.

The high ecclesiastical orders and dignities remained the same as in the former century. Genuine simplicity declined, and increasing luxury, ambition, and avarice, particularly among the ecclesiastics, spread over the Christian world. And from this date, there was a very evident augmentation in the episcopal power by the favour of the princes, and principally through Justinian. Several subordinate ranks and offices were invented in the Church, as ἑκδικοί defenders, πρωτέκδικοί prime defenders, afterward called chancellors, &c.

Growing
power of
the bishops
of Rome.

The Roman and Constantinopolitan bishops began in this age to strive together most violently for the supremacy⁷. Each of them relying upon the prerogatives of his city, while both of them were equal in jurisdiction and authority. Until this period the Roman bishops never attempted to determine any thing of

an amusing history of the Romish liturgy. In the days of Adrian, bishop of Rome, the two liturgies, one composed by Ambrose, and the other by Gregory, were designedly left all night upon the altar, that God might manifest the next day, which of these he wished to be preserved. In the morning the liturgy made by Gregory was found in pieces and dispersed about the church, and that framed by Ambrose was still upon the altar, by which sign they were taught, that the first should be spread over all the world, and the other used only in Milan. By such arts the Romish Church augmented her influence.

⁷ The Latin Church comprised the kingdoms of Europe and the north west part of Africa. The Greek Church included the eastern part of Africa and the whole of Asia. The Fathers of the former wrote in Latin, those of the latter in Greek.

moment without the authority of a synod. The title of œcumenical or universal bishop had been assigned by the Emperors to the bishop of Constantinople, as well as to the bishop of Rome. Justinian frequently uses it in his Codex and letters; it was used, moreover, by the councils and the clergy. The Romish bishops, Pelagius and Gregory I., violently opposed this title, when given to the bishop of Constantinople, calling it proud, new, blasphemous, profane, diabolical, foolish, frivolous, and antichristian. We must not forget, however, that Rome was an ancient city, and Constantinople only a new city, and from this circumstance the pride of the Roman bishops could not endure the idea of equality.

In the mean time, the domination of the bishop of Rome continued to extend its sway more tyrannically than before. This circumstance was in some measure owing to the distant residence of the Emperors in the East⁸, who could not, therefore, overlook or restrain them. From this immunity from superiority, proceeded the arrogant and presumptuous acts of the bishops Symmachus, Hormisdas, John, Agapetus, Vigilius, Pelagius, and Gregory, all of whom pretended to act upon a power derived from divine right. They conducted themselves with great haughtiness toward the bishops of the East, attempted to coerce the archbishops in the adjoining countries, and to demand cognizance of all causes whatever, and the right of hearing all appeals. The phrase "Thou art Peter" was constantly reiterated, in order to silence objections to their unlawful and exorbitant demands⁹.

⁸ Justinian destroyed the kingdom of the Ostrogoths, and became master of Italy; and thus he reunited the Eastern and Western empires, which had been disjoined for almost two centuries.

⁹ Symmachus, bishop of Rome, excommunicated the Emperor Anastasius, and boasted that the dignity of his bishoprick was above imperial dignity. Hormisdas pronounced an anathema against Acacius, and all who did not consent with the Church of Rome in all particulars. John assumed the title of head of the Church, and of all the priests of God. Agapetus procured the removal of Anthimius from the seat of Constantinople by the favour of Justinian.

CENT.
VI.

An insatiable thirst for dominion was at that time, and for 1000 subsequent years, is now, and perhaps ever will be the ruling passion and policy of the bishops of Rome. And as they obtained much, it is not surprising that numbers should attempt to obtain this bishoprick by art or stratagem, or even by violence. It became a prize worth contending for. On this account there arose many rival bishops or popes; Symmachus against Laurentius; Boniface II. against Dioscorus, Sylverius against Vigilius. The last obtained the dignity by hypocrisy and open violence¹.

Baronius manifests much prejudice and unfairness on these particulars. Those acts of the bishops of Rome, which proceeded from arrogance, unauthorised assumption of power, or from the indulgence or weakness of the Emperors, he contends to have sprung from their divine right as Popes; those advantages which proceeded from their elevated situation, (as the honour very properly granted to a chief bishop, the title allowed him, and his authority over the Churches of Italy), Baronius wishes to impose upon his readers, as emanating from divine right. The advice which the bishops of Rome gave, or the decisions they sometimes pronounced as arbitrators, he considers to be instances of their supreme and judicial power. The right and privilege which was common to the bishops of Rome and Constantinople, viz. the title of "œcumenical" and also "head" of the Churches, this historian claims as appropriate only to Rome. He also misrepresents the account of Anthimius, bishop of Constantinople, who was obliged to abdicate his see by the machinations of Agapetus, bishop of Rome, and the power of the Emperor.

Justinian. A multitude of presuming acts of power are recorded by historians, many of which were successfully opposed.

¹ Baronius, the faithful adherent to his mother Church, confesses that Vigilius thrust himself into the chair of Peter by violence; that he contracted a simoniacal leprosy, that he was a sacrilegious man, a schismatic, a thief, a wolf, a false bishop, and Antichrist!

Notwithstanding these encroachments, the power of the bishop of Rome was still small and circumscribed, in comparison with the arbitrary empire which he afterward obtained: this fact may be easily perceived by attending to the following observations. 1. That the bishops of Rome sometimes performed the office of ambassadors to the Emperors at Constantinople, and when sent for, they came into the East; for instance John, Agapetus, and Vigilius, came to Constantinople and acknowledged obedience to the Emperors, as to their rightful sovereign². 2. That the bishops of Rome had still the title of archbishop and patriarch applied to them, even by Justinian; Constantinople held equal privileges and rights, and was accounted second in precedence only, on account of the antiquity of Rome. 3. That the election of the Roman bishops was in the hands of the clergy and the Roman people; and the confirmation of this election was in the power of the kings of Italy, and afterward of the Emperors, when Italy was restored to them. 4. That the cardinals were then presbyters, curates, or curiones, over the great Churches at Rome, Ravenna, and Milan; men of the principal order in the Church, with cure of souls. 5. That at this period were unknown, the demand of the first fruits, the pallium, the investiture of the bishops by the bishop of Rome, the oath of fidelity to the Roman see, ambassadors or nuncios from the bishop of Rome to foreign courts, the infallibility of the Pope, papal dispensations and the right to a vast treasury of indulgences, stored up for the benefit of the faithful, &c. All these were inventions of later times. 6. That the bishop of Rome had not any temporal power whatever; no provinces nor cities obeyed him, much less did any kingdoms. He had not any rights or insignia of majesty, or superiority, or earthly dominion; nor can any traces of such power be found in all the genuine records of this time or former ages.

² See the letters of Gregory I. to the Emperor Maurice.

VI. THE EMPEROR JUSTINIAN.

The Church was now happy in the government of truly excellent princes, who composed the differences between the eastern and western sees and restored publick prosperity. These were Justin I., and his successor Justinian, who began to reign A. D. 527, and, during a period of almost 40 years, ruled with great wisdom and prudence, over the affairs of Church and state³.

Many interesting particulars of Justinian might be added, respecting his political virtues, his great attention to religion and justice, his valuable digest of the Roman imperial law; his three wars, with the Persians, the Vandals, and the Goths, which were conducted with so much bravery; the conspiracies against him, together with the bravery and misfortunes of his general Belisarius: many of these particulars would afford much instructive matter, if our limits allowed us to treat of them. It may be observed, that many fabulous and doubtful details are given of Justinian and Belisarius.

A laudable concern to promote Religion shone brightly in the conduct of this great prince; he considered the promotion of the Gospel a principal point to which his power ought to be directed. From this feature in his character, arose his contests with the Eutychians; the deposition of Anthimius; his indignation against Vigilius; his convoking a universal council, and his confirmation of the former synods; the reverence he had for patriarchs, bishops, and the Clergy; the many Churches that were built by him; the laws which were made, revived, or altered for various dioceses; and his ecclesiastical constitutions respecting the persons and offices of the clergy.

³ See Procopius, Caesar Agathias, Evagrius, Zonaras, Cedrenus, Suidas, &c.

The Roman Catholic writers, especially Baronius, inveigh bitterly against the legislative power and acts of Justinian; they scruple not to call it usurped, and proceeding from the patriarch of Constantinople. Leo Allatius⁴ says "that Justinian was so wantonly mad respecting ecclesiastical laws, that those which he had not perverted by new sanctions, he established by his own authority." But it is a fact, that he only followed the steps of pious kings and of his own predecessors. He had regard to the real welfare of the Church, and gave imperial authority to ancient canons. In short, generations which succeeded him obeyed his laws, the bishops of Rome also obeyed them, and many of his constitutions were inserted in the Decretal of Gratian. The more candid among the Romanists acknowledge their efficacy and propriety.

Nevertheless, the virtues of this great man and excellent prince were tarnished with a mixture of vices and infirmities. He became, after a time, more favourably inclined toward the Eutychians, he was too much under the influence of his wife, and superstitious toward the Virgin Mary. In his old age, he adopted the heresy of the Aphthartodocetæ, and became very fickle and changeable in regard to his laws⁵.

VII. HERESIES.

The wide extent of Arianism was truly astonishing and grievous. Many bishops, numbers of the clergy and of the laity in the East, were infected with it. In Italy the kings of the Goths, in Africa the kings of the Vandals, in Spain the kings of the Visigoths, with vast numbers of their subjects, followed this heresy; and, according to Theodoret Lector, Gregory of Tours, Nicephorus, &c., many whole Churches in Europe either received Arianism, or were under Arian prelates.

⁴ Leo Allatius *de perpetuâ Consensione*.

⁵ Evagrius, Zonaras, Suidas.

CENT.
VI.
—

The heresies of former ages began to assume other appellations or to be imbodyed in other sects; some of the Eutychians, for instance, who were called the Acephali and Armenians, adopted different names.

Severites.

The Severites were, in reality, the Acephali. They grew formidable by the support of Severus, bishop of Antioch, who usurped the seat of Flavianus. Of this sect there were several divisions: the Monophysites, who professed that there was only one nature in Christ after his incarnation: the Theopaschites, who affirmed that the Divinity itself suffered and died: the Tritheites, who asserted that in the Holy Trinity, there were three substances and three natures, similar in all respects, although there were not three Deities; at the head of these was John Philoponus. To these may be added the Jacobites of Syria and Mesopotamia⁶. One Jacobus was the author and promoter of this sect, an obscure man, the disciple of Severus of Antioch, and Gnapheus. Numbers of Jacobites exist to this day in Syria, Egypt, and Ethiopia. Their opinions differ from the Melchites⁷, who, except in a few ceremonies, have little variance with the Greek Church.

Jacobites.

Aphtharto-
docetæ.

A new heresy sprang up A. D. 535, the followers of which were called the Aphthartodocetæ⁸. It first appeared in the city of Alexandria, where Timothy the Eutychian was bishop, in the reign of Justinian. It arose out of a controversy among the Eutychians, whether the body of Christ from the time of his conception was *φθαρτὸν* corruptible, or *ἄφθαρτον* incorruptible. Bishop Severus taught that it was corruptible; Julian of Halicarnassus affirmed that it was incorruptible⁹.

⁶ The Jacobites are of two sects. Their principal tenet is, that there is but one nature in Christ; in some minor points they differ from the Greek Church. This sect began to flourish A. D. 550.

⁷ See Eutychius Batricides, Nicephorus.

⁸ Liberatus in *Breviario*, Leontius Byzantinus.

⁹ He held it in this sense; viz. that the body of Christ did not suffer hunger, thirst, fatigue, or those affections of corruptible nature which Christ seemed to endure.

Hence arose two sects, the followers of Severus and those of Julian, the Aphthartodocetæ and the Phthartolatræ, the Corruptibles and the Incorruptibles. Some time after, the former were called the Gajani, and the latter Theodosiani; both sects were very hostile to the council of Chalcedon. Gajanus and Theodosius were bishops of Alexandria.

Justinian became a supporter of the system of the incorruptibility of the body of Christ, and to this cause must be ascribed his persecutions of the orthodox bishops. The Emperor, however, is defended by some writers, and Evagrius is accused of misrepresentation. Anastasius, bishop of Antioch, resisted the persecution with great fortitude; he was afterward banished by Justin Junior. His orations are still extant.

Another celebrated heresy, that of the Agnoetæ, arose in Egypt about the end of this century. It proceeded from the same Eutychian stock, which had been so prolific of discord. Its supporters asserted that Christ was ignorant of the day of judgment, even as it respected his divinity: this opinion was consequent on their disbelief of any nature in Christ, after the union, except the divine; they adhered, however, to the hypothesis of the Corruptibles. They were also called Themistians from Themistius, a deacon of Alexandria.

Agnoetæ.

VIII. CONTENTIONS AMONG THE ORTHODOX.

A controversy arose in the Church, and was agitated for some years, respecting an abstruse point of divinity, viz. whether it could be said with propriety, "that one of the Trinity was crucified in the flesh." Some Scythian monks, who lived at Constantinople, maintained the affirmative of this question; the bishop of Rome, Hormisdas, with much warmth took the opposite side, and publicly condemned the expression, by which it was affirmed, that one of the Trinity was crucified; yet it seemed a natural inference from the orthodox opinion on the incarnation, and from the phrases of Scripture

CENT.
VI.

and of the Fathers concerning it. This controversy began in the reign of Justin Senior. It arose out of opposition to the Nestorian errors. For in that dispute the orthodox very properly used the phrase, "that one of the Trinity was incarnate, and was likewise crucified." On the other hand, this phrase seemed capable of being turned into the sense of the Theopaschites, a sect of the Eutychians, who held that the Godhead suffered.

Both the Nestorians and Origenists abused the opinion of Hormisdas, and declared that it favoured their opinions. On this account it displeased the orthodox; Justinian, and the Fathers of the fifth general council, took offence at it. John, bishop of Rome, successor of Hormisdas, not being of the same opinion, gave a sentence upon the subject contrary to that of the former bishop. On this occasion Baronius and his partisans make various attempts to excuse Hormisdas and to deliver a pope from the imputation of error.

The question which had been so fruitful of strife was again renewed, viz. the proper day on which Easter should be celebrated. It was agitated chiefly in Britain. The Scots still continued to keep the Jewish time of the passover, or the 14th day of the moon, according to their ancient custom: others contended that it ought to be kept after the custom of the Roman Church, on the day of the resurrection, viz. on a Sunday. The former appealed to the tradition of John the Evangelist, and the latter to that of Peter and Paul¹.

Another question, which assumed great importance, and occupied the minds of men and the pen of controversy, was the following, viz. whether any one could be anathematized and condemned after death? It arose out of a circumstance which occurred at the fifth general council. Theodore of Mopsuesta, who had been dead a long time, was anathematized in that council, and a similar sentence was passed upon Origen. In this affair

¹ The subject of this dispute occasioned in the following ages much ill-will among Christians. See Bede, Usher, Forbes, &c.

Vigilius, bishop of Rome, and many churches in the West opposed the Orientals, and denied that the dead could rightly be anathematized².

CENT.
VI.
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IX. COUNCILS.

A great number of local councils and synods were convoked during this century: there was, however, but one general council, and its legitimate title was long disputed; at length it was recognized on obtaining the Pope's assent, as Baronius, the Roman Catholic historian, has reported.

The fifth
general
council.

This council was held in the royal city of Constantinople, from which it derives its name, in the year 553, when Justinian was Emperor, Vigilius, bishop of Rome, and Eutychius, bishop of Constantinople.

The occasion of this convocation, as may be gathered from several writers, arose out of the unquiet state of the Church, the increasing number of the followers of Origen in Palestine³, and the disputations on the three heads of the council of Chalcedon. These disputations were excited by some Nestorians, who denied that the works of Theodore of Mopsuesta were disapproved of in that council, or those of Theodoret against Cyril, or the

² Vigilius, however, was a fickle and ambitious man, approving at one time what he condemned at another, being governed principally by the will of the Emperor.

³ It is difficult, at this distance of time, to ascertain the opinions of these men. In ecclesiastical history there are two sects, one called Origenians, and the other Origenists. They are supposed to have sprung from different men. The former held many pernicious doctrines: they rejected marriage and used several apocryphal books. It is supposed that this sect arose about the time of Origen of Alexandria, but not from him.

The Origenists, probably the persons here alluded to, rose in the fourth century. They pretended to draw their opinions from the works of Origen. They maintained that the souls of men had a pre-existent state, that formerly they were without sin, but fell from holiness antecedently to their union with bodies on earth. That Christ was the Son of God by adoption only, that he had been united with celestial natures, viz. cherub, seraph, &c., before his incarnation, and that he will be crucified for devils, as he has been for man.

CENT.
VI.

letter of Ibas, bishop of Edessa, to Maris the Persian. These writings favoured the Nestorian opinions. On the other hand the Acephali, being Eutychians, craftily urged their condemnation. The orthodox, willing that the authority of the council of Chalcedon should be saved, which had acquitted Theodore and Ibas of the charge of heresy, had great contentions with each other and the opposite party: in order to settle all these vexatious disputes, Justinian determined to call a general council.

This council, therefore, was convoked by the command of Justinian. . Vigilius, bishop of Rome, was summoned to attend it. He was at the time in the city, but he would not be present in the council, on account of his quarrel with the bishop of Constantinople about the primacy. He said, however, that he would give his opinion in writing upon any subject, which the prince and the council might discuss.

It is worthy of notice, therefore, that the president of this council, at which 165 bishops were present, and among them three patriarchs, was not Vigilius, though he was in the city, nor his legates or representatives, but Eutychius, patriarch of Constantinople, the successor of Menna.

The acts of the council were the following. First, confirming the four preceding councils, which were held at Nice, Constantinople, Ephesus, and Chalcedon. Secondly, pronouncing an anathema and condemnation upon Theodore of Mopsuesta, after examining his symbol of faith. Thirdly, the condemning the writings of Theodoret, who was addicted to the faction of Nestorius, together with the letter of Ibas to Maris the Persian. And lastly, issuing forth an anathema against Origen, Arius, Macedonius, and others; and, likewise, condemning the errors and writings of Origen: the form of this anathema is still extant.

Very fierce opposition to those measures was made by Vigilius, while the council sat, and after it was dissolved. Justinian therefore banished him from the

city. A question then arose respecting the validity of the anathema; and a schism immediately took place between the Eastern Churches, and Vigilius, the bishop of Rome. Many of the Western Churches refused to receive the acts of this council; and even after the bishops of Rome approved of it, several churches in Italy, France, and Ireland, dissented, and declared their unwillingness to subscribe to the anathema of the dead.

The decretal epistle of Bishop Vigilius, which is brought for the confirmation of this council by pontifical authority, and which was published from the library of the king of France A. D. 1642, accompanied with a dissertation by Peter de Marca, was certainly unknown to antiquity, and is deservedly suspected to be a forgery. Yet it may be easily granted, that Vigilius afterward consented to the opinion of Justinian, in order that he might be restored to the see of Rome; but he died soon after.

Beside this general council, there was a great number of national and provincial councils, held in Asia, Africa, Rome, Italy, France, Spain, &c. The most celebrated of these was convoked by Menna, bishop of Constantinople, against Anthimius, A. D. 536. In this council Menna was president, although the legates of the bishop of Rome were present⁴. Several canons, contrary to Christianity, were passed at the various synods which were held in this century⁵.

Provincial
Councils.

⁴ Anthimius was an artful Eutychian. By the favour of Theodora the Empress, he was put into the bishoprick of Constantinople, but Justinian and many of the bishops were justly excited against him.

⁵ At a council held at Orleans many decrees were passed to restore monkish discipline; it was also determined that no one should be consecrated Pontifex unless by the will of the king. At a council held at Antissiodoris A. D. 578, it was ordered, that the clergy who had married should put away their wives, that two masses should not be celebrated in one day on the same altar, that the Eucharist should not be given to the dead, and that women should not receive it uncovered. Vide Collectionem Sirmondi, et tomos Concilior. IV. V.

CENT.
VI.

It is likewise a matter of fact, that in this century the synods and councils were assembled by the authority of princes. In the East by the Emperors, in Gaul by Clovis and his successors, in Italy by Theodoric, in Spain by its reigning king, &c. From the collection of the synods, this point may be easily proved: the preamble to them professes that they were convened by a "regal precept," "by the order of the most glorious king," &c. But this is a branch of the prerogative, which the popes of Rome have purloined in Catholic countries.

X. ECCLESIASTICAL WRITERS.

The following are the principal Greek and Oriental authors.

Greek
Writers.

Maxentius, a monk and presbyter of Antioch, who wrote in a most lucid manner upon the grace of the Gospel against Faustus. He also defended the Scythian monks against Hormisdas, bishop of Rome. Baronius reviles him not a little.

Leontius of Constantinople, a controversial writer against the Apollinarians, Nestorians, and Acephali. The period in which he flourished is variously stated. Coteremporary with him was Eulogius of Alexandria.

Evagrius Scholasticus, not Evagrius of Antioch or Pontus, who lived in the fourth century. He continued the history of Socrates and Theodoret, under Tiberius, to the twelfth year of Maurice. He is esteemed a fair historian, but he relates not a few fables to support image-worship.

Anastasius, a monk from mount Sinai, bishop of Antioch, lived toward the close of the reign of Justinian. He resisted the Acephali and Aphthartodocetæ.

Latin
Writers.

Among the Latins and in the West were the following authors. Fulgentius, bishop of Ruspina, a disciple of Augustine. Alcimus, bishop of Vienne. Cæsarius, bishop of Arles. Primasius, an African bishop, about the time of the fifth general council. Marcus Aurelius

Cassiodorus, a Roman senator in the reign of Theodoric. Severinus Boethius, a Roman consul, who wrote on the Consolation of Philosophy; he was put to death in prison by the command of Theodoric. Paschasius, a deacon of Rome. Dionysius the Less, abbot at Rome, a collector of canons. Gregory, archbishop of Tours, a very credulous man. Ferrandus, a deacon of Carthage, and a disciple of Fulgentius. Liberatus, a deacon of Carthage, who wrote a history of the Nestorian and Eutychian heresy. Facundus, bishop of Hermiana in Africa, whose twelve books to Justinian were first published by Sirmond. Gregory the Great, the first bishop of this name who was raised to the bishoprick of Rome, A. D. 590. He firmly resisted the flattery of those who would denominate him universal bishop⁶.

XI. PERSECUTIONS.

Many persecutions took place in this century against the Christians.

By the Vandals in Africa, by whom Fulgentius the bishop was exiled with seventy other bishops. He was afterward restored.

By Theodoric, king of the Goths in the West, who favoured Arianism, and put Symmachus and Boethius to death.

Very severe afflictions were occasioned by an irruption of the Huns, a Scythian nation, into Thrace and Greece; likewise of the Franks and Germans into Italy.

⁶ From these writers very strong passages are quoted by theologians against papal tyranny, revived Pelagianism, transubstantiation, the worship of saints, and various other superstitions and traditions. Facundus denies that the sacramental bread is properly the body of Christ, but he thinks that it is to be so called and named, soasmuch as it contains in itself the sacrament of the body and the mystery of the body. It is amusing to hear how the Romanists hold the opinion of Facundus and their own, at the same time. They say, that by bread he only means the form and accident of the bread, which they affirm to remain after the bread becomes the real and proper body of Christ, which hung upon the cross!

CENT.
VL

The Anglo-Saxons devastated Britain, and drove the inhabitants into the mountainous districts: they were afterward called the Welsh.

Leovigild, king of the Visigoths, who had embraced Arian sentiments, cast his son into prison and put him to death; because he became a Trinitarian. Paulus Diaconus and Gregory of Tours affirm the truth of this cruel action.

Alboinus, king of the Longobards, treated the Christians with great severity; he made a vow that he would destroy all the followers of Christ. Paulus Diaconus records, that he was stopped in his career of violence by a miracle.

Chosroes, king of the Persians, massacred vast numbers of Christians in Persia and Armenia, but he was himself at length converted to the true faith.

Anastasius the Emperor, in the beginning of his reign, persecuted the orthodox Christians, and the bishops of the principal seats.

XII. INCREASE OF MONACHISM.

Benedic-
tines.

The celebrated order of Benedictines, the most ancient among the Latins, was formed in this century. It was founded by Benedict Nursinus, of Umbria in Italy. He for some time followed the profession of a soldier, but growing weary of that active life, he became a hermit, and at length a monk. He formed this order about the beginning of the century, and died A. D. 542. The seat of his new society was fixed in mount Cassino in Campania, where he built a monastery. The order of the Benedictines soon covered the face of Europe.

The principal institutions of these monks were as follow. To abstain from flesh and wine; to have a fixed but small quantity of food daily; to be employed part of the day in manual labour, but not to engage in any secular business. The modern Benedictines are obliged to perform their devotions seven times in twenty-four hours; to go two and two together; to fast often

till six in the evening; to sleep in their clothes; &c. They wear a black cowl for the head, and a large loose black gown. From this article of dress they are called Black Friars⁷.

CENT.
VI.

The increase of this order was astonishing. In process of time many abuses crept into the society, but occasionally a reformation put it upon a better footing⁸. Their possessions soon increased into royal abundance: noble abbeys, fertile lands, full barns, and immense wealth, became the property of this order, by the vast gifts of the noble and the great. It ought not to be forgotten, that poverty and austerity were the original principles of this fraternity.

Other monastic orders trace their origin to this period. The order of the Apostolics was instituted in England or in Ireland A. D. 530, by Congellus, or Comgallus, a Briton of noble birth. This rule spread very widely in England, Ireland, France, &c⁹. The order of the Gregorians was instituted by Gregory I., bishop of Rome, before he was elected to that see. His rule was first established in Sicily. Gregory required his monks to renounce all worldly property: his rigour in this, and in other particulars was very great, and he was unquestionably a sincere friend to monachism¹.

Apostolics.

Gregorians.

⁷ Vide Regulas apud Holstenium in Codice Regularum, &c.

⁸ In the fourteenth century, Pope John XXII. ordered an exact account of the number of great personages who had joined the Benedictine order. The list was as follows:

24 Popes.	10 Empresses.
200 Cardinals.	20 Emperors.
7000 Archbishops.	50 Queens.
15000 Bishops.	47 Kings.
15000 Celebrated Abbots.	20 Sons of Emperors.
4000 Saints.	48 Sons of Kings.
37000 Monasteries, &c.	100 Princesses: beside a multitude of Dukes, Marquesses, Earls, Count- esses, and learned men.

⁹ Bede, Bale, Sigebert, Usher.

¹ Magdeburg Divines and Hospinian.

XIII. MISCELLANEOUS EVENTS.

To Dionysius the Less, must be attributed the merit of first computing time from the nativity of Christ. This important event took place A. D. 532, by the command of Justinian. Dionysius likewise wrote on the time of keeping Easter, and on the Golden Number.

The laws of Justinian were consolidated, or rather a methodical collection of the Roman and imperial laws was made in this century. The principal mover and inspector of this great work was Tribonianus, a lawyer, respecting whose religious opinions there exist many opinions; he is generally supposed to have been a heathen. The Justinian code was finished in the beginning of the Emperor's reign. It was undertaken and completed by ten persons; and afterward corrected by the constitutions of the former Emperors. After this process, sixteen persons were employed for three years in the composition of the Pandects, or a digest of the Roman Jurisprudence into fifty books, which had been originally dispersed in a multitude of volumes. From the fifty books, the principal matter was again extracted and condensed into four books of Institutions, by Theophilus and Dorotheus, under the eye of Tribonianus; to these were added the new constitutions framed by Justinian himself.

The expulsion of Arianism from Spain was effected by Recared, the successor of Leovigild, who, with the whole nation of the Visigoths, embraced the orthodox faith. The synod of Toledo in Spain was called for that purpose A. D. 589; by the acts of this council and the efforts of the king, Arianism was totally abolished in his dominions. For this meritorious act he obtained the name of the Catholic King, which title has been retained ever since by the Spanish monarchs.

The Saxons, about the beginning of this century, invaded, and afterward divided England among their

leaders. In process of time they established seven kingdoms. The kingdom of the Franks in France under Clovis received great increase of territory during this century.

It pleased God to afflict the Church and State with grievous evils, beside the persecutions which have been already detailed: there were bloody wars, devastations, heresies, and seditions. A horrid pestilence in the reign of Justinian, pervaded, and almost depopulated a great part of the world. It came from Ethiopia and Egypt, and continued to rage for fifty-two years. It is recorded that in Constantinople, when its violence was at the height, 10,000 persons died in one day. There was another remarkable pestilence in the reign of Maurice, which ravaged Italy and the West. It was called Inguinaria. Its victims generally died in the act of sneezing. Hence it is supposed arose the custom of saying "God bless you" when any one sneezes: but in fact that phrase was in existence before, and was a common Jewish custom.

Many portents such as earthquakes, comets, &c. alarmed the inhabitants of the earth. Antioch suffered severely by an earthquake.

About the end of this century the Longobards from Pannonia occupied the whole of Italy, except Rome and Ravenna, the Goths being before subdued by Narses².

There exist many fabulous narrations in this century, respecting miracles performed by the relics of the dead. Many also were performed by monks, eremites, and persons of that description. A multitude of fables respecting apparitions, demons, &c. are related by Baronius, who dilated his *Annals* with wonders, which, with more diligence than judgment, he has extracted from Gregory of Tours, Paulus Diaconus, Evagrius, Nicephorus, Nauclerus, and others. Of

² See the history of the Longobards by Paulus Warnefridus.

**CENT.
VII.**

this kind is the wonderful miracle of the baptismal water at Constantinople, which vanished at the recitation of the creed of Arius: and another respecting a Hebrew youth, who, having tasted a particle of the Eucharist, was three days in a burning furnace without injury, into which he had been thrown by his father. An image of Christ, on being pierced, emitted drops of blood.

The Jews.

Of the Jewish affairs historians find scarcely anything worthy a recital, except their continual rebellions and violence against Christians. Their schools still flourished in Palestine. Justinian regulated the affairs of the Jews by several edicts, and one in particular directs in what language they are to read the Scriptures.

Heathens.

Among the Heathens several were celebrated in this age for learning and morals. Procopius of Cæsarea in Palestine, an historian and orator; Agathius Scholasticus; Priscian a celebrated Grammarian; Tribonianus a lawyer of very high repute; John Philoponus a philosopher, cotemporary with Simplicius; and Proclus a mathematician.

END OF THE SIXTH CENTURY.



THE SEVENTH CENTURY.

**A. D.
601.**

The seventh age commenced, when Maurice, an excellent prince, was reigning in the East at Constantinople; but within a year afterward he was assassinated by the tyrant Phocas, A. D. 602.

I. STATE OF THE CHURCH.

Gregory, commonly called the Great, continued to fill the Roman see, but he died about the fourth year of this century, and was succeeded by Sabianus, an obscure man whose successor was Boniface III.,

who affected the rank of universal bishop, and was the antichrist whom Gregory himself had designated. Cyriacus possessed the patriarchate of Constantinople, Eulogius was bishop of Alexandria, Anastasius II. of Antioch, and Amos of Jerusalem.

The Church of Christ enjoyed as much happiness under the government of Maurice as the circumstances of the times would admit; for schisms, factions, and confusion prevailed generally, through the violence of the Nestorians and Eutychians, the tyranny of the Longobards in Italy, and of the barbarians in the East and West. The suffragan bishops were embroiled in frequent strife, and the bishops of Rome and Constantinople were engaged in jealous and frequent contests. These things were very hostile to the harmony of Christian society; but the greatest evil was the daily increase of ceremonies, superstition, idolatry, and ignorance, which completely undermined the integrity and simplicity of former times.

II. PROPAGATION OF CHRISTIANITY.

In the West, toward the end of the last century, Augustine, a monk of the order of St. Andrew, arrived in England and proceeded to the kingdom of Kent. He came by the desire of Gregory the Great, then bishop of Rome, with a retinue of priests and monks to convert the Anglo-Saxons to the Christian faith. By the persuasion of Augustine and the influence of Bertha, the queen, Ethelbert, who then governed the kingdom of Kent, was induced to embrace Christianity and to be baptized. A great number of heathen soon followed the king's example³, so that in a short time the religion of Christ was universally professed in that district. Gregory commanded Augustine not to pull down the

³ Bede remarks, that Ethelbert would not compel his subjects to receive the faith of the Gospel, because the obedience to Christ ought to be voluntary and not forced; but the disposition of Augustine was proud and cruel: to gratify his ambition, Canterbury was made an archbishoprick; York soon after obtained equal honour by a decree from Gregory I.

CENT.
VII.
—

heathen temples, but to sprinkle them with water and adapt them to Christian worship. He also commanded this new spiritual territory to be divided into dioceses.

After this event, the other Saxon kings were converted: Sigebert of the East-Saxons, Edwin of the Northumbrians, Penda of the Mercians, and the rest of the princes. In this pious work, the Scotch, who were already eminent in the Gospel, greatly assisted⁴.

Christianity, and at the same time papal dominion, was now propagated among the Frieslanders, the inhabitants of Utrecht, and of Guelderland, who were of the Saxon stock. The instruments of conversion were the Anglo-Saxons, but particularly Willibrord, who, with several companions, first travelled to Zealand and then to the adjacent parts, to preach the Gospel. Wilfrid, an archbishop of York, who had been ejected from his diocese, is said to have contributed greatly to the establishment of these people in the faith. But we must not suppose that all these conversions were the effect of conviction, for Radbodus, king of the Frieslanders, refused to receive baptism, until he was coerced by Pepin, king of France.

Among the Westphalians, Danes, Swedes, Franks, Thuringians, and Germans, missionaries were sent from England, Scotland, and Ireland. For any further information concerning the conversions of various northern nations the reader is referred to the Chronicle of Marianus Scotus, the Life of Kilianus, the Magdeburg Divines, Usher, Baronius, Hospinian, Canisius, &c.: but one remark must not be omitted, that all these conversions were united with monkish legends, papal traditions, and papal authority.

III. INCREASE OF SUPERSTITION.

As the Gospel was diffused through the nations above-mentioned by papal missionaries, who were very

⁴ Bede, Usher, Fuller, Stillingfleet, &c.

ignorant of the Scriptures and of antiquity, the superstitions which had so sensibly glided into the Romish Church, were circulated with it. From this circumstance arose the custom of using the Latin language in public worship, for the monks were ignorant of the language of the people they converted; they neither had the Scriptures nor liturgies or prayers in their tongue. The people were taught only some outward mummeries. Gregory, and his successors, with great zeal endeavoured to introduce the Romish order of Divine Service into the Western Churches; but the Scots and some of the British Churches refused to admit the papal yoke.

To augment the number of ceremonies by new superstitions, seems to have been a favourite occupation of the indefatigable bishops of Rome; every one of them tried his hand at this spiritual manufacture. Some specimens of such foreign workmanship may not be unacceptable to Protestant readers⁵.

Gregory I. first framed the order of the Mass, which has since received many additions; he also lighted up the fire of purgatory, that fertile source of fables and superstitions.

Sabinianus introduced wax lights into the Church, and the use of bells.

Boniface III. usurped the title of Universal Bishop.

Boniface IV. invented the festival of All Saints, and changed the *Pantheon*, formerly dedicated to all the gods, into a *Panagium* or temple of all saints.

Boniface V. established an asylum for accused and guilty persons, in Churches and at altars.

Honorius I. had a taste for splendid cathedrals, on which he expended large sums of money, and for processions in the streets, and round the Churches.

⁵ See Anastasius, Platina, Walafrius, Gratian, Sigebert, Durand, Onuphrius, Polydore Vergil, &c.

CENT.
VII.

Severinus likewise had a taste for fine buildings, and collected large sums of money for the decoration of Churches.

Martin I. appointed many new festivals, and the shaving the head of monks and priests. He also commanded the vow of celibacy to be universally kept among the clergy.

Eugenius I. granted the civil jurisdiction of bishops, with the power of immuring men in prison.

Vitalianus framed several ecclesiastical regulations which were superstitious and impious: he likewise commanded the universal use of the Latin language in divine service.

Leo II. usurped the right of the investiture of bishops, and the sale of the pallium⁶.

And to other succeeding popes are to be referred various other innovations which were made in the service and discipline of the Romish Church.

The superstition respecting purgatory and praying for the dead augmented daily. Gregory I. set the example by praying publicly for the soul of Trajan. The invocation of saints, the worship of images and relics, the erection of statues and crosses, &c., continued to obtain many admirers. Celibacy, monachism, pilgrimages, fastings, &c., were taught by the clergy with more zeal than the sterling truths of the Gospel; and wherever these were propagated, the domination of the Pope followed in the train.

IV. RISE OF ANTICHRIST IN THE LATIN CHURCH.

The rise of Antichrist may justly be dated at the beginning of this age, when Phocas was Emperor of the East, and Boniface bishop of Rome. The pre-

⁶ The pallium or pall, was a bishop's or archbishop's mantle, which was made with many superstitious rites at Rome, and sold by the Pope for a large sum of money to every prelate elect. This article was to be purchased from his holiness, and was necessary to every archbishop.

sumption of the bishop of Rome, in assuming the title of universal bishop and head of all the Churches, by the connivance and power of Phocas the Emperor, and the exercise of usurped power over all other Churches, denoted him Antichrist: such a description of the enemy of truth, Gregory I. had left upon record a short time before, in an epistle to Eulogius, patriarch of Alexandria, and in another universal epistle⁷.

The remote cause of this antichristian pride was the daily contentions between the bishops of Rome and Constantinople for the primacy. The former could not endure an equal, nor would the latter brook the arrogance of a superior. Another cause was a claim to the title of œcumenical⁸ made by John and Cyriacus, bishops of Constantinople⁹. This gave great offence to the bishops of Rome, who claimed that title and authority for themselves alone, and at length by the power of Phocas, the usurper and parricide, they obtained it. Phocas was a decided enemy to Cyriacus of Constantinople, because he continued to be faithful to the interests of the deceased Emperor, who had committed the care of the Empress and his children into his hands. Phocas favoured Boniface bishop of

⁷ There were other marks of Antichrist attached to the bishops of Rome, viz. the promoting, by their power and influence, the pride and tyranny of the clergy, their encouragement of foul idolatry, strange superstitions, and every kind of abomination, by the law of celibacy and the indolence of monachism. A fact more striking and evident than this, is not to be found in the history and experience of mankind.

⁸ They did not subscribe themselves œcumenical: that title was rarely adopted before the eighth century, but they suffered themselves to be so addressed by synods, bishops, and emperors. John is addressed in this phrase by Justin Senior, Epiphanius, Anthimius, and Menna; three other patriarchs of Constantinople are thus distinguished by Justinian.

⁹ Gregory I. and others, being ignorant of the meaning of this appellation in the East, imagined that it contained an invidious distinction; and they asserted that by it, the bishops of Constantinople contended for jurisdiction over the whole world, and all the members of Christ, and even over Rome. They argued that this title was new, and had not been assumed by any before: but soon after the bishops of Rome assumed this title exclusively to themselves, and laid claim to an authority over all the Churches in the world.

CENT.
VII.
—

Rome, because he flattered him, and he hoped to strengthen his power in the West by the aid of the bishop, who was necessary to him in that quarter.

About A. D. 606, the title of universal bishop was published in a Roman synod, with the words now used in the bulls of the Pope, "we will and command." Many historians, Paulus Diaconus, Platina, and others, agree in their relation respecting this title, viz. that it was granted by Phocas, and was obtained at the earnest intreaty of Boniface III. as a reward for his political services to that base and cruel usurper.

Baronius¹, with other Roman Catholic writers, endeavours to avoid the consequences of this disgraceful deed, by overstrained praises of Phocas, accusations against Cyriacus, and silly interpretations of the opinion of Gregory, which has covered this title with lasting dishonour².

The consequence of the assumption of this title was grievous, viz. the total alienation of the Oriental from the Western or Latin Church. The domination of Antichrist being introduced into the Western Church, produced an increase of tyranny, usurpation, and contests, among the bishops; and these evils were fomented by the superstition of the age, and the indulgence of princes³.

V. WITNESSES FOR THE TRUTH.

Eastern
Churches.

Among those who opposed the usurpation of Rome, are first to be reckoned the patriarchate of Constantinople, and all the Churches of the East; for they never acknowledged the universal pontificate of the bishop of Rome, nor admitted his decrees and constitutions respecting the celibacy of the clergy, and innumerable other innovations.

¹ Candid writers of the Roman Catholic communion dissent from Baronius; the Parisian divines especially. See Maimbourg.

² See De Mornay in *Hist. Papatus*. David Blondel de *Primatu Ecclesie*.

³ Grotius de *Veritate*, lib. vi.

The Churches of Wales and Scotland, tenacious of their ancient rites, which were not derived from Rome, refused also to acknowledge the papal supremacy, the law of celibacy, and many other ceremonies and superstitions of the Church of Rome, which were brought into England by Augustine and his companions⁴. They also decided to celebrate Easter-day after the Asiatic custom, and not according to the decrees of Rome; but in process of time, some of the Scots acceded to the Romish practice, although a large body continued firm in their ancient mode. Bede and Usher contain much information on this point.

**CENT.
VII.**
Wales and
Scotland.

Moreover, the Churches in Spain, in their various national synods which were frequently assembled in this age, assigned to the king the power which Rome has repeatedly asserted to be solely her own; viz. the authority to assemble councils, to be moderators or presidents in them, to confirm their validity, to reform discipline, or concede privileges to the clergy, &c. These things were done in Spain without any mention of the pope or bishop of Rome. To these acts may be added the lucid and orthodox confession of faith in the fourth and sixth synods of Toledo⁵.

Spain.

In Italy itself, the Exarchs of Ravenna, the patriarchs of Aquileia, and the bishops of Lombardy and Istria, denied the right of dominion, which was now assumed by the bishop of Rome⁶.

Italy.

The Waldenses or Vallenses, who inhabited a tract of country in Piedmont, at this time professed the simplicity of the Gospel, and acknowledged not the least dependence upon Rome. When Europe, and particularly some parts of Italy, were devastated by hordes

The Wal-
denses.

⁴ See Concilia Spelmanni, Bede, Bale, Fuller, Usher, Forbes, &c.

⁵ See the Magdeburg Divines, Labbe's edition of the Councils.

⁶ The inhabitants of Ravenna contended that they were independent. The people of Milan, with other Lombards, refused obedience to the decrees of the bishops of Rome, the council of Chalcedon, &c. See on this subject Gregory I., Anastasius, Paulus Diaconus, Sigebert, Blondus, Sigonius, Philip De Mornay, and the Magdeburg Divines.

CENT.
VII.
—

of barbarians, the Huns and Goths, in the fifth century, vast numbers of the inhabitants found a safe retreat in the mountainous districts; in these remote situations, free from foreign influence, they maintained their religion uncorrupted by popish superstition; and here they continued for several centuries, to be the assertors of civil and religious liberty⁷.

France.

To these noble-minded men may be added the Church in France, which long resisted the encroachments of the bishop of Rome.

There were many celebrated writers in this age, who taught a purer and more uncorrupt doctrine than prevailed in general, viz. Isidore of Seville, Cæsarius of Arles; in Britain, Cedmonus, Adhelm, and Bede; and from these and other authors may be extracted very clear testimonies on the necessity, sufficiency, and perfection of Scripture, the necessity of grace, the satisfaction and merit of Christ alone, justification by faith in the Gospel, the signs of a true Church, communion in both kinds, the nature of the sacraments, and particularly of the Eucharist. Many clear and strong expressions against the doctrine of transubstantiation are found in Isidore, and the venerable Bede.

VI. THE EASTERN ANTICHRIST, OR RISE OF MAHOMETANISM.

The following brief particulars, respecting the rise and spread of Mahometanism, are derived with historical fidelity from authors of acknowledged credit, to whom the reader is referred for further information⁸.

Mahometanism took its rise A. D. 622, in the twelfth year of the Emperor Heraclius. The author was one

⁷ See the History of the Waldenses by the Rev. J. Leger, &c.

⁸ See the Koran, Dialogue of Abdias the Jew, Paulus Diaconus, Damascenus *de heresibus*, Theophanes, Cedrenus, Zonaras, Vincent of Beauvais, Elmacin, and the Eastern Chronicles; among the moderns, Andreas, Marmolius, the Magdeburg Divines, Bibliander, Sionita, Forbes, Hottinger, Hoornbeeck, Thevenot, Warner, &c.

Mohammed or Mahomet, called by the Greeks Μαχου-
μὲθ or Μωαμμέδ, an Arab, born at Mecca, a very
flagitious and crafty character. Originally he was in
low circumstances, and employed among the herds of
camels which are kept in Palestine and Egypt. Igno-
rant of letters, but of a sly and wily disposition, he
aimed at something higher than his servile occupation.
He grew rich by marrying his mistress. It appears
that he was subject to epileptic fits, which, when he
began to issue forth his revelations, he turned to good
account, by declaring that at such times he was in a
trance. He commenced his impositions upon mankind
in the fortieth year of his age A. D. 609. There exist
among the Arabs innumerable fables respecting his
race, birth, childhood, riches, miracles &c., which cannot
find a place in this work.

The times in which Mahomet lived afforded him
the fairest opportunity of spreading his imposture.
Christianity was reduced to a miserable condition by
heresies in doctrine, dissensions in the Church, super-
stition in worship, and corruption in morals; Judaism,
also, was every where had in contempt.

His assistants, beside Abubeker and Othman, his
successors, were Sergius, a Nestorian monk, who had
been excommunicated for heresy, and fled into Arabia;
John of Antioch, an Arian; Berra or Baira, a Jacobite;
Abdiah a Jew, called by the Arabs, Abdallah: each of
these, the refuse of society, furnished his quota for the
production of the pestilential opinions, that were to over-
spread the earth.

Mahomet first scattered the seeds of his new religion
in Mecca, the metropolis of Arabia, his native place;
hence this city is much venerated by the Arabs and
Mahometans. Here he was greatly opposed by the
magistrate, who was addicted to the religious opinions
of the Koreish, then in repute among the Saracens.
Mahomet formerly belonged to this sect. He was con-
sidered a seditious man, who sought to subvert the
sacred rites of his country. When the magistrate

CENT.
VII.

endeavoured to seize him, Mahomet fled from Mecca to Medina, distant about ten days' journey, and a number of his disciples attended him. This event took place on the sixteenth of July A. D. 622; and from the flight of their prophet, the Mahometans date their æra, and call it Hegira⁹.

It is evident that Mahometanism is a compound of the opinions of Heathens, Saracens, Jews, Gnostics, and Christian heretics. Mahomet himself was not ignorant of Christianity. The fundamental points of the Mahometan faith respect the prophet and the Koran; there are also five precepts, which he commanded his followers to observe with great strictness. 1. To believe and worship one God, but not a Trinity; to entertain great reverence for the name of God, but not to use images or pictures. 2. To fast during the whole ninth month, called Ramadan: this fast was confined to the day-time; it was lawful to eat at night. 3. To pray at appointed hours five times a day toward Mecca; ablution was necessary before prayer. 4. To bestow alms upon the poor, to the amount of a fortieth, and in some cases, to a tenth part of personal property. And 5th, once in a man's life to make a pilgrimage to Mecca. This last precept many think they have sufficiently obeyed by sending some one in their name.

Beside these precepts there may be enumerated many ritual observances, viz. frequent and superstitious ablutions, circumcision of children, abstinence from pork, and things suffocated, and from blood. Mahomet also published various dogmas, by which he denied the principal points of Christianity, and asserted other revelations respecting God, Providence, Moses, Christ, the last judgment, paradise, hell, and the state of souls after death¹. These particulars have been treated of by several authors, and principally by Hottinger, Forbes, and Warner.

⁹ Scaliger, Calvisius, Hottinger.

¹ See Sale's Koran.

Innumerable fables are related by the Mahometans about the eternity of the Koran. They affirm that it was written in heaven, and sent down to the earth for Mahomet by the angel Gabriel; that it is superior to all other writings, particularly in sanctity, in efficacy to the readers, and in the reward which they receive.

It was written partly at Medina after the flight of Mahomet, and partly at Mecca, when he had forcibly taken possession of that place. This offspring of imposture was sent abroad among the Arabians in parts, which were afterward collected into one volume. The Mahometans entertain extraordinary reverence for the Koran. Their eulogies upon it are immoderate, and they consider it too holy for Christians to use or handle. The paraphrases upon it are very numerous, and it has been translated into several languages. Sale's Koran is considered by Arabic scholars to be a very fair translation.

But in fact, the Koran is a compilation of follies and ravings, absurdities, lies, contradictions, and additions to our Biblical history. It must be owned at the same time, that there is in it a considerable mixture of truth, and several passages are very sublime.

Beside the Koran the Mahometans have a great reverence for some other books, viz. a Dialogue of Mahomet with Abdiah the Jew, containing a farrago of nonsense by question and answer; also the book Sonna, containing a history of the life and writings of Mahomet.

The means by which this impostor accomplished the propagation of his new religion were well adapted to the purpose. The mixture of various forms of worship and religious opinions, drawn partly from the ancient Koreishism and heathenism, partly from Judaism, and partly from the various heresies which distracted the Christian Church, was the manœuvre by which he obtained the favour and aid of Arabians, Gentiles, Jews, and Heretics. The power and terror of the sword was another principal cause of his success. At first he declared his religion to be of a passive nature, but as soon

CENT.
VII.

as he perceived his strength, he allowed his followers to defend themselves, and shortly after he commanded them to attack others. Having collected a multitude of relatives, companions, and vagabonds, he occupied Mecca, and, in a short time, the whole of Arabia. His ambition extended with his influence, and he determined upon subduing the neighbouring states. He appointed generals and sent forth large bodies of troops; and shortly after, he ventured to forward embassies and letters to kings and princes, requiring their assent to his religion. In this manner he proceeded, making daily augmentations of power by new victories, and turning common and sometimes adverse circumstances to his own interest. At first he granted liberty of conscience and toleration to those whom he conquered, and this apparent lenity induced many to adopt his religion spontaneously; but when his armies began to overrun Asia, the conquered were compelled to receive Islamism or death. The permission of carnal pleasures, of divorce, and polygamy, and the promise of sensual delights in another world, allured very many to his party. Mahomet himself took fifteen wives beside concubines. He proscribed all disputation on religion under capital punishment. This was a powerful cause of the extension of Mahometanism².

Nevertheless schisms arose among the followers of Mahomet. They commenced at his death, which took place in the city of Medina in the 11th Hegira, A. D. 632, in the 63rd year of his age.

A dispute immediately arose respecting the right of succession to the supreme power. Mahomet, having no male issue, designed Ali, his son-in-law, to be his successor; but his father-in-law Ahubeker, together with Omar and Othman, severally claimed the right of succession for themselves, and were the first Khalifs before Ali. After their decease new discords arose about the succession.

² Al Koran, chap. v. Hottinger.

These schisms continued to increase, and divided the whole empire. Some esteemed Ali and his posterity to be the only legitimate successors of Mahomet, others held a contrary opinion. The Persians, being directed by their Sophi Ismael, adhered to the former; but the Saracens, Egyptians, and Turks, were the followers of Abubeker and Omar. The Persians accounted the sayings of Ali to be of equal weight with those of Mahomet: but the others hated him. New schisms also arose, notwithstanding the penalty of death, respecting the interpretation and origin of the Koran, prayers, fastings, ablutions, covering the head, &c. The number of sects among the Mahometans is reckoned about seventy-two, but they all take the common name of Mussulmans³.

VII. HERESIES.

The heresies of the last age still continued to afflict the Church at the present time. The Arians among the Lombards, the Pelagians in Britain and elsewhere, the Nestorians, Severites, Jacobites, Acephali, and Agnoetæ in the East⁴.

A new heresy, derived from the Eutychian error, sprang up in this century; it was called the schism of the Monothelites, and was the cause of many divisions and contests⁵. The authors of it were Cyrus, bishop of Phasis, afterward of Alexandria; Sergius, patriarch of Constantinople, with Pyrrhus, Paul, and Peter, his successors. The period of its rise was about A. D. 630, in the reign of the Emperor Heraclius; but it had probably been latent among the Monophysites before that time.

The Mo-
nothelites.

The principal dogma of this schism was, that there was only one operating will in Christ; the Word willing and operating by himself: but in reality, they asserted

³ Hottinger in *Hist. Orientali*. Marmolius.

⁴ Nicephorus and the Byzantine Historians.

⁵ See *Volumina Conciliorum*, Paulus Diaconus, Cedrenus, Zonaras.

CENT.
VII.

against the Eutychians, the two natures in Christ, though they held but one, and neutralized the operation of Christ's human nature.

The origin of this dogma is ascribed to a conference which the Emperor Heraclius, when returning from the Persian war, held with one Athanasius, a Nestorian, either at Edessa or Hierapolis in Syria. When the Emperor promised him the patriarchate of Antioch, if he would receive the decrees of the council of Chalcedon, an objection was started about the one only will and operation in Christ. Cyrus, patriarch of Alexandria, being consulted upon this point, together with Sergius of Constantinople, they asserted that there was only one will and one operation in Christ. To this decision Heraclius gave his consent, and it was confirmed by a council at Alexandria A. D. 633⁶.

This heresy was abetted not only by Heraclius the Emperor, but also by Honorius, the bishop of Rome, who gave his assent to the determinations of the patriarchs Sergius and Cyrus. By the zeal of Sergius and the influence of Heraclius, an exposition of faith was promulgated, in which the Monothelite heresy was contained. It received much support from persons of high rank.

Opponents to this heresy, however, very soon afterward appeared: Eleemosynarius, patriarch of Alexandria, Sophronius, bishop of Jerusalem, and John IV., bishop of Rome. The last called a council at Rome, and condemned the exposition of faith which had been published; and when the Emperor Constans, grandson of Heraclius, by the persuasion of Paul of Constantinople, continued to support the heresy, the successor of John continued to oppose it. Martin, the next bishop of Rome, condemned it also in a synod, but he was soon after ordered to Constantinople, from whence he was banished: he died in exile, and was placed in the catalogue of saints. At length the heresy was condemned in the sixth general council.

⁶ Forbes.

VIII. COUNCILS.

CENT.
VII.

Two general councils were held during this century. The first was called the sixth œcumenical council, and the third convoked at Constantinople: the other was commonly denominated Quini-sextum.

The sixth
general
council.

The former was convoked A. D. 680, in the reign of Constantine Pogonatus. It was assembled in the month of November, and continued its sittings to the September following. It was called by the command of Constantine, as the members confess in the acts of the synod. Agatho, bishop of Rome, sent his legates to Constantinople with an epistle.

The members of this council assembled in a part of the palace at Constantinople called Trullus: there were about 289 bishops present; the Emperor presided at the council, and confirmed the acts which were passed.

The decrees were as follow. 1. The five former councils were approved; the heresy of the Monothelites was condemned, and two wills asserted to be in Christ, equal in number with his two natures. Honorius, the bishop of Rome, with the other Monothelites, Sergius, Pyrrhus, Paul, Peter, Cyrus of Alexandria, and Macarius of Antioch, &c. were anathematized. A sentence of deposition was passed upon Macarius. This anathema upon Honorius, the pope or bishop of Rome, by name, was confirmed not only by the synod of Quini-sextum, by the second Nicene council, by the Emperors, Constantine, Justinian, &c., but also by the successors of Honorius in the see of Rome.

The following list records the names of the popes who confirmed the anathema upon Pope Honorius.

Leo II., the successor of Agatho, in letters to the Emperor Constantine.

Benedict II., successor of Leo, confirmed the decree of Leo.

John V., who was one of the legates of Agatho in the sixth council.

**CENT.
VII.**

Conon, the successor of John, confirmed the acts of this council.

Adrian I., Adrian II., John VIII., John IX., all confirmed the sixth council, the Quini-sextum, the second Nicene council, and especially the anathema upon Pope Honorius. Let the reader behold a specimen of the infallibility of the pontificate and its councils⁷!

**The Quini-
sextum.**

The next general council, which is so called in the oration of the members to Justinian the Emperor, in its acts, and by the confirmation of the second Nicene synod, generally received the name of Quini-sextum. This name was given to it, because it was convoked as a supplement to the fifth and sixth councils, in which no ecclesiastical canons were decreed respecting the regimen, discipline, rites, and morals of the clergy.

It is called by the Greeks the sixth Trullan council, from the place of meeting, and is esteemed by them a continuation of the former synod. It was assembled A. D. 691 or 692, in the reign of Justinian II., when Sergius was bishop of Rome, Paul of Constantinople, Peter of Alexandria, George of Antioch, and Anastasius of Jerusalem. The council assembled at Constantinople in a part of the palace called Trullus.

The sanction of this council was given to 102 canons: among these are many contrary to the discipline, practice, and authority of the Romish Church, which is more than once distinctly pointed out by name. Several decrees are directly levelled against its customs, for instance, the 55th canon respecting the fast on the sabbath. The 1st, 11th, 13th, 19th, 36th, 38th, 55th, and 82nd canons, are worthy of regard.

This council was subscribed to, and approved by the legates of the Pope of Rome, who appeared for Sergius the bishop and the Roman ecclesiastics; but Sergius

⁷ Candid Roman Catholics contend against Baronius, Binius, and other servile adherents to the dogma of a divine infallibility in their Church, that Honorius was justly condemned, because he favoured a rising heresy.

refused to acknowledge the canons on account of the above-mentioned articles, which were contrary to his practice. It was afterward approved by the second Nicene council, by John, by Adrian, and other bishops of Rome; and its canons are much eulogized, excepting where it appears unfavourable to the cause of the papacy.

A stronger instance of prejudice seldom appears than is manifested by Binius, Baronius, Leo Allatius, and other adulators of the Church of Rome, in this affair; some of whom venture to call this a pretended council.

Many national and provincial councils were held in this age, at Constantinople, at Jerusalem, in Africa, Rome, Italy, Spain, Gaul, and Britain^s. From several of these proceeded not a few acts and statutes, which were unfavourable to the growing power and corruption of the Church of Rome. In the Roman synods, canons were passed against Pope Honorius: in the British synods, collected by Spelman, resolutions were made against the innovations of the Romish Church. In the fourth council of Toledo, the marriage of the clergy was declared to be lawful. In France, Agrestinus, a monk, boldly resisted some superstitions which were spread abroad by Columbanus and his companions. It were easy to produce many more specimens of oppositions to the increasing corruptions of the Church of Rome.

National
and pro-
vincial
councils.

Only a small number of the synods, comparatively speaking, was engaged on the important subject of doctrine. These assembled in Italy, Spain, and Africa. They published confessions of faith, creeds, &c. Several decrees were directed against the Monothelites and other heretics; some were upon clerical and monkish discipline and ceremonies; and not a few censures were directed against the vices of the clergy and the libertinism of the bishops, after the law forbidding marriage was introduced into the Church.

^s Tomi Conciliorum. Magdeburg divines.

CENT.
VII.

IX. THE COMMENCEMENT OF THE SCHISM BETWEEN THE ROMISH OR WESTERN AND THE ORIENTAL CHURCH.

The cause of the separation which took place between these two great Churches, is comprised in the following particulars. The pride of the prelates of Rome, who arrogated to themselves the title and authority of universal bishops, contrary to the canons, in defiance of the rights of the patriarchs, and in opposition to ancient custom. This presumption excited great animosity. The bishops of Constantinople would remit nothing of their rights and dignity, and having been declared, at the council of Chalcedon, equal in rank with the bishops of Rome, they resisted with great spirit every novelty and encroachment. The controversy on the procession of the Holy Spirit began to be occasionally yet moderately agitated in this century. The council of Toledo, A. D. 653, added the words "Filioque" and from the Son, to the Nicene creed⁹. This decisive act engendered strife, and was the cause of continual disputations between the Latins and Greeks. This controversy, however, did not break forth very seriously until the ninth century: some time after, it subsided, and was again renewed with still greater animosity in the eleventh century. The Greek Church denied that the Holy Ghost proceeded from the Son.

Another cause of the schism between the two patriarchal Churches is found in the canons of the council of Quini-sextum, which condemned, as has been already mentioned, many practices in the Church of Rome. On this account the council was reprobated by Pope Sergius. Baronius confesses that the Trullan Fathers were the cause of a long contest between the Greeks and the Latins. He asserts, but upon no good foundation, that

⁹ "I believe in the Holy Ghost, the Lord, and giver of life, who proceedeth from the Father *and the Son*."

these canons were sent to the bishop of Rome to be confirmed by pontifical authority ; but the true state of the case is, that although they might be sent to him, the purpose was to ascertain whether he would subscribe to them. Many other particulars Baronius relates, which are not deserving of any credit ; and his credulity is not a little remarkable where he affirms that a divine judgment overtook Justinian for his contumacy toward the Roman see¹.

Another cause of dissention was a hot controversy respecting images, which happened in the following century, and proved a fruitful source of bad feeling and hostility between the two Churches.

X. ECCLESIASTICAL WRITERS.

This age did not produce any good writers. The cause of this dearth of literature, may be traced to the calamities in the East by the Saracens, to the heresy of the Monothelites, to the daily increasing mystery of iniquity, the superstitions of the Western Church, the luxury of the clergy, the ambition of the bishops, and the indolence of the monks ; these evils had a very unfavourable influence upon intellect during the seventh century.

**CENT.
VII.**
The decay
of litera-
ture.

¹ The reader of ecclesiastical history must bear in mind, that the four patriarchs, viz. of Rome, Constantinople, Alexandria, and Antioch, were not dependent upon each other, although they observed etiquette and precedence : he will likewise have noticed, that they endeavoured to preserve a unity of doctrine and opinion. To effect this object, the canons and rules framed in one patriarchate were frequently sent to other patriarchates, or the latter had representatives in the synod, in order to preserve the truth of the Gospel and brotherly concord. Moreover, if one patriarch fell into heresy, another, or all the others, assembled a council, condemned, anathematized, or deposed him, according to circumstances. This act of authority was not peculiar to the bishop of Rome : it was done frequently by the bishops of Constantinople, Alexandria, and Antioch. To send the canons of a synod to Rome for the subscription of the bishop, implied no submission : it is similar to the act of several independent princes who send a mutual agreement to another prince, for his concurrence and union with them, upon some object which concerns all their kingdoms.

CENT.
VIIGreek
Writers.

The following are the most celebrated writers of the East. Anastasius of Nice. Theophylact of Simocatta, one of the Byzantine historians, whose history commences with the reign of Maurice. John Philoponus. The author of the Alexandrian Chronicle, supposed to be George, afterward bishop of Alexandria. Leontius, bishop in Cyprus, who wrote against the Jews. Sophronius, bishop of Jerusalem, some of whose epistles are still extant. Antiochus of Saba in Palestine, who wrote homilies. George Pisides. Maximus Confessor, an abbot in the reign of Constans, and a staunch defender of orthodoxy against the Monothelites. There were no others of any note.

Latin
Writers.

In the West there were a few of honourable name. Eligius of Limoges. Isidore of Seville, a disciple of Gregory the Great. He lived in the reign of Heraclius. He was a man of extensive literature, great historical research, and wrote many criticisms on the Scriptures; and, to crown his character, he was of unblemished morals. To him is falsely ascribed a collection of decretal letters, forged in later times². There were many authors who wrote poems, lives of saints and monks, and marvellous accounts of relics, &c., as Columbanus and others, whose names must be omitted³.

The name of the venerable Bede deserves to be had in remembrance. He was an honour to the Anglo-Saxons, but he lived in unhappy times. He has been celebrated for his history, commentaries, martyrology, and other voluminous writings. He was born A. D. 673, and died, probably, in 735⁴.

² Ildefonsus wrote the life of Isidore, and memoirs of other historical writers. He, also, was a man worthy of better times.

³ The reader is referred to Blondel, the Magdeburg divines, and Baronius.

⁴ Bede was a man of uncommon diligence and piety, the wonder of the age in which he lived, and certainly the father of English ecclesiastical history. His works were written in Latin. Several editions of his works have been published at Paris, at Basil, and Cologne. He was born at Wearmouth in the county of Durham.

XI. INCREASE OF MONKISH SUPERSTITION.

This age was more prolific in the production of monks and monasteries than the foregoing. The latter were erected in great numbers in Italy, France, Britain, Germany, and, indeed, throughout all Europe; they seemed almost to cover the face of the country. This augmentation of religious houses was caused by the liberality of kings, princes, and wealthy persons toward the monks, by the general admiration of an austere life, by the enticements of ease and sloth, and by the zeal of celebrated monks in propagating their order; these were Maurus, Columbanus, and Gallus in France; Placidus in Sicily; Gregory I., Augustine, and Mellitus in England; Gallus in Switzerland; and Boniface in Germany. These men spared no exertion to render monachism popular, and they succeeded. Even kings and nobles, in England, Spain, Burgundy, &c., exchanged their crowns and insignia for the cowl and tonsure, to the great advantage of the monastic fraternity: and women of rank abandoned their domestic duties for the inactivity of the cloister^{5 6}.

The most celebrated order was that of Columba, or Columbanus⁷, an Irishman, who was the founder of many monasteries regulated by the same rule in Italy,

CENT.
VII.

⁵ Bede, Paulus Diaconus, Sabellinus, and Sigebert.

⁶ Every beautiful situation, pleasant solitude, fruitful soil, fine fishery, or delightful water, was immediately appropriated to the benefit of the monks.

⁷ There was another Columbanus or Columba, a Briton, who died about the end of the sixth century. He was the friend of Kentigernus, bishop of Glastonbury, who died aged 185 years and in the 145th of his bishoprick. He was the founder of an abbey which was built at Glastonbury, and became one of the richest in England. The abbot lived in regal splendour, with an income of about £40,000 per annum. He had the title of Lord, and sat among the barons in parliament. This abbey existed about 600 years, and was second only to Westminster. The last abbot was hanged over his own gateway by order of Henry VIII., because he refused to surrender the property of the abbey.

CENT.
VII.

France, Germany, and Switzerland. He was the disciple of Comgallus, and the master of Gallus. He died A. D. 615⁸.

Gallus, abovementioned, was one of his most celebrated disciples. He travelled into Germany, and thence into the solitudes of Switzerland, where, with some companions, he built an abbey A. D. 630. His order increased very rapidly and widely. Another order was framed by John Gerundinensis a bishop in Lusitania, which was confirmed by Boniface IV., bishop of Rome⁹.

Some few monasteries were as yet regulated according to their primary institution, and esteemed nurseries of the arts, repositories of letters, and, in appearance at least, the abodes of chastity, frugality, and concord. The employments of the monks were stated to be the study of divinity and devotion. It is not, therefore, a matter of surprise, that monks in general should obtain a reputation for literature, and by the external appearance of virtue and austerity, impose upon great multitudes.

Isidore describes the scrupulous custom of the tonsure or shaving the crown of the head, and other monastic rites, which however, in many particulars, differed from those which were afterward adopted in the Romish Church.

XII. MISCELLANEOUS EVENTS.

We must pass over, as unworthy of historic record, the legends, appearances, miracles, portents, miraculous signs for establishing the credit of relics, the pains felt by souls in purgatory and communicated to the living, the masses for the dead, the revelations, and intercessions

⁸ Usher ex Bede. Hospinian.

⁹ Numerous religious houses trace their origin to acts of superstitious piety in this century: some of them rose to great splendour and little short of kingly power. Those of an inferior kind were almost innumerable.

of the saints, &c.: with such unimportant relations, many authors of this century have filled their histories¹.

But as a point more deserving of notice, we shall record the change, made at this time, in the election of the popes or bishops of Rome. The Emperors of the East, in the person of Constantine V., resigned in favour of pope Agatho and afterward of Benedict II., the right to a certain tribute or tax, which the Emperors had hitherto received for confirming the election of a pope, together with several other rights thereto annexed². Succeeding Emperors did not easily acquiesce, but the popes fiercely contended with them, in order to become independent. This is an important fact. The expression of Baronius, upon this subject, is somewhat amusing, he observes, that "the Roman Church was now restored to its pristine liberty."

The success of the Saracens and followers of Islamism was truly astonishing, during the whole of this century, after the death of Mahomet. Disciples of the new religion multiplied on every side, and under the command of Abdalmelech, they obtained possession of Arabia, Africa as far as the Atlantic ocean, of Egypt, Syria, and Armenia. Constantinople itself was several times straitly besieged by them, but not taken³.

Among other proofs of the superstition and ignorance of this age, may be adduced the violent contentions, controversies, and traditions of the clergy respecting the tonsure, or the shaving of the head. In the Spanish Churches, the subject was seriously discussed at the fourth council of Toledo. It formed a part of the business of the British synods, and of other councils in different parts of Christendom. The members of the Latin or Romish Church were distinguished by the tonsure of Peter; those of the East adopted the tonsure

¹ Dialogues of Gregory, Sigebert's Chronicle, Paulus Diaconus in *Historia Lombardorum*, Vincentius in *Speculo*, Baronius, Wolfius in *Memorabilibus*.

² See Onuphrius in *Vita Pelagii* II.

³ Leunclavii *Historia*, Marmolinus, &c.

CENT.
VII.
—

of Paul; and both of these joined in traducing the Irish clergy, by giving them the reproachful appellation of "the tonsure of Simon Magus⁴." The monks of the several orders were required to make a vow of obedience, and to adopt the tonsure, but they were not required to make vows of real poverty, and chastity.

To this age is referred by some writers the founding of the University of Cambridge, about A. D. 637, when Sigebert was king of the East-Angles. Bede makes mention of this school⁵.

The Jews.

The Jews still continued to be tumultuous and oppressive to the Christians in Antioch and Palestine, where they were numerous. It appears that Heraclius, the Emperor, was guilty of a base action toward that people. He promised upon oath to afford protection and security to those in Jerusalem; but a short time after, at the instance of some bishops, and the offer of absolution from the crime of perjury, which he thereby committed, he gave them up to the vindictive fury of the Christians, and great numbers were killed. From this incident, and many others of a similar nature, it appears that the Christians always retaliated, and with

⁴ In this century commenced the reign of ignorance, which enslaved all the nations of Europe until the dawn of the Reformation. In history this period of time is distinguished by the appellation of "the dark ages." The causes of this eclipse of literature, knowledge, and intellect, have been enumerated, in the increase of superstition and monachism. Some writers are pleased to bestow no small meed of praise upon monasteries, because they were repositories and asylums of literature. The fact is, that neither the monks nor the Romish clergy deserve such praise. It is true, that a great proportion of the learning of the times was possessed by them, but they were monopolists and not stewards. They confined knowledge within their stony walls and did not diffuse it abroad, as they ought to have done; the state of Christendom during several hundred years, is an ample proof, that the monks and Romish clergy with the Pope at their head were unworthy guardians of the sacred treasure. Those monasteries most celebrated for learning were, generally speaking, only dark lanterns, and exhibited not a single beam of light beyond their own narrow and iron-bound precincts.

⁵ Bede Hist. III. 18. For the various opinions respecting the period in which this University was founded, see John Caius *de Antiquitate Cantabrigiæ Academiæ*.

great severity, upon these poor and unhappy people. Some writers affirm, that the Jews in Spain joined the followers of Mahomet, and on that account were afterward compelled to embrace the Christian Faith.

CENT.
VIII.
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Many other particulars, events, and interesting circumstances might be related, but they would increase the bulk of this compendium beyond its designed limits.

END OF THE SEVENTH CENTURY.



THE EIGHTH CENTURY.

Tiberius Absimarus was now Emperor of the East, Sergius was bishop of Rome, and Abdalmelech, Khalif of the Saracens.

A. D.
701.

I. STATE OF THE CHURCH.

The condition of the Church was everywhere truly deplorable. The following were the principal causes.

1. The stupendous progress and success of the Saracens, who had already occupied the greatest part of Africa and Asia. The seat of their empire was as yet at Damascus, which was a most advantageous situation for their ambitious views. In this city, and in the surrounding country, they very grievously oppressed the Christians. Growing more powerful, they broke into Thrace, Greece, Italy, France, and Spain, and succeeded in imposing a yoke upon the inhabitants of several of those countries.

2. The domination of the Lombards, who had left Pannonia, under the command of Cunipert, and settled in the north of Italy. They were for a time a power-

CENT.
VIII.
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ful means of repressing and coercing the papal tyranny⁶. And it may be added, that other barbarians, the Bulgarians, the Huns, the Sclavonians, the Venedi, and others, had spread themselves, by this time, over the richest provinces of Europe.

3. The tedious and violent contests between the Latins and the Greeks, which were now augmented by a dispute upon image-worship, produced much distraction in the Church.

4. The daily increasing power and usurpation of the bishop of Rome, which at length extended over almost all the West, the kingdom of Spain excepted. This lamentable event multiplied the most insipid traditions and schismatical opinions, by which both kings and people were deluded; these things added not a little to the misery of the age.

5. The libertinism, concubinage, simony, avarice, luxury, and general corruption of the clergy, increased the troubles of the times; a proof of these deplorable circumstances may be seen in the acts of the councils of this period, and in the historical writers, Baronius excepted, whose dissimulation is most palpable in every thing that regards the Romish clergy and the superstition of the monks.

II. PROPAGATION OF CHRISTIANITY.

In the East, and in Africa, the Christian faith was for the most part exterminated by the Saracens: but it obtained a more prosperous lot in the West, where it very sensibly extended, yet not without a great mixture of superstition, and under the burden of the papal yoke. The name of Christian, but with only a small portion of Christianity, was diffused among the Thuringians, Franks, Westphalians, Saxons, Hessians, Bavarians, Hungarians, Sclavonians, Frieslanders, &c.⁷.

⁶ History of the Franks, History of the Lombards, Sigonius.

⁷ Krantz.

One of the principal instruments of their conversion was Winfrid, an Anglo-Saxon monk, afterward called Boniface, the apostle of the Germans. He was the first archbishop of Mentz, and a martyr. Of the visions, miracles, raising the dead, and other actions performed by Winfrid, Baronius has given many insipid accounts. But after making every due allowance for the credulity of the times, it is still certain, that Winfrid was an instrument in the hand of Providence of bringing about many conversions, and he was the parent of many Churches in Germany, and many bishopricks, viz., Mentz, Saltzburg, Friesland, &c., and the monastery of Umbria or Fulda; but that he was the parent of many superstitions in those Churches, and that he put them under the papal yoke is no less evident: that he approved of ignorance and trifling is apparent, in the silly questions which he proposed to the Popes Gregory II. and Zachary, to which they gave no less futile answers: nor is it less certain, that in his disputation with Virgilius, he condemned him as a blasphemer for having asserted the existence of the Antipodes. Yet no small part of the Annals of Baronius is filled with the actions and praises of this well-meaning, but ignorant and prejudiced man.

Another instrument in spreading a knowledge of the Christian religion, as it was then taught, was Charles the Great (Charlemagne) king of the Franks, who, after a war of thirty years, having subdued the Saxons, then turned his thoughts toward the conversion of his new subjects. He built many Churches, and established several bishopricks; he endeavoured to promote learning by establishing schools, &c.; and by great zeal and perseverance, he extended the Christian religion among the Huns, the Hungarians, and Sclavonians^{8 9}.

⁸ Krantz, Sigebert, Eginhard.

⁹ Charlemagne endeavoured to the utmost of his power to restore discipline in the monasteries and among the clergy: for this purpose he convoked many synods, issued many institutions, and established schools. He also took some

III. DOCTRINE.

The primary truths and the foundation of the Christian faith doubtless remained uninjured by the surrounding superstition. The truth was buried beneath accumulated rubbish. This fact may be easily known, because the former symbols of faith, made in the general Councils, were revered and observed. From the various confessions of faith found in the writings of the Venerable Bede, John Damascenus, Tarasius of Constantinople, Basil of Ancyra, Paulinus of Aquileia, and Alcuin the ornament and honour of England, we learn the doctrines which were then held by serious and intelligent persons. The same fact may be perceived in the approbation of the fundamental doctrines in the second Nicene Council, and in various synods, assembled by Charlemagne at Francfort, Arles, and other places.

Nevertheless the doctrines popularly taught were blended with many Romish and antichristian errors; the following particulars constituted the sum and almost the substance of the religion which was spread among the people. The supremacy of the Pope or bishop of Rome; to this point tended all the designs of the bishops who filled the chair of St. Peter, and of all their adherents. Baronius affords a fair example, for he makes the Pope's supremacy the drift and object of his annals. The doctrine which is now preached in the Romish Church, viz., the worship of images, the invocation of saints, the pains of purgatory, prayers and masses for the dead, the virtue and worship of relics, the necessity of celibacy, the merit of monachism, abstaining from flesh, and confession to the priest,—these points were inculcated with great earnestness, so that

pains to purify the mode of worship, and the doctrines then taught, from various abuses, traditions, superstition, and idolatry. See his book upon image-worship.

the people were wholly absorbed in them, and the key of knowledge was taken away by the clergy, in order that they might domineer over the flocks, which they were bound to feed with wholesome doctrine. Hence the public service of Almighty God consisted, for the most part, in the mass, consecrations, oblations, prayers to images, pictures, and saints, the observance of feasts, &c.¹

There were likewise in this age some additions made to former superstitions, viz. solitary or private masses, when the priest communicated alone, &c. Some councils called by Charlemagne and Louis I. opposed this practice, which was stopped for a time. The religious veneration for pictures and images in Churches was sanctioned by law, at the urgent intreaty of the bishop of Rome. New laws were likewise framed on abstinence from certain kinds of food, such as jackdaws, hares, horse-flesh, &c., and penance was enjoined in cases of delinquency².

New pilgrimages were also instituted to the newly erected churches, viz. into France to the Church of James the Great; Charlemagne having enriched that edifice with many privileges. The number of saints, relics, monasteries, and monks, was multiplying every day³.

So thick, therefore, was the darkness which now enveloped the Church, and in which almost the whole

¹ The clergy did not urge the people to obey the Gospel and to search the Holy Scriptures. They directed them to the canons of the Roman Church, and the decrees of the Pope, and taught them to pay obedience there. Stephen II., in one of his epistles, says, "Peter called an Apostle, I am Peter the Apostle." The supremacy of the bishop of Rome Boniface urged upon his converts as necessary to be believed and diligently observed.

² See the epistles of Gregory II. and Zachary to Boniface.

³ Relics were continually multiplying; a happy discovery was frequently made of the bodies of saints, which had been for centuries buried in unknown places. The body of James the Great was found at Compostella. On the discovery and translation of the bodies of Dionysius the Areopagite, Marcellinus, Augustine, Gregory, and others, see Suidas and Baronius.

clergy was immersed, that even in candidates for bishopricks, no knowledge of the doctrines of the Gospel, nor any skill in interpreting the Scriptures, much less any knowledge of languages, was required; but only, that they should be able to read or chant the Lord's prayer, the creed, and psalter in Latin, to calculate the feasts, and to have some acquaintance with the canons. This fact is evident from the ecclesiastical annals of this century. Mezerai, in his history of France, when speaking of the affairs of the Church in the reign of Charlemagne, has the following observation, "Under prelates so ignorant and unskilful, there is no wonder that the people were buried in gross ignorance. The whole of religion was converted into superstition."

Many strange examples of ignorance are preserved by Aventine in the Epistles of the Popes to Boniface and others, which would amaze, but not edify, the reader. These things must be omitted: nor can we particularize, although we must again mention the avarice and libertinism of the clergy; which the papal writers themselves confess, when they relate, that the bishops very frequently had several concubines instead of one wife, and that the priests and deacons followed their example⁴.

IV. INCREASE OF THE ANTICHRISTIAN POWER OF ROME.

The indulgence and privilege which was pretended to be granted by the Emperor Phocas, viz. that the pope or bishop of Rome should be called the universal bishop and head of the Church, was now converted by

⁴ This was the natural result of the law of celibacy. The same effect is produced by the same cause in modern times. The reader might be referred to many volumes, which would afford proof of this; a work lately published by the Rev. Blanco White, formerly a Catholic priest, entitled "Practical and Internal Evidence against Catholicism," will suffice. He has published another work called "The Poor Man's Preservative against Popery." The history of Mr. White's conversion to Protestantism is very instructive.

them into a divine right. To the title they speedily joined authority. Assuming themselves to be the successors of St. Peter, they claimed universal dominion in the Church, and even universal temporal power.

CENT.
VIII.

In this century, it was thought expedient by the bishops of Rome to begin the practice of binding all the clergy, over whom they gained an ascendancy, by an oath of fidelity to the Romish see. The worldly policy of this measure, for which the example of St. Peter cannot be pleaded, need not be insisted upon. Pope Boniface had invented the form of the oath previously to this time.

The highest dignities in the Church were disposed of at the option of the popes, viz. archbishopricks, bishopricks, &c.: by this manœuvre in the patronage of offices they increased their influence and power.

The pride and domination of antichrist is to be seen in the following examples. In the beginning of this century, Vitiza, king of Spain, interdicted obedience to the bishop of Rome; on this account Baronius accuses him of apostacy and monstrous revolt. He contends, moreover, from the Epistles of Gregory VII., that Spain, by an ancient deed, was the right and property of the Church. A similar claim is put in for Sicily. This fact clearly shews, that a temporal authority over states and kingdoms began about this time to be assumed by the bishops of Rome. Aripert, king of the Lombards, made a grant of the Alpes Cottiae to the bishop of Rome. This fact is agreed upon by all candid writers, but Baronius asserts that this country was not granted *de novo*, but restored to the Romish see, having been wrested from the pope by the Lombards.

Instances
of pride and
ambition in
the Popes.

Pope Constantine I. suffered the Emperor Justinian II. to fall prostrate at his feet and kiss them. This act Baronius calls a proof of obedience. The haughty acts of Pope Gregory II. almost exceed belief. He bound under a papal anathema Leo Isauricus, the Emperor of the East, because he opposed image-worship. He refused to send the tribute or Roman duty, and he

CENT.
VIII.

absolved all the Italians from their oath of fidelity to the Emperor. He excited disaffection, and withdrew the exarch of Ravenna and all Italy from allegiance to their sovereign. He asserted that Rome, its dependencies, and the adjacent countries, were in his power as a temporal prince by the gift of the people. The perfidy of Pope Gregory II. toward the Lombards, by which he purloined from them the exarchate of Ravenna, is to be found in records still extant⁵.

Gregory III. carried himself with as much arrogance as his predecessor. He excommunicated Leo the Emperor, deprived him of the allegiance of all Italy and the west of Europe, and denounced him the enemy of the Church⁶. Polydore Vergil relates, that this Gregory first made England tributary to him, through the weakness of Ina, king of the West-Saxons, A. D. 740, who granted the tax of Peter Pence on every house. Zachary, the succeeding pope, likewise claimed a power over kings. He dethroned Childeric, king of France, by a papal decree, and constituted Pepin king in his room. Boniface, archbishop of Mentz, and Bucharth of Wurtzburg, were his principal instruments in this nefarious action: Baronius extols the deed. Zachary, moreover, prevailed with three princes to exchange their crowns for the monk's cowl; viz. Carloman, son of Charles Martel; Rachis, king of the Lombards; and Childeric III. of France.

Pope Stephen III. followed the steps of his predecessors in ambitious projects and tyrannical actions. His art and success were truly astonishing. He subjected the exarchate of Ravenna to his own power,

⁵ Paulus Diaconus, Blondus, Sigonius *on the Kingdom of Italy*, Theophanes, Anastasius the Librarian, Cedrenus.

⁶ One remark of Baronius on this point is worthy of notice. Let Protestants look at it. "*Gregorio relincente exemplum ne in Ecclesia Christi regnare sincerentur heretici principes*," Gregory leaving an example, that heretical princes were not to be permitted to reign in the Church of Christ; that is, those princes who did not submit to the decrees of the bishop of Rome.

together with Pentapolis and other provinces, by expelling the Lombards and deceiving the Emperor Constantine VI.⁷ He confirmed the kingdom of France to the usurper Pepin and his sons, at the same time extorting from him an oath of fidelity to the Roman see. Baronius places this act A. D. 753. The letters of this pope to Pepin begin thus, "I Peter the Apostle." Some Catholic writers say he was inspired to use this language⁸.

The ambition of Stephen IV. equalled the specimens already exhibited. He excited the kings of the Franks against the Lombards. He interdicted, under pain of an anathema, a marriage which Charlemagne intended to celebrate with a lady of that nation, because it displeased him: he also committed many acts of aggression against Constantine, his rival in the bishoprick.

The modesty of Adrian, the bishop of Rome, was not more conspicuous than that of his predecessors. He brandished the thunder of excommunication against Desiderius, king of the Lombards. He demanded from Charlemagne, not only the exarchate of Ravenna and Pentapolis, but he extorted other dukedoms as his fiefs, and put in a claim for Sardinia, Corsica, and Sicily. He received Charlemagne in a haughty manner in the porch of his church, requiring from him the signs of humble obedience. This pope promoted very strenuously the worship of images in the second synod of Nice.

The same antichristian pride appears in Pope Leo III., who, while he saluted or acknowledged Charlemagne to be Emperor of the Romans, also arrogated to himself the right of transferring the Western empire to the Franks; for thus the Catholic historians interpret this act. This is an important fact. In truth, he crowned Charlemagne, and assumed a power of bestowing a dignity, which is derived only from God and the people.

⁷ De Mornay.

⁸ Magdeburg Divines. De Mornay.

CENT.
VIII.

These brief particulars concerning the popes of this century, may suffice to shew the spirit which actuated them, and the line of policy which they pursued. A similar policy has ever since been adhered to by the Church of Rome, and at this moment directs her councils. It is unnecessary to advance arguments after these facts, in order to prove the antichristian domination. The reader is referred to the mandates of the popes to Bishop Boniface, and many other bishops, and to the means by which they put the whole of Christian Europe under an intolerable yoke⁹.

V. OPPOSITION TO ROMISH TYRANNY.

But papal intolerance had not yet arrived at its height: several kings and bishops still challenged their rights.

The bishops of Ravenna were yet unaccustomed to submit to the papal yoke, and Felix, who had been recently elected a bishop, refused to take the oath of obedience to the pope. This independent spirit produced many serious commotions¹.

Boniface, archbishop of Mentz, in his letters from Germany to the popes, censures many things in their practice, and even reproaches them: but in another letter, where he seems in doubt whether it were lawful to bring oblations for the dead, he consults Pope Gregory.

A prolix epistle of Pope Zachary to King Pepin and the French bishops, mentions the title of cardinals, and calls them presbyters of the city of Rome².

Several princes still claimed and exercised a legislative power in ecclesiastical affairs at this time. Many proofs of it are to be found in the records of this century,

⁹ Magdeburg Divines, Hottinger.

¹ Blondus, Platina.

² The dignity of cardinals is not an ancient invention. Their power and influence rose with the ambition of the popes. Even in the following age they were inferior to archbishops, nor did they perform the office of ambassadors to the see of Rome before the eleventh century.

and in the statute books of Charlemagne and Louis I. Princes still convoked councils and synods in France, Spain, Germany, and other countries. Moreover, on some occasions, the popes were compelled to receive the commands and mandates of independent sovereigns, even in ecclesiastical matters, and in writing to them made their requests in a supplicating manner; but this was a custom very abhorrent to the temper of the popes in later times.

Another fact is worthy of notice, because it proves that the Roman pontiff has usurped his power gradually. Adrian I., in a synod at Rome, confirmed to Charlemagne the right of investing archbishops and bishops throughout his dominions, and also the right of confirming the pope elect. This gordian knot Baronius, being unable to loose, cuts at once. He denies the whole fact, and inveighs against Sigebert as the author of an imposture and fraud.

VI. WITNESSES AND DEFENDERS OF THE TRUTH.

The Magdeburg divines have given copious details on this point under the head of doctrine. To them may be added other writers of undoubted credit, viz. Flaccus Illyricus, Wolfius in his *Lectiones Memorabiles*, De Mornay, Usher, Forbes, &c.

In the Eastern Churches there is no doubt that the pope's supremacy and usurped power were resisted, and also the worship of images, saints, and relics. This is a matter of fact, found in the acts and canons of the former century, the actions of Leo and Constantine Copronymus, the council of Constantinople, &c. These Churches did not receive the doctrine of purgatory, the celibacy of the clergy, nor private masses. But the errors of the West were nevertheless insinuating themselves even here. John Damascenus, who flourished about this time in the East, was orthodox in most particulars; but he had an inclination toward the worship of images and of saints.

CENT.
VIII.

In the West, oppositions were made to the usurpation of the bishop of Rome, sometimes openly, and sometimes secretly, by synods, princes, bishops, and by pious and learned men.

1. By synods; viz. one at Francfort against images, which was attended by bishops and learned doctors from various parts of Europe; also by some other councils assembled by Charlemagne, and by one, antecedently to his time, under Carolomannus, king of the Franks.

2. Princes, and chiefly Charlemagne, opposed the encroachments of Rome, by constitutions, books on images, and epistles. From these documents it appears evident, that this Emperor's opinions, and those of the clergy, were widely different from the doctrines now held by the Roman Church on the following particulars; viz. the sufficiency of the Scriptures for instruction in religion; justification through faith by grace, with holiness of life; the impotency of free will; the Eucharist, as being the sign of the body and blood of our Lord; and the duties of bishops toward their flock and toward one another. These points were boldly asserted in opposition to the bishop of Rome.

3. Bishops, likewise, in various parts of Europe, exclaimed against and opposed the papal usurpations. This fact is found in the epistles of the popes Zachary and Adrian, in the volumes of the councils, in Bale, and Aventine. From the same sources may be collected another fact, that they also resisted the growing superstitions. The archbishops of Ravenna, with other bishops and presbyters in France and Germany, in Britain and Ireland, occasionally afforded proofs of an independent spirit against the tyranny of Rome³.

And lastly, many writers, viz. Bede, Albinus, Alcuin, Paulinus of Aquileia, Amalarius Fortunatus, and others, who were celebrated in this century, followed, or rather led the way, in promulgating principles of religious liberty and genuine truth. From their

³ Adelbert, Sidonius, Clemens, Vergil, &c.

writings we learn, that although individuals among them were addicted to some superstitions, they agreed in the important points with the orthodox Church, against human traditions, religious worship of images, the adoration of creatures, justification by human merit, transubstantiation in the Eucharist, purgatory according to the modern acceptation, and the title of supreme head of the Church which was arrogated by the popes⁴.

VII. HISTORY OF THE IMAGE-CONTROVERSY.

The opinion of Christendom, during the foregoing centuries, respecting images and image-worship, has already been detailed. The controversy had slept, although the practice increased with the power of the pope. But about this time it burst forth with all the acrimony of religious enthusiasm.

This open rupture was occasioned by Philippicus, Emperor of the East, and John, patriarch of Constantinople. In the year 712, they rejected the sixth general council against the Monothelites, and removed all the images of the Fathers of that and of former councils, from the porch of the Church of St. Sophia, where they had been placed by the Emperor Justinian⁵. Soon after, Pope Constantine took measures of an opposite character; and, having assembled a synod at Rome, he placed the discarded images in the porch of St. Peter's Church. This circumstance naturally inflamed the other party, and a sharp contest immediately ensued about the use and worship of images⁶. Thus the councils convoked at Rome and Constantinople directly opposed each other.

⁴ Magdeburg Divines, Illyricus.

⁵ Anastasius, Paulus Diaconus.

⁶ Pope Constantine pronounced curses upon the Emperor Philippicus, and decreed religious veneration to the images of holy persons. Images had a sort of historical use long before this time, but no religious veneration was paid them. The custom is derived from the ancient heathen Greeks and Romans.

CENT.
VIII.

Under Leo III., Emperor of the East, the controversy gained strength. Through his opposition to the use of images, he received the name of Iconomachus; and he certainly took every means to suppress the growing superstition throughout the East. A veneration for images had obtained many partisans among the weaker sort of people, and great numbers in the East were inclined to this new fanaticism. Divisions and contests were generated in the bosom of the Greek Church; and at length under Germanus, bishop of Constantinople, a superstitious man, the practice much increased⁷. This state of things roused the spirit of the Emperor Leo, who, having convoked a council, which the Greeks call Silention, issued an edict by which all veneration of images was condemned. This took place A. D. 726; Germanus was then deposed from the see of Constantinople, and Anastasius elevated to the vacant dignity⁸.

Gregory II., pope of Rome, very soon retaliated. He excommunicated Leo the Emperor, and absolved his subjects from their oath of obedience. The worship of images was established by the Roman synod, and ridiculously enough defended by the custom of Christ and the Apostles. Pope Gregory III. followed the steps of his predecessor, and continued a champion of the new mode of divine worship by images to the end of his life.

Still greater dissensions broke out in the reign of Constantine Copronymus A. D. 741. Under his auspices the seventh general council of the Greek Church was assembled A. D. 754. The object of it was to overthrow image-worship. In this council Germanus, George

⁷ The Byzantine historians have endeavoured to impose upon the world, by many fictions and immoderate zeal, in the controversy respecting the worship of images.

⁸ Images were ordered to be raised up so high, as not to afford an opportunity for idolatry. At length the matter growing very serious, and seditions being excited against Leo, the images, to the number of 730, were pulled down, broken in pieces, and burnt.

Cyprius, and Damascenus, image-worshippers, were anathematized⁹.

CENT.
VIII.

Leo IV. trod in the steps of the Emperor Constantine his father, but his wife, the Empress Irene, a vile woman, became a zealous patroness of images, and caused much disquiet. The Popes Zachary, Stephen, and Paul, pushed on, as much as possible, the cause of image-service¹.

A turn in affairs favourable to images soon after took place, and their cause became triumphant throughout the East. In the year 780 Leo IV. died, and Irene, the Empress, became regent, during the minority of her son Constantine VII. She immediately adopted means to promote the veneration of images in her dominions. Tarasius a layman, but a great zealot, was advanced to the patriarchate of Constantinople. She entered into a confederacy with Pope Adrian I. The second council of Nice was then convoked, in which the worship of images was sanctioned by regal authority: the honour of the salutation, the kiss, a religious veneration, burning of lights, &c. were decreed to images. But this practice was not so gross as that which was adopted in after ages. Images of the Trinity were not sanctioned by this council.

Notwithstanding this act, which established the veneration of images, or iniquity, by law, much opposition continued to be made to it. Constantine, when arrived at the age of manhood, became a decided enemy

⁹ The exertions of this prince to purify the Church from existing corruptions and superstitions, rendered him odious in the eyes of monks and image-patrons. In the works of those days, they give him the appellations of magician, worshipper of demons, blasphemer, wretch, Herod, Nero, &c.

¹ The popes continued to do so in opposition to the Emperors. Under pretence of suppressing heresy, they purloined the exarchate of Ravenna, Pentapolis, and other provinces in Italy, from the Emperors, which they converted into the patrimony of St. Peter, being aided and abetted therein by the French. Respecting images, many documents shew that in France, Germany, and other places in the West, much opposition was made to image-worship. Several synods were called to put it down, but the power of the bishop of Rome prevailed.

CENT.
VIII.

to the image-cause; but fanatic zeal stifled the tenderness of nature in his mother, and she very soon deprived him of his eyes, and afterward of his life. This act is applauded by Baronius². The opposition to the new system was continued by some of the successors of Constantine after the death of Irene.

Charlemagne, king of France, in whom the Western empire was now restored, called a synod to condemn the practice, and wrote four books upon the same subject, which he sent to Pope Adrian. The British Churches issued a work against the use of images, from the pen of Albinus³; and many bishops in Italy, France, and Germany, made a decided opposition to the admission of images into their churches.

VIII. HERESIES.

The heresies which sprang up in the former century were disseminated with great perseverance and activity. The Jacobites multiplied in Egypt, and their descendants are, at this day, called Copts. Another branch of the Monothelites began also to extend itself very widely. It was supported by Philippicus, the Emperor, and John, patriarch of Constantinople. Nor were there wanting many sects of the Arian, Manichæan, and Pelagian heresies, which still continued to flourish.

In this century the heresy of image-worship, which has already been alluded to, first became notorious. Its partisans were called Iconoduli and Iconolatæ. To it was opposed the adverse party called Iconomachi and Iconoclastæ. After this heresy was sanctioned in the second council of Nice, it gained considerable strength.

About this time, the heresy of the Felicians began to trouble the Church: they were also called the Adoptians. The author of this heresy, according to some writers, was Felix, bishop of Urgel; others affirm, that Elipand, bishop of Toledo, first taught it; perhaps

² Baronius ad A. D. 796. N. VIII.³ Spelman.

they both agreed in disseminating the same heresy. They asserted, that Christ, according to his divine nature, was the true and proper Son of God, but according to his human nature, he was the Son of God only by adoption. It therefore followed, as a consequence of this doctrine, that there were in Christ two sons, and hence two persons; and that the Son of God was not delivered for us, but man who was assumed by the Son of God. On account of this inference, the opinion was condemned as a branch of the Nestorian heresy. This error, like many others, continued its progress for a season. Felix and Elipand spread it throughout Gaul, Spain, and Italy. But shortly after, it was condemned by the pious and learned men of those countries; also by Adrian I., bishop of Rome, by Charlemagne, and by the synods of Ratisbon and Francfort: but the question whether there was one or two filiations in Christ continued to be agitated by scholars for more than a century.

CENT.
VIII.

The origin of the great controversy respecting the Eucharist may be traced to this century. In the seventh synod of Constantinople, the bread of the Eucharist is called the image of Christ, being the true and sole image of himself which he left, by the sanctification of the substance of the bread. On the other hand, the Fathers of the second Nicene council, together with John Damascenus, denied this position, and asserted that the bread was the proper body of Christ, not indeed by transubstantiation, but by union and corporeal assimilation, according to the hypothesis of the Greeks. Through such disputes, violently agitated, the minds of men became bewildered, and seemed to lose all relish for the truth. There was a sharp controversy, likewise, on the procession of the Holy Spirit.

Corporal
presence in
the Eucha-
rist.

IX. COUNCILS.

The first council which deserves consideration, is the seventh general council, or the fourth that was held at Constantinople. By the Greeks it is esteemed œcume-

At Con-
stantinople.

CENT.
VIII.

nical, for they number seven general councils: by the Latins and Baronius, it is called a cabal, and a conventicle of Satan. The acts of this council are inserted in the acts of the second synod of Nice.

It was convoked by Constantine Copronymus A. D. 754, who invited the bishops from every part of the empire. About 338 came to this conference. It was assembled on account of the hot controversy which existed respecting images, the worship of relics, and the invocation of saints. This synod, after a close examination of the Scriptures, the Fathers, and the six preceding councils, upon the point in question, condemned all idolatry, the use of images and pictures representing Christ, &c.; and interdicted, under pain of an anathema, any adoration or reverence of such images, as an insult to God, to Christ, and to the saints. The consequence of this synod was the overthrow of image-worship throughout the East, except in such places as were at a considerable distance from the royal city.

At Nice.

The second synod of Nice was assembled A. D. 787, and is called by the Latins and the image-worshippers the seventh general council. Constantine VII., the son of Leo, was yet a minor. Irene, the Empress, having raised Tarasius to the patriarchate of Constantinople, designed, by the aid of this council, to restore the images to the temples, and to establish image-worship in the East. Tarasius was president. The other patriarchs, the bishop of Rome excepted, did not obey the summons to attend. After much disputation, in which passages feigned to be in favour of image-service were quoted from the Scriptures and the writings of the Fathers, and many false representations given, to afford a pretence for this heresy; it was decreed, that images might not only be had for historical use, but also for worship (*ad cultum*) in the temples; that they were to be kissed, venerated, worshipped (*colendas*), adored (*adorandas*), and honoured with wax lights, incense, and other rites; the religious worship due to God alone excepted. The last council at Constantinople was de-

clared to be null and void. The bad effects of this council, in establishing the use of images, have been already mentioned.

CENT.
VIII.

The synod of Francfort on the Maine holds the third place in the councils of this age. It was assembled in the year 794 under the authority of the Emperor Charlemagne: about 300 bishops from Italy, France, Germany, and Britain, came to this convocation. The object which the Emperor had in view, was to oppose the acts of the last synod of Nice with respect to images, and to arrest the progress of the heresy of the Adoptians. Beside the passing of fifty-six canons, which have been edited by Sirmond, the above mentioned heresy was condemned. All kind of adoration and service of images was reprobated. Many of the decrees were in direct opposition to the second council of Nice, which was esteemed a mere cabal, and not a universal council⁴. Catholic writers, and principally Baronius, have recourse to many subtleties, to relieve themselves from the dilemma into which they are thrown, by two universal councils of their Church decreeing contradictory canons.

At Franc-
fort.

A considerable number of provincial synods were held during this century, viz. at Constantinople, in Italy, Germany, France, and Britain⁵. Their objects were various; the reformation of discipline, suppression of heresy, and, as in the case of one at Rome, the establishment of Charlemagne's right to confirm the election of the pope, and to retain the investiture of archbishops and bishops. This synod was held in 774. Charlemagne held synods at Worms and Aix-la-Chapelle for ecclesiastical affairs: hence the Capitularia published in the name of this prince.

Provincial
synods.

X. ECCLESIASTICAL WRITERS.

A few Greek and Oriental writers were celebrated in this century.

Greek
Writers.

⁴ See Dallæus *de Imaginibus*, Usher *de Successione Ecclesiarum*.

⁵ See Sirmond, Goldast, Spelman, Baluze.

CENT.
VIII.

Germanus, who was deposed from the see of Constantinople by Leo Isauricus, was the reputed author of several small works; being a strenuous supporter of image-service, he has the honour to be numbered with the saints and martyrs of the Church of Rome.

John Damascenus, a monk, and addicted to the image-superstition, but, in other respects, a zealous and orthodox man. He was, however, very sparing in his quotations from the Scripture, and in arguing upon the mysteries of religion, he relied too much upon the fine spun theories of philosophy. In this plan he was afterward followed by Paul the Lombard.

To these must be added George Syncellus, a monk and historian. Nicephorus, the patriarch of Constantinople, and his successor Theophanes. Also Theodore Studita, an abbot, who excelled many of his contemporaries in erudition and eloquence⁶.

Latin
Writers.

The Latin writers in the West were,

Bede, the most learned man of his time; in several points he was tenacious of true doctrine, but somewhat credulous and superstitious. He was about 62 years old when he died⁷.

Albinus Alcuin, a Briton, and disciple of Bede. He was the preceptor of Charlemagne, and much beloved by that monarch. He was a man of universal learning, and an adversary of idolatry and superstition. He was one of the founders of the University of Paris and some other seats of learning, and was much employed by Charlemagne in the restoration and extension of literature.

Paulinus of Aquileia, a defender of orthodoxy against Felix and Elipand. He was worthy of a better age.

Paulus Warnefridus, called also Paulus Diaconus, chancellor to Desiderius the last king of the Lombards. He was a learned and ingenious man for those times, and not favourable to pontifical tyranny, the adoration of images, and other superstitions. He flourished about A. D. 760.

⁶ Scaliger, Vossius, Labbe, Allatius.

⁷ See page 396.

Lastly, Boniface the apostle of the Germans; Adrian I., the fierce defender of papal usurpation and superstition; and Charlemagne the Emperor of the Franks⁸.

CENT.
VIII.

XI. MISCELLANEOUS EVENTS.

Baronius has replenished the ninth volume of his Annals with long extracts from the Greek writers, recounting the miracles, visions, and predictions, that were seen or heard for the establishment of image-service, the virtues of images, the relief that souls in purgatory obtained, and the cures performed by relics. Truly he had not any lack of materials; for the writers of this, and the following ages, almost wholly employed themselves in transmitting such trifles to posterity⁹.

The progress of the Saracens was both memorable and deplorable¹. Having occupied Africa, they soon passed into Spain, which was then inhabited by the Goths under Roderic their king, A. D. 712. They soon overrun the whole country, and founded the kingdom of the Moors. From Spain they passed into France, and seized upon Aquitania, Arles, and Bourdeaux. They rushed like a resistless torrent toward Thrace and Bulgaria; they besieged Constantinople in the reign of Leo III. for two years, but without success. Although they met with occasional checks, their power and dominion progressively increased. Their empire was distracted with intestine broils about the middle of this century, and at length was divided between two chief families, the race of Ommiyah and the posterity of Abbas: the seat of the latter was at Bagdad, and of the former at Cairo in Egypt.

The Saracens.

In this century the foundation of the powerful empire of the Turks was laid. They were a Scythian

The Turks.

⁸ See the Capitularia of Charlemagne published by Baluze at Paris, 1677, and the Codex Carolinus published at Ingoldstadt, 1634, by Gretzer.

⁹ See the Magdeburg Divines.

¹ Zonaras, Elmacin, and the Spanish Writers.

CENT.
IX.

nation of the race of the Nomades, mingled with Asiatic Tartars, and living about mount Caucasus. From these fastnesses they came forth through the passes by the Caspian sea, in the reign of Constantine Copronymus, A. D. 755, and spread themselves in Albania and Iberia. From thence they marched into Greater Armenia, and fought with various success with the Saracens and Persians. These three powers afterward coalesced, but, some time after, the Turks seized Asia Minor and Persia; and at length, under the command of Othman or Osman, a Saracen, they succeeded in establishing a very powerful empire, in which, in process of time, the Christian empire in the East was merged, and at last entirely lost.

In the West various changes diversified human affairs. The Roman pontiff obtained important grants and concessions from the kings of England², and the Emperor of Germany. The Danes ravaged the maritime parts of Europe; and Charlemagne succeeded in subduing the rebellious Saxons, and imposing upon them the Christian faith for the second time³.

END OF THE EIGHTH CENTURY.

THE NINTH CENTURY.

A. D.
801.

The commencement of this century was the first year of Charlemagne's empire of the West, and the 33rd of his reign in France; the fourth year of the Empress Irene over the Eastern empire; and the sixth of Leo III. bishop of Rome.

² From Ina, king of the West-Saxons, and Offa, king of the Mercians.

³ Sigebert, Aventine, Krantz.

I. APPEARANCE OF THE CHURCH.

The prospect of Christian affairs was growing dark and gloomy, whether we consider the dominion of the Roman antichrist, sitting in the temple of God, and lording over kings, princes, and people; or the Eastern antichrist, the Saracens and Turks, who had occupied the provinces of Asia, and devastated a great part of Europe; or the ravages of the Danes and northern nations; or the prevailing ignorance and sloth of the monks and clergy, the increasing superstitions in religious rites, and the gross perversions of Christian doctrine.

But the Church in Europe was in some respects more happy than such untoward circumstances seemed to promise. This amelioration of affairs arose from the extensive conquests and great virtues of Charlemagne, who ardently desired a reformation in the Church, the extension of learning, and the extirpation of barbarity and superstition. The disunion which arose between the Turks and the Saracens proved to be favourable to Christendom for a time.

II. PROPAGATION OF CHRISTIANITY.

Christianity was received by the Saxons⁴ through the influence of Charlemagne A. D. 805, and by the Danes and Swedes in the reign of Louis I., his son. This good work was accomplished by the labours of Ansgarius, afterward bishop of Hamburg, and Ebbo, who had been archbishop of Rheims. The Poles and Slavonians yielded to the zealous preaching of Cyril and Methodius. The pope endeavoured to impose a Latin liturgy upon these people; but he at length allowed them the use of the Slavonian language, Methodius interposing these words, heard from heaven, as sufficient authority for it, "Let every tongue praise the Lord⁵." These people

⁴ Saxony contained at that time Eastphalia, Eugern, Westphalia, &c.

⁵ History of Slavonia, Aventini Annales.

inhabited Bohemia, Moravia, Poland, and the country beyond the Danube.

The Avars, or Huns of Pannonia, are said by some to have received the Christian religion in the reign of Charlemagne.

The Bulgarians who had entirely lost what little of Christianity they had imbibed from the missionaries of Charlemagne, were reconverted toward the close of this century. This occurrence furnished matter for contention between the bishops of Rome and Constantinople. On their conversion, these people, by the influence of the Emperor Basil, were subject to the bishop of Rome; but they threw off the papal yoke, and submitted to the patriarch of Constantinople⁶. This was a great offence in the eyes of the popes.

The Russians were compelled by Basil the Macedonian, Emperor of the East, to embrace the Christian faith: but some writers refer the origin of the Russian Church to the reign of Basil II. in the next century. They received the Grecian ritual and doctrine, and were for a long time subject to the patriarch of Constantinople.

The Christian name was extended during this century to the Malabar Indians. Some authors have supposed that they had already been converted, but had relapsed into idolatry. Mar-Thomas, a Nestorian, sent thither by the patriarch of that sect, was a zealous missionary on this occasion. This circumstance has given rise to the legend, that Thomas the Apostle preached to these Gentiles, and suffered martyrdom by the Brahmins. The relics of St. Thomas were found at Goa by the Roman Catholics.—Where will not Catholics find relics?

III. REFORMATION OF ABUSES BY CHARLEMAGNE, LOUIS I., &c.

The scope and extent of the reformation in the Church, designed by Charlemagne, was great, and is

⁶ De Mornay's History of the Papacy. Byzantine Historians.

to be found in the edicts and statutes promulgated by that prince and his successors⁷.

In these, the power of the prince in reforming the Church is laid down as a first and an acknowledged principle; the example of Josiah, and other pious kings, is alledged, and no mention is made, in this respect, of the necessity of papal authority. A reformation in doctrine, discipline, and morals, was attempted on divers occasions, but with little permanent success. The first synod called for this purpose was held at Aix-la-Chapelle A. D. 789: another was held at the same place, and for the same purpose, in the reign of Louis the Pious A. D. 816. Other synods were called with the same intentions.

The reformation had the following objects in view. The public reading of the Scriptures was enjoined on the clergy; and they were commanded to preach according to those divine records. A version of the Old and New Testament, in the vernacular language, was ordered to be made; and subjects of preaching, relative to faith and practice, were prescribed. Many traditions and superstitions were ordered to be abolished; particularly the worship of images, private masses, pilgrimages to places reputed sacred, the use of a language not understood by the hearers, and the superstitious trial by the cross, and by cold water⁸. Morality was not overlooked. The sloth of the priests, monks, and canons, called for condemnation; the luxury, avarice, rapacity, inebriety, simony, and concubinage of the bishops, merited censure. The synods therefore prescribed rules by which the ecclesiastics were to be governed, both in their public duties and private life. In several points, the ancient discipline was restored, particularly public

⁷ See Illyricus, Sirmond, Goldast, and Baluze.

⁸ In the trial by cold water, the person accused had his left hand and right foot bound together, and was thus thrown into the water. If he sunk he was acquitted; but if he floated, he was considered guilty. In the trial by the cross, the persons contending were required to stand with their arms stretched out, and he that remained the longest in this posture gained his cause.

CENT.
IX

penitence and its several degrees; but this change did not continue long; by the arts of the Romish clergy, private confession was speedily re-adopted and with it private penance, &c.

Charles the Bald, and other princes, followed the great example of Charlemagne, and convoked councils in various parts of Europe for the same purpose, but without any considerable effect. He was not intimidated by the mischance of his father, Louis the Pious, who was conspired against by his sons, and the popish clergy, with Ebbo, archbishop of Rheims, and actually deposed in a synod held in France A. D. 833. So perilous was it to attempt a reformation at that time. Louis was afterward restored, and the authors of the rebellion punished⁹.

IV. COLLEGES, SCHOOLS, &c. FOUNDED.

Many schools and universities were established in this age through the impulse given to learning by Charlemagne, Alfred, and other eminent men. The University of Paris rose into reputation by its masters, Mailrosius and Claudius Clemens, disciples of our renowned countryman Bede. Several abbeys became nurseries of learning; even a part of the palace of the Emperor was granted for giving lectures in sacred literature¹. In Italy eminent schools were founded, at

⁹ In Britain, toward the close of this age, many abuses were abolished in the Church by Alfred the Great. This reformation was effected by royal and not by papal authority: the pope was adverse to it. See the Life of Alfred in Spelman. This zeal for true religion, unincumbered by the traditions of men, procured those great princes little favour at Rome. A desire to spread knowledge distinguished such men as Charlemagne, Louis, and Alfred; and to this circumstance it is owing, that they are not numbered in the order of the Romish saints: they excelled the weak votaries of superstition who are enrolled in the Roman calendar, as far as Sir Isaac Newton, and other eminent men who enlarged the boundaries of knowledge, are pre-eminent over the stupid Hottentot. These princes lost the honour of canonization, because they did not promote superstition, idolatry, and Romish usurpation.

¹ Many seminaries for sacred learning were instituted in France by Charlemagne. One at Tours, over which Alcuin, the ornament of England

Pavia, Padua, Bologna, and in the suburbs of Rome. In Germany at Osnaburg. In Britain the University of Oxford was founded by Alfred the Great, and opened for instruction in grammar, philosophy, mathematics, and theology. Some writers, however, assign an earlier period for the foundation of this noble seminary of learning².

Another measure was adopted to promote religion and morality, which was to augment the number of bishopricks. Charlemagne and Louis I. instituted several new dioceses; viz. Munster, Osnaburg, Selingstadt, Minden, Werden, Hildesheim, Paderborn, Bremen, Hamburg, and Magdeburg: very noble monasteries were erected, and a multitude of abbeys and religious houses in all parts of Europe³.

V. PROGRESS OF ANTICHRIST.

The history of the popes furnishes many instances of antichristian pride; a few of which will be detailed.

The Popes

Stephen V. and Paschal I. assumed the episcopal dignity at Rome without the requisite consent of the Emperor Louis the Pious, by which they endeavoured to throw off obedience to him, contrary to the ancient customs and constitutions.

Gregory IV. fomented the rebellion of the sons of Louis, though he was one of the best of princes⁴.

Valentine first required from the Roman senate the humiliating and debasing homage of kissing his foot.

at that period, presided. At Lyons, Nantz, Rheims, &c. were schools of a distinguished name.

² Usher, *Antiquitates Oxonienses*, the Life of Alfred.

³ With the design that men, being free from the cares and business of life, might advance learning and piety without any impediment, many monasteries were founded in England, Italy, Germany, and France. The intent was good, but the issue evil. Learning flourished for a time in many of the abbeys, and the abbots were men of considerable talent, viz. Alcuin, Rabanus Maurus, Walafrius Strabo, Haymo, Lupus of Ferrara, &c.; but they soon degenerated, and became nurseries of indolence and vice.

⁴ Armoius, *Theganus's Life of Louis*, Aventine, Sigebert.

CENT.
IX.

Sergius II., beside other mean actions, usurped the see, and carried himself very arrogantly toward Louis II.

John VIII., between Leo IV. and Benedict III., is called by some authors Pope Joan.

Nicholas I. manifested great haughtiness toward the Emperors of the East, the king of France, Photius, the patriarch of Constantinople, and many other princes and prelates. His customary phrase evidently savours of antichrist, viz. "That the pontiff, like God, cannot be judged by any one, neither loosed nor bound."

Adrian II. assumed the papacy without the Emperor's consent; he behaved very insolently toward Charles the Bald, and commanded him to surrender the kingdom to Louis the son of Lothaire. The same man flattered Basil, the wicked Emperor of the East, merely on account of his pique toward Photius, bishop of Constantinople.

John VIII., the successor of Adrian II., demanded and obtained, that the clergy should not be amenable to the usual tribunals of justice, and answerable only in spiritual courts. He pretended to raise Charles the Bald to the throne of the Roman empire; he extorted the Roman principality, and other provinces, from the lawful prince; with other acts of presumption.

Adrian III. completed the designs of his predecessors, against the rights of the Emperors in the election of the pope and the investiture of bishops. He passed a decree, that from that time the election of the pope should be complete by the suffrages of the clergy and the people, and that the authority of the Emperor was not required. This act violated the acts and covenants which Adrian I. and Leo IV. made with the Emperors.

Stephen VI. wrote more than one epistle to the Orientalists and Spanish bishops, in which he contended for the supremacy over every Church of Christ in the whole world, and that whatever the Roman Church defined ought to be considered infallible.

Formosus and his successors, all of whom obtained the papacy by the most vile arts, conducted

themselves so openly wickedly, that they extort from the prejudiced Baronius these complaining words⁵; “Behold the most unhappy times of the Roman Church, the most mournful of all ages, &c. :” and again, “But let us return to Stephen VII., whom I dare not number among the Roman pontiffs, being unworthy of so great a name :” and again, “We esteem it necessary to preface something, lest a weak mind should be scandalized, if it should happen to see the abomination of desolation in the temple of God.”

When the facts above stated are well considered, the succession of inspired and infallible popes is a farce, and the foundation of it perishes for ever.

Every day brought fresh additions to the tyranny of the popes, through corrupt doctrine, idolatrous worship, and superstitious rites. The cement of the papal structure was the worship of images, relics, and saints, the belief of purgatory and the traditions of the Church, which were esteemed apostolical, and the universal power of the pope over all the churches in the world, &c.⁶

VI. POPE JOAN.

It falls within the province of this compendium to mention a few particulars respecting a remarkable personage called Pope Joan.

Marianus Scotus is the first writer who has recorded the circumstance of a woman having obtained the papacy, under the name of John VIII., between Leo IV. and Benedict III. It is said, she was born at Mentz, and

⁵ Baronius A. D. 897. N. IV.

⁶ The following sacred days were added to the numbers which already burdened the calendar. The festival of the Assumption of the Virgin Mary; the feast of St. Michael, whose relics were lately found; the feast of St. Mark, whose body was discovered at Alexandria and transported to Venice. The body of James the Greater was miraculously brought to light. The relics of St. Bartholomew were also found, and brought from the East.—*Ex paucis discimus omnia.*

CENT.
IX.

having disguised her sex, and acquired a competent knowledge of literature, she travelled to Athens, and throughout Greece. Some time after, she came to Rome, was admitted into holy orders, and at length, by unanimous consent, on account of her excellent conduct and great learning, was elected pope. She became pregnant by a servant, and died in child-birth when going to the Lateran. From this unfortunate circumstance, it is said, arose the necessity of ascertaining the sex of a newly-elected pontiff.

This story has of late years obtained very little credit, and many learned men have engaged their pens in the controversy⁷. Salmasius promised to give an undeniable establishment of the fact, but death frustrated his designs. It is generally allowed, that the history of a woman having been elected pope, was received as true, for many centuries before the Reformation. It is clearly not an invention of the Protestants; nor can it be laid to the charge of the monks, for their legends tend to exalt, rather than to dishonour the papacy⁸.

VII. WITNESSES OF THE TRUTH AGAINST PAPAL INNOVATIONS.

For full and satisfactory information, the reader is referred to the Magdeburg divines, Illyricus, De Mornay, Usher, Forbes, Hottinger, and other authors.

Photius, patriarch of Constantinople, very stoutly resisted the usurped authority and power of the pope in temporal and spiritual affairs. Charlemagne and Louis the Pious, endeavoured by many edicts and statutes to confine his authority within the bounds prescribed to a Christian bishop. To these may be added Lothaire and Charles the Bald, who attempted to curb the pride of Pope Adrian II. The Belgic bishops also, together

⁷ John Aventine, Alan Copus, Onuphrius Panvinius, Gisbert Genebrardus, D. Blondel, and many others.

⁸ See our Author in his *Exercitatio de Papâ Fœminâ*, tom. ii. p. 577.

with the archbishops of Cologne, the clergy of Ravenna, and the bishops of Italy and France, opposed the tyranny, doctrine, and decrees of the pope. Luitpert, archbishop of Mentz, gravely expostulated with the pope and rulers of the Church, “as having left the path of salvation, and opened the gulph of perdition to all such as would follow them.”

This resistance consisted, moreover, in framing statutes against human traditions and superstitious devices; in exhorting the people to read and examine the Scriptures in the vernacular tongue; in opposing the adoration of images, which was done in the East by Leo V. and other Emperors, and likewise in the West by Louis, Emperor of the Romans⁹, who in this good work received aid from many of the clergy and learned men in France: to this circumstance may be attributed the warm displeasure of Baronius against the celebrated men in that country. He says “they were noisy, clamorous, and raging against the adoration of holy images and the seventh general council.”

Alcuin, the restorer of learning, and the enemy of superstition, roused the English nation against image-service. The Germans, likewise, under Claudius, bishop of Turin, enlisted in the same warfare.

Against the degeneracy which reigned among the popes and clergy, many pious princes, bishops, and abbots, raised their voice. Huldaric, bishop of Augs-burg, wrote unanswerably against the law of celibacy; and it is a fact worthy the notice of English Catholics, that the clergy in Germany and Britain enjoyed the right of marriage up to the time of Pope Hildebrand.

Several writers, among whom are Walafridus Strabo, Claudius of Turin, Methodius, Rabanus of Mentz, Hincmar of Rheims, &c., condemned pilgrimages, invocation of saints, daily masses for the living and the dead, the use of an unknown tongue in divine service, &c.

⁹ Zonaras, Dallæus.

CENT.
IX.

The points of the Pelagian heresy, which were received into the Romish Church, and approved by Pope Nicholas I., were opposed by Godeschalcus, Remigius, &c.

Nor was the increasing superstition of transubstantiation, and the corporal presence in the Eucharist, suffered to proceed without interruption; Rabanus, Ratramnus, Erigena, and other able writers exposed its fallacy.

VIII. CONTROVERSIES.

The Eu-
charist.

It has been already mentioned, that in the last age a question arose respecting the presence of Christ in the Eucharist. The controversy now became more general.

Paschasius Radbertus, a monk of Corbey, was the parent of the doctrine of transubstantiation or the corporal presence¹. Several learned men began immediately to oppose this error. Ratramnus, sometimes called Bertram, Rabanus of Mentz, and John Scotus Erigena, wrote against Paschasius. Many other writers entered the lists, and opposed this novel doctrine, but its supporters attempted to silence them by opprobrious names and obscene epithets. The English Church still disowned this monstrous dogma².

Predesti-
nation.

A controversy respecting predestination and grace was carried on with great heat and animosity. It was occasioned by Godeschalcus, a monk of Orbais in the diocese of Soissons, who left his monastery, and became an itinerant preacher of this doctrine. He comprehended it in several articles extracted from the writings of Augustine, and presented a formal profession of it to the council of Mentz, A. D. 848. Great severity was

¹ He was the first who asserted the doctrine which is now received by the Church of Rome, viz. a change of the substance of the bread into the true body, and of the substance of the wine into the true blood of Christ, which was born of Mary and suffered upon the cross. Hence he argued that Christ was sacrificed every time the Eucharist was administered.

² Usher de Successione Ecclesiarum.

exercised toward him, particularly by Hincmar, archbishop of Rheims, who imprisoned him for twenty-one years. He endured the rage of his enemies with great constancy and meekness³.

The principal points of the controversy were, a twofold predestination, viz. a predestination to life and to death; the particular grace of God; the death of Christ for the elect only; the impotence of free-will toward holiness, without preventing and co-operating grace; &c.

The opposers of these tenets were many, and learned; the chief were Rabanus, Haymo, Hincmar, and Erigena. Nor were the supporters of this doctrine either weak or ignorant. Remigius, bishop of Lyons, Lupus, abbot of Ferrara, Ratramnus, Prudentius, and several others, took up their pens in its favour: and several synods gave their voice in support of the opinions promulgated by Godeschalcus⁴.

Baronius has not given a fair account of this controversy, nor of the character of Godeschalcus.

IX. STATE OF THE EASTERN CHURCH.

In the early part of this century the Saracens and Bulgarians continued to devastate the Eastern Church, and to render the very profession of Christianity perilous. The bond of peace in the Church itself was rent by the Jacobites, Monothelites, Iconolatæ, the Manichæans, and the followers of the revived errors of Origen. The imbecile conduct of slothful princes⁵, who successively swayed the sceptre, contributed to weaken the Eastern empire: and lastly, the violent contentions between the two great patriarchal Churches, disturbed and distracted the East. Such was the state of the patriarchate of

Schism between the Eastern and Western Churches.

³ Mauguinus, Jansenius, G. J. Vossius, Usher, and Henry de Noris.

⁴ Sirmond.

⁵ Nicephorus, Michael Rhangabe, Michael III., Theodora, and Basil the Macedonian. See Zonaras and the Byzantine writers.

CENT.
IX.

Constantinople during this age. An incurable schism between the Church at Rome and the Eastern Church was at last the consequence of their frequent disputes.

Several causes tended to produce this event; among which may be enumerated, the controversy respecting the worship of images and the claims of the Pseudo-Nicene Synod, both which were supported by the Church at Rome; and the contentions between two rival patriarchs of Constantinople, Ignatius and Photius. In this affair pope Nicholas I. interfered, and espoused the cause of Ignatius, who had been deposed by the Emperor Michael III.; after many vicissitudes in this contest, in which each patriarch was alternately deposed and replaced, Photius, having kept possession of the see about six years, was deposed by the Emperor Leo VI., who confined him during the remainder of his life in a monastery. He was a good and upright man, and his integrity was partly the cause of his misfortunes. But the haughty and domineering conduct of the bishop of Rome, could no longer be endured by the Church of Constantinople, and the unfair conduct of the pope precipitated a schism.

It must be observed, that the whole of the affair respecting Photius and the see of Constantinople, is much obscured and misrepresented by the Romish writers; but the firmness and ability of Photius in his own cause, in a great measure accounts for the invectives which are so liberally bestowed upon him by writers of the Roman Catholic Church⁶.

The recent conversion of the Bulgarians afforded fresh fuel to the heats between the two Churches. Each patriarch put in a claim to these people, and after much argument and pleading on both sides, the Bulgarians themselves decided the cause, by uniting with the Greeks; and Theophylact was consecrated archbishop of the new province by Photius of Constantinople.

⁶ Baronius A. D. 858. Leo Allatius *de Perpetuâ Consensione*. Maimbourg in *Hist. Schismatis Græcorum*.

But there was still another cause of religious quarrel, which was considered by the Greeks of vital importance. This was the procession of the Holy Spirit. The eighth synod at Constantinople decided against the Latins, and the words "filioque" were expunged from the Nicene Creed. After a while the controversy subsided, but it was renewed with some vehemence in the eleventh century. Some other disputations arose respecting unleavened cakes, fasting on the sabbath, purgatory, &c. A great many unpublished writings on these subjects are still in the libraries of Rome, Venice, &c.; several of them were written by Photius the patriarch.

X. COUNCILS.

It appears that numerous national councils were held during this century in Italy, Germany, France, Britain, and Spain⁷. Their objects were various; some framed statutes respecting doctrine; viz., predestination, grace, free-will, the procession of the Spirit from the Father and the Son, and the worship of images or its condemnation: others took cognizance of ecclesiastical regimen, the rights and jurisdiction of bishops &c., the duty of the Clergy to read and expound the Scriptures, the authority of the bishop of Rome, the contests which subsisted between Rome and Constantinople, and the resistance made to the encroachments of the former⁸: others had reference to the affairs of sovereign princes, viz. the deposition of Louis the Pious by the arts of the bishop of Rome, and the repudiation of Thietperga the wife of the Emperor Lothaire; others the deposition of the bishop of Rome: in short synod very frequently contended with synod; and if infallibility be not the privilege of the popes, (and we have seen that some

In the
West.

⁷ See the acts of the councils collected by Surius, Binius, Sirmond, Spelman, &c.

⁸ The canons passed by the Synod convoked by Alfred the Great in England, are worthy the observation of the Student.

CENT.
IX.

Constantinople during this age. An inc
between the Church at Rome and the E
was at last the consequence of their frequen

Several causes tended to produce this
which may be enumerated, the controversy
worship of images and the claims of the
Synod, both which were supported by
Rome; and the contentions between two r
of Constantinople, Ignatius and Photius.
pope Nicholas I. interferred, and espoused
Ignatius, who had been deposed by the
chael III.; after many vicissitudes in th
which each patriarch was alternately deposed
Photius, having kept possession of the
years, was deposed by the Emperor Leo
fined him during the remainder of his life i
He was a good and upright man, and his
partly the cause of his misfortunes. Bu
and domineering conduct of the bishop of
no longer be endured by the Church of C
and the unfair conduct of the pope precipi

It must be observed, that the whole
respecting Photius and the see of Constanti
obscured and misrepresented by the R
but the firmness and ability of Photius in
in a great measure accounts for the invect
so liberally bestowed upon him by writers
Catholic Church⁶.

The recent conversion of the Bulg
fresh fuel to the heats between the two Ch
patriarch put in a claim to these people, a
argument and pleading on both sides, a
themselves decided the cause, by uni
Greeks; and Theophylact was consecra
of the new province by Photius of Consta

⁶ Baronius A. D. 858. Leo Allatius *de Perpetuâ Cœ*
in Hist. Schismatis Græcorum.

CENT.
IX.

In the East.

popes promulgated heresy,) it certainly is not to be found in the acts of general or provincial councils.

Three principal councils were convened at Constantinople; they had reference to the dispute between the two patriarchs, Photius and Ignatius. The first, A. D. 861, confirmed the deposition of Ignatius and the election of Photius to the see of Constantinople. The second, A. D. 869, displaced Photius and elevated Ignatius. The third, A. D. 879, on the death of Ignatius, restored Photius to his seat. The Latins receive the second only, and esteem it œcumenical.

XI. ECCLESIASTICAL WRITERS.

The following catalogue comprehends the principal writers in the Eastern and Western Churches.

Latin
Writers.

Sedulius, the author of Comments on St. Paul's Epistles.

Rabanus Maurus, a monk of the Benedictine order, and archbishop of Mentz, a very learned man for this age. His works are comprised in 6 vols. He was one of those, whom the abettors of Transubstantiation named Stercoranistæ.

Haymo, an Anglo-Saxon, a companion of Rabanus, afterward bishop of Halberstadt, a commentator on the Scriptures.

Two writers called Amalarius; one, archbishop of Treves, the other, a deacon of Metz, who wrote on clerical duties.

Claudius, bishop of Turin, a Spaniard, a zealous defender of the truth, in the reign of Louis the Pious, against the tyranny of the Romish Church, and therefore called by Baronius, "impious, an opposer of goodness," &c.

Walafridus Strabo, abbot of Fulda, a writer on ecclesiastical ceremonies, &c.

Agobard, archbishop of Lyons.

Anastasius, the librarian of the Vatican at Rome. He composed some historical pieces, the lives of the

Roman Pontiffs and a history of the council, commonly called the eighth, which deposed Photius, bishop of Constantinople. His *Liber Pontificalis* has been strangely interpolated and altered.

Hincmar Senior, archbishop of Rheims, the most learned man of the French clergy.

To these may be added Paschasius Radbert, Bertram, John Scotus Erigena, Remigius, Lupus, Eginhard, Ansegisus, Ado, Frechtulph, Christian Druthmar, a disciple of Bede, Ambrose Ansbert, Aimoin, &c.

Theodore Studita, a notorious partisan of image-worship.

Greek
Writers.

Nicephorus, patriarch of Constantinople, addicted to image-service.

Metrophanes of Smyrna, an adversary of Photius.

Nicetas David, a Paphlagonian, who wrote the life of Ignatius.

Photius, patriarch of Constantinople, a man of great depth of learning: to him the world is indebted for the works of many authors, whom he rescued from oblivion. He was a bold impugner of papal tyranny, traditions, and image-service.

Leo VI., Emperor of the East, son of Basil, wrote upon several subjects.

XII. MISCELLANEOUS EVENTS.

Many prodigies and portents from heaven were, as usual, seen, heard, and noted in this age. They are to be found in the *Magdeburg Divines*, *Wolfius*, *Baronius*, &c.

Numerous miracles were said to have been wrought for the confirmation of the pope's universal power, image-service, saint-service, relics, purgatory, masses for the dead, &c. They are to be read in *Sigebert*, *Vincent*, *Zonaras*, *Surius*, &c. *Baronius*, also, records many of them.

The powerful arms of the Saracens pressed very heavily over Syria, Asia, Cyprus, Rhodes, Crete, Africa,

CENT.
IX.

Sicily, Sardinia, Corsica, and Italy. Rome itself was besieged by them more than once in the reigns of Lothaire and Charles the Fat, between the years 850 and 900.

The robberies and devastation of the Normans and Danes were terrific to the inhabitants of the sea coasts^b. These barbarians also spread themselves over the maritime parts of Germany, Friesland, Flanders, France, Spain, and Britain, filling every place with fire and slaughter.

Ethelwolf, king of the West-Saxons, undertook a pilgrimage to Rome, and manifested his obedience to the pope, by binding his kingdom to pay an annual tribute to the holy see, and his successors to receive the crown from the bishop of Rome, and from that time to be called sons of the pope.

In this age originated the custom for every pope to adopt a new name upon his election to the see of Rome. Sergius II., whose former name was Bucca Porci (Pig's Cheek), first set the example to his successors.

In the early part of this century, the text of the Scripture was divided by Paul Warnefridus into Epistles and Gospels, being portions to be read every day in the year, in order that the Scriptures might be heard by the people. This was done by the order of Charlemagne. A selection of Homilies was made from the Fathers, for the same purpose; but the effect of this good design was very soon frustrated by the monks and clergy reading miraculous legends of the lives of saints, instead of the oracles of God.

Two places were pre-eminently celebrated in Europe for relics during this century: Compostella in France,

^b The Normans came from Scandinavia. By the advantage of their fleets, they were able to attack very distant countries. Under Rollo their leader, they devastated part of France, besieged Paris, and committed great excesses; they at length settled toward the end of this century in that part, which was afterward called Normandy.

for the body of St. James the greater; and Venice, for the body of St. Mark, which was brought thither from Alexandria.

Charles the Bald, A. D. 875, was persuaded to surrender to the Romans all right over the city and principality of Rome, together with other provinces; he also renounced the right of confirming the election of the pope: very soon after this, the bishops of Rome claimed the right of confirming the election of the Emperor. Some Italian authors record that the temporal dominions of his holiness were the gifts of Louis the Pious.

The number of monasteries throughout Europe was now almost innumerable, and they swallowed up a great proportion of the riches of the inhabitants. They were often burnt and destroyed by the Saracens and Danes; but new edifices were soon raised upon the old foundations, by the mistaken piety of the people¹.

Some few of these institutions were certainly nurseries of learning, and men of great knowledge were at the head of them. The faint revival of literature which has been already detailed was owing to the vigour of Charlemagne, who placed able men at the head of religious houses. Monasteries were frequently made the prisons of deposed kings, bishops, and women of rank and fortune.

¹ A most magnificent abbey, of the order of the Benedictines, was founded at Clugny in France in the tenth century, by Berno and Odilo. It was built upon a very grand scale. History affirms that beside the monks, who were numerous, it was large enough to contain, in the year 1242, Pope Innocent IV. with the two patriarchs of Antioch and Constantinople, 12 cardinals, 3 archbishops, 15 bishops, many abbots, and the retinue of these prelates: and at the same time, Louis, king of France, was there, with Blanche his mother, the duke of Artois and his sister, the Emperor of Constantinople, the Princes of Arragon, together with a numerous retinue of Lords, gentlemen, and servants. The order of the Benedictines was brought into England by William, Earl of Warren, son-in-law to William the Conqueror. They were established first at Lewes in Sussex A. D. 1077. In England there were 27 priories and cells of this order which were governed by foreigners.

CENT.
X.

THE TENTH CENTURY.

A. D.
901.

At the commencement of the tenth century, Louis IV. was Emperor of the West; he was the last prince of the race of Charlemagne; Leo the Philosopher was Emperor of the East, and John IX. was bishop of Rome.

I. CHARACTER OF THE TIMES.

The West.

It may be truly said, that the Church was now in the wilderness: even the Romish writers use very remarkable language respecting those times. They say, that “the appearance of the Church was much defiled, “and its state really deplorable. The popes were false “pontiffs; the abomination of desolation was seen in “the temple; Christ was asleep in the ship, and there “was no one to awake him; moreover, men, mon- “sters in their kind, of the basest life and debauched “manners, intruded themselves into the Roman see, “and the depravity extended through every rank; “cardinals, bishops, priests, and deacons, followed the “evil example of the popes².” These writers indeed speak correctly³. Such indeed was the ignorance of the times, and such the wickedness and superstition, added to the toleration of iniquity, that there seemed to be very few surviving Christians, who were willing, or

² The lives and actions of the bishops of Rome, during the last century, fully justify this extraordinary language. Popes Marinus I. (called by some Martin II.), Adrian III., Stephen VI., Formosus, Boniface VI., Stephen VII., and Theodore II., obtained the see by tumult, bribery, or perjury; or disgraced it by their actions.

³ Baronius admits, that at Rome, “things sacred and profane were at the mercy of factions.” With such words he closes his annals of the ninth century, and yet, according to his own statement, these “monsters of popes” were “legitimate pontiffs, Christ’s vicars, and infallible successors of St. Peter!”

qualified to shed a gleam of light into this region of moral darkness. Moreover, the state of the civil polity throws deeper shades over this picture. Spain was overrun by the Saracens; France and England were devastated by the Danes and Normans, Alfred the Great being just dead; Germany was attacked by the Hungarians; Italy was alternately the prey of the Saracens and of the Lombards; and Aquileia and Venice were overwhelmed by a multitude of Bulgarians. Fear and disquiet prevailed almost every where.

CENT.
X.
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The Greek Church, in the East, enjoyed very little peace or felicity. The only favourable circumstance was the reign of Leo the Philosopher, whose good policy in some measure protected his people: but the Saracens grievously oppressed the Christians, and subverted the dioceses of Antioch, Jerusalem, and Alexandria. The Nestorian, Manichæan, and Jacobite heresies, also violently distracted the Eastern Church, and schisms were made by the rival patriarchs.

The East.

II. THE INFELICITY AND BARBARITY OF THIS CENTURY.

The miserable state of these times has drawn forth many eloquent and pathetic remarks from historical writers. “Behold,” exclaims Baronius, “a new age commences its course, which, for its asperity and sterility, is called the iron age, for its deformity of overflowing evil, the leaden, and for its dearth of writers, the dark age!” Indeed, all historians denominate the times unhappy, ignorant, wicked, and distressing.

Various causes have been assigned for this wretched state of things. The Roman Catholics charge these unhappy times upon the tyranny of the Emperors of Germany; some pious persons conjecture, that the heresies were the principal cause; but more sagacious writers trace the evil to the flagitious character of the Roman pontiffs.

CENT.
X.

Even the epithets which Roman Catholic historians⁴ bestow upon the popes are presumptive evidence of this fact. It has been already observed, that these writers call the bishops of Rome monsters, not men, false pontiffs, invaders of the see, simoniacal, adulterers, necromancers, knaves, infamous, and, sometimes, boys. Genebrardus confesses, that for 150 years, there were 50 popes altogether defective in the virtue of their ancestors, and might be called *apostate*, rather than *apostolical*.

Baronius declares that the most vile harlots, the mistresses of the bishops of Rome, domineered in the papal see. About three or four bishops of Rome, in a hundred years, somewhat excelled the others in discreet and good conduct⁵. It is a maxim allowed by all, *unumquemque sibi similem generare*⁶, and it was not to be expected that the morals of the clergy would be much purer than the example of their superiors. The epithets bestowed upon them are extraordinary, and we trust could apply to a part of them only. They are called "knavish, rapacious, flagitious, prone to libertinism, and inordinately seeking after dignities and riches." It is a fact, that mere children were placed in elevated situations. One of five years old was elected archbishop of Rheims, and another only twelve was raised to the papal throne by the name of John XII., or, according to others, XIII.

The same practice prevailed in the Greek Church. Theophylact, son of the Emperor Constantine, was only sixteen when he was elected patriarch of Constantinople: he sold every ecclesiastical promotion as soon as it became vacant, and was given up to ease, luxury, women, care of horses, &c.⁷.

⁴ See the Roman Catholic writers, Werner in *Fasciculo Temporum*, Platina, Sabellicus, Onuphrius, Baronius, Bellarmine, and Genebrardus.

⁵ They were Leo VI., Stephen IX., Marinus II. (or Martin III.), and John XVI.

⁶ Every thing begets its like.

⁷ Zonaras relates the following occurrence, which may serve for a specimen of manners in the East. On Maunday Thursday the patriarch was engaged in the

The state of the monasteries contributed to the darkness of the times. The sloth, delinquencies, and luxury of the monks, and their insatiable desire of getting riches and estates for the religious houses, were almost incredible. Sigebert observes, that avarice was the evil step-mother of the monks.

A sterility of genius and literature is to be noticed in this century; only a small number of literati appeared in both empires. The defect in the history of those times must be attributed to this circumstance. The minds, as well as the actions of men, seemed bound under an evil spell. The public schools of theology, laws, philosophy, and languages, were gradually closed. The seminaries in the monasteries were perverted to the purposes of chanting, singing, and learning superstitious and blind obedience to the popes. Idolatry, error, and fanaticism, augmented daily⁸.

the administration of the Lord's Supper, and in the midst of the service a messenger informed him that his favourite mare had foaled: he immediately suspended the sacred rites, hastened to the stable to inspect the foal, and then returned to finish his duties.

⁸ The same remark has frequently been made in the course of this history; a few details, therefore, may be thought necessary to put the matter in its proper light. The errors and moral darkness alluded to, arose from the following abuses. The power of canonizing, or of decreeing religious honours to superstitious men and women, which the popes assumed. A fanatical devotion to relics. Their religious value caused them to be indefinitely multiplied. They were every day sought after, found, translated, and consecrated. They were sold at exorbitant prices, to repair the damages of churches and monasteries done by the Hungarians, Saracens, and other barbarians, or to build new churches, monasteries, altars, &c. The adoration of images, particularly those of the blessed Virgin, and the crucifix. They were considered a safeguard against every danger. Images were made to utter voices, and by them controversies on religious subjects were decided, and contests or law-suits adjudged. Saint-worship also augmented. The minds of the people were directed daily toward new saints of both sexes, to become their protectors, benefactors, and patrons: feasts, altars, and churches were dedicated to them; and to render the matter more palatable, the apparitions, visions, and miracles of the same, were declared to be true and frequent. The augmenting of the number of feasts, by which the laity were drawn from their occupations. The institution of *fraternities* or *sodalities* to help the dead; they were men who were bound by oath, and under the pain of an anathema, to chant a certain number of masses at appointed times, to help others

CENT.
X.

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Baronius declares that the most vile mistresses of the bishops of Rome, don't improve the papal see. About three or four bishops in a hundred years, somewhat excellent in discretion and good conduct⁵. It is a fact by all, *unumquemque sibi similem generant*. It is not to be expected that the morals of the popes be much purer than the example of the bishops. The epithets bestowed upon them and we trust could apply to a part of the popes are called "knaveish, rapacious, libertinism, and inordinately seeking riches." It is a fact, that mere men are in elevated situations. One of five archbishops of Rheims, and another raised to the papal throne by them, or, according to others, XIII.

The same practice prevailed. Theophylact, son of the Emperor Constantine sixteen when he was elected pope, he sold every ecclesiastical prebend when it came vacant, and was given the care of horses, &c.⁷.

⁴ See the Roman Catholic writers, Vossius, Sabellicus, Onuphrius, Baronius, Bellarmine.

⁵ They were Leo VI., Stephen IX., John XVI.

⁶ Every thing begets its like.

⁷ Zonaras relates the following of manners in the East. On Maundy Thursday

be
ex-
the
the
bells and giving
profane rites of
hot water, &c.
consequent thereon,
laid upon the popes
wledge, and they were
holerous doctrine and

IV. RESTRICTION OF PAPAL TYRANNY BY THE EMPERORS.

Otho I. attempted to follow the laudable examples which had been set to the princes of Europe by Charlemagne, Louis, Conrad, and Henry, in reforming the Church. He commenced active operations upon the head, and caused Pope John XII. to be deposed for flagitious crimes. He also challenged and recovered the right of confirming the election of the pontiff, and the investiture of the bishops and the clergy with their clerical preferment. The popes had demanded and obtained from weak princes the disposal of ecclesiastical sees and benefices. Otho determined to abolish this custom in his dominions. Otho III., the grandson of the preceding, deserves also to be mentioned: he went to Rome to settle a dispute between the two rival⁹ popes,

⁹ The reader is presented here with a list of rival popes, for whom members of the Roman Church claim infallibility. Such schisms in the Roman Church are more numerous than many zealous Catholics imagine.

- | | |
|-------------|---|
| Century IV. | Liberius against Felix.
Damasus against Ursicinus. |
| Cent. V. | Boniface against Eulalius.
Symmachus against Laurentius. |
| Cent. VI. | Boniface II. against Dioscorus.
Silverius against Vigilius. |
| Cent. VII. | Sergius against Theodore and Paschal, 3 popes at one time. |
| Cent. VIII. | Paul against Theophylact.
Stephen IV. against Constantine and Philip, 3 popes. |
| Cent. IX. | Eugenius II. against Zizinnus.
Benedict III. against Anastasius.
Formosus against Sergius.
Stephen VII. against John IX. Romanus I. and II. and Theodore II., 5 popes. |
| Cent. X. | John IX. against Sergius.
Leo V. against Christopher.
Christopher against Sergius.
John XII. against Leo VIII.
Gregory V. against John XVII. |

It would be easy to extend this catalogue of infallible competitors for the see of Rome; for after the tenth century the schisms of the popes became more numerous, and perhaps, more bloody, until the glorious æra of the Reformation.

CENT.
X.

Gregory V. and John XVII. The latter was deposed, and put to death under circumstances of dreadful barbarity¹.

But in these dark and barbarous times God did not leave himself without a witness. Some few noble minds were illuminated with a love of truth, even among the monks, and dared to reject the papal thralldom, and to expose the faults of the clergy, and the gloomy superstition and vain traditions of the times. Such men retained the substance, at least, of true religion found in the Scriptures: their instructions they committed to writing, and they deserve to be had in grateful remembrance².

Ambrosius Ansbertus, a French divine, wrote valuable commentaries upon the Apocalypse. Smaragdus, a British abbot³. Radulphus, a monk. Gislebert, an English monk. Aimoinus. Flodoard, abbot of Rheims. Theophylact, archbishop of Bulgaria⁴. But the most striking witness of the truth was Gerbert, a man of extensive learning, the preceptor of Otho III. and Robert I., the son of Hugo. He was raised to the papal see by the name of Sylvester II. No one had delineated with more truth and feeling, the mournful appearance of the Church, the tyranny of the popes, antichrist sitting in the temple of

¹ His eyes were torn out, and his ears and nose amputated; thus mutilated he was placed upon an ass, with his face to the tail, and led through the streets of Rome.

² Magdeburg Divines. Hottinger's Ecclesiast. Hist. Usher de Success.

³ From two works of Smaragdus, his Commentaries and Royal Way, edited by Acheri in his Spicelegium, it appears that he taught, that faith should be placed in the merits of Christ alone for salvation, and he urged no other observances, than the commands of God and the practice of Christian virtues.

⁴ Against the dogma of the bodily presence of Christ in the Eucharist, there were many pens employed in this age. A resolute stand for the truth, against this novel error, was made in various parts of Europe, by men of different ranks and degrees in the Church, and it continued to be rejected by whole churches for several ages. The party in favour of it supported their cause, chiefly by appealing to the numerous miracles, which it was pretended were daily wrought to confirm it. There was a hot dispute respecting the real presence, between Otho, archbishop of Canterbury, and his clergy: see William of Malmesbury.

God, and the mystery of iniquity, than Gerbert did before he himself became pope. The fidelity of Gerbert excites the spleen of Baronius; he calls him at that time “a mad, foolish, raging, blaspheming, heretical, and schismatical man,” yet he was afterward a pontiff; but he then, at once, became infallible.

It may be further observed, that in England the kings still retained the right of investiture to bishopricks, and legislative power in ecclesiastical affairs. The kings of France maintained the same authority over their own subjects. The Bohemians recovered a right, which the Church of Rome has always disputed with her members, viz. the use of the vernacular tongue in divine service. In some parts of Bavaria the clergy were permitted to marry. William of Malmesbury relates that Athelstan, king of England, ordered the Scriptures to be translated into the Anglo-Saxon tongue. In the valleys of Piedmont the Church of the Waldenses, renouncing the additions of Rome, held the purity and simplicity of the Gospel⁵. The times were, indeed, dark; but in various parts of the world a portion of the true Church remained, and a glimmering of truth might be discovered. There were still some, who had not bowed the knee to Baal, and were tenacious of the fundamental points of true religion.

V. COUNCILS.

No general council was held during this century, but many national and provincial synods were convoked in various parts of Europe. To frame superstitious rites, decide the contests between the rival bishops, and regulate monkish superstition, seems to have been their chief business; excepting a French synod which was held at Troselium in the diocese of Soissons, A. D. 909, to promote discipline.

The council at Troselium had the good of the Church for its object. The sensible and weighty orations

At Troselium.

⁵ See M. Aurelius, Rosenius, Reinerius the inquisitor.

CENT.
X.
—

of the members are extant, and the fifteen resolutions for the reformation of the clergy, discipline, morals, and monachism. The fifteenth asserts that the Church is built upon *Petram* a rock, i. e. upon the confession of Peter, “thou art the Christ.” Then follow a lucid confession of faith and practice, and a serious exhortation to confession of sin to be made to God in purity and truth, with the sacrifice of a broken and contrite heart. Not the least mention is made of superstition, viz. the sacrifice of the mass, purgatory, pápal indulgences, auricular confession, the invocation of the Virgin Mary and the saints, nor of absolution by the priest⁶.

At Rheims.

Another was held for the same purpose at Rheims A. D. 991, where Gerbert and Arnulphus exposed, in eloquent and manly language, the corrupt state of the see of Rome.

At Grate-
ley.

A celebrated council was held in Britain at Grateley in Hampshire, under Athelstan, in which the king, by his own authority, commanded the bishops and presbyters to offer to God the tenth of their property for the support of the poor, and not for the indolent monks. In the penitential canons, made in the reign of Edgar, A. D. 967, although he was a superstitious monarch in enjoining penitential rites, there is no mention made of refuge in images, saints, the Virgin Mary, indulgences, &c. The last words of the canons directly oppose such doctrine, by reciting from St. Paul, “that every one shall bear his own burden⁷.”

Others in
Britain.

Another synod was held at Almondbury, probably two at Winchester, and one at Calne, under Dunstan, archbishop of Canterbury.

VI. THE ORIENTAL CHURCH.

The political state of the Eastern empire grew more miserable. The Saracens continued their ferocious

⁶ Tomo III. Concil. Galliæ, et Tomo IX. Collectionis Labbeanæ.

⁷ See Spelman.

attacks on the one hand, and the Bulgarians on the other. The inactivity and libertinism of the Emperors had a pernicious effect, and the frequent contests and rebellions, which were raised against them by their sons, produced internal disorder. These seditions at last brought the government to the verge of ruin⁸.

The ecclesiastical state could not be much happier. The Church was grievously oppressed by the barbarians. The patriarchs of Constantinople and Alexandria were divided against each other, about non-essentials in discipline. The Nestorian and Jacobite heresies were powerful in Egypt and the East. The pride and luxury of the higher classes of the clergy, the increasing superstitions in divine worship, and veneration for relics and saints, received no check; and after the decease of Leo the Philosopher, very few assertors of the truth appeared upon the stage, to disseminate pure and unsophisticated religion.

Very serious dissention was caused in the Church of Constantinople, through the fourth marriage of the Emperor Leo. The prelates Photius and Nicholas declared fourth marriages unlawful, and therefore were ejected from their sees. Peace was not restored till the accession of Constantine Porphyrogenitus, when such matrimonial bonds were abrogated. This re-union Baronius and others represent to have been made with Rome.

A resolute stand, however, was made against the encroachments of Rome⁹. The patriarch of Constantinople retained the title of œcumenical or universal bishop, equally with the bishop of Rome; and the points of difference between the two Churches, viz. the procession of the Spirit, the fast on the sabbath, unleavened bread in the Eucharist, purgatory, celibacy of the clergy, and divine service in the vernacular tongue, were still tenaciously disputed. Nor was the sacrifice of the

⁸ Curopalates, Leo Grammaticus, Zonaras, Leunclavius, Charles Du Fresne in *Familie Byzantinis*.

⁹ Baronius A. D. 914. N. XXII.

CENT.
X.
—

mass received by the Greeks. That Sisinnus, the patriarch, proscribed all the writings against Photius, and transmitted his circular epistle against the usurpations of the bishop of Rome to the other bishops, is owned by Leo Allatius. Sergius and Michael Cerularius, the succeeding patriarchs, pursued the same line of conduct toward Rome.

VI.* ECCLESIASTICAL WRITERS.

Dearth of
literature.

It has been already observed, that in this unhappy age, open barbarism triumphed with lawless sway; writers were scarce, and literature received very little support or reward: some few, however, redeemed the age from absolute ignorance.

Writers in
the East.

Theophylact, archbishop of Acris in Bulgaria, a diligent expounder of the Scriptures, and an admirer of Chrysostom.

Œcumenius, a commentator on the Scriptures, and author of an abridgment of Chrysostom, is supposed to have lived toward the end of this century.

Simeon Metaphrastes, the author of many fables, legends, and martyrologies. By some he is supposed to have lived about the thirteenth or fourteenth century.

Eutychius, whose original name was Said Ebn Batrick, patriarch of Alexandria, an historian. An edition of his Annals was published at Oxford by Selden and Pocock.

Lastly, Nikon Armenius, much addicted to the pope, wrote against the Armenians.

In the
West.

In the West were the following writers.

Radulphus of Beauvais, a monk, wrote commentaries, and a history of the Franks. Flodoard, a canon of Rheims, author of a chronicle of his own times, and a history of the bishops of Rheims. Wittekind, a monk of Corby in Westphalia, wrote on Saxon affairs, and the history of Otho the Great. Aimoinus, a monk of the order of St. Benedict, the author of a valuable history of the Franks. Luitprand, bishop of Cremona. He has left six

books of history, and a memoir of the deposition of Pope John XII. Also Rutherius, an historian, and Heriger, who wrote on the controversy respecting the body and blood of our Lord. To this catalogue must in justice be added one lady, Roswida, a nun, whose heroic poem on the actions of Otho the Great is still extant.

CENT.
X.
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VII. MISCELLANEOUS EVENTS.

In the history of the world, scarcely any age seems to have been diversified with more changes in Church and State, or more portents in heaven and earth, than the tenth century. Earthquakes, inundations, volcanoes, fountains flowing with blood, and human monsters, meet the eye of the student very frequently in his researches¹. The Catholic writers swell out their annals with accounts of miracles, apparitions of departed souls, voices heard from purgatory, and many crafty impostures, by which the monks secured the support of the credulous, and imposed upon the weak and unwary.

The translation of the Western or Germanic empire from the Franks and the race of Charlemagne, to the Saxons, took place A. D. 913, to Conrad I., duke of Franconia. He was succeeded by Henry the Fowler, from whom the Othos descended. The kingdom of France, also, was transferred to the family of Hugh Capet, and the posterity of Charlemagne became extinct. The origin of the electoral dignity in the Germanic empire is commonly assigned to this century, but the number of the electors was not fixed until after the death of Frederic II. The imperial crown became elective² by the act of Otho III. Baronius and other Catholic writers are not ashamed to say that this was done by the concession and decree of the pope.

Several new bishopricks were instituted in Germany by Otho I., viz. Brandenburg, Havelberg, Meissein, &c.

¹ Magdeburg Divines, Wolfius, Hottinger, &c.

² See the History of the Electoral Dignity by Simon Schardius, Nicolaus Cisnerus, Conringius, &c.

CENT.
X.

Magdeburg was erected into an archbishoprick and the primacy of Germany. Otho was the first Emperor who dignified the German bishops with the title of prince, duke, count, &c., with territorial possessions.

The celebrated monastery of Gemblours was founded by Guibert A. D. 946. Sigebert, the historian, was a member of this monastery. Numerous religious houses were founded about this period in England by Alfred the Great and his successors.

Otho III. is said to have granted to Pope Sylvester II. (Gerbert), who was elevated to the papal see by him, eight cities in the marche of Ancona. Sigonius observes, that Otho only confirmed the privileges which had been granted by Pepin, Charles, and Louis the Pious. Baronius speaks of a diploma by which Otho the Great confirmed to Pope John XII., the city of Rome, with its dutchy, the exarchate of Ravenna, Pentapolis, the province of Sabina, &c. From the history and actions of Otho, and the silence of judicious historians, it is certain that these diplomas ascribed to Louis and Otho have been forged for interested purposes.

It is a matter in dispute, whether the origin of fiefs and feudal service should be referred to the last kings of the race of Charlemagne, or to the family of Hugh Capet; but the tenth century is the time of their institution.

An Arabic version of the Books of the Old Testament was made in this century by Rabbi Saadiah Gaon, for the use of the Jews dispersed through the Arabian empire. The translation is made with too much freedom, and occasioned some contention among the learned Jews³.

For the Turkish affairs the reader is referred to the Byzantine historians and the Orientals.

³ See Hottinger, Walton, Huet, and Sirmond.

THE ELEVENTH CENTURY.

A. D.
1001.

Otho III. swayed the sceptre of the Germanic or Western Empire, Basilius Bulgaroctonus was Emperor of the East, Ethelred II. was king of England, and Sylvester II. bishop of Rome.

I. APPEARANCE OF THE CHURCH.

Christianity had been published to mankind nearly one thousand years, but the Church was so deformed, and had lost so much of her purity, that it was supposed, that Satan was now loosed for a season, and that anti-christ, foretold in the New Testament, had appeared previously to the destruction of the world.

Sylvester II., formerly Gerbert, of whom such honourable mention has been made, was now at the summit of episcopal power, and, if historians may be credited, the elevation altered both his morals and his practice⁴. Such was the head; the members were equally unsound.

The clergy were grossly ignorant; very corrupt and flagitious crimes were openly tolerated; and “as the

⁴ In Gerbert may be seen a melancholy and striking example of the corrupting influence of ambition, wealth, and power. He was apparently a sincere and virtuous character before his advancement; but his appointment to the archbishoprick of Ravenna awakened ambitious desires in his breast. His promotion to the papacy ruined his morals. To have dealings with the devil, however ridiculed in the present day, was then generally believed. This crime is imputed to Pope Sylvester by Cardinal Benno, and others, who say he was also infamous for pride, cruelty, and evil actions. The grave accusations of his adversaries are indeed somewhat amusing: they declare that he obtained the papal see by a covenant with the devil, who deluded him by an ambiguous word. Sylvester was to be his, if he died in Jerusalem. The crafty prelate determined that no chance should bring him within many hundred miles of that city: but at length he was taken ill and died in the Jerusalem Chamber. We must not forget, that the character of Sylvester has been drawn principally by the monks, and that his zeal for learning, and his knowledge of mathematics, might provoke their malice; and expose him to the imputation of magic.

CENT.
XI.

priest, so were the people", sunk into the greatest effeminacy⁵.

A miserable superstition enslaved the minds of all Christendom. The life-giving doctrines of the Gospel were unknown, and the pulpit orations, and the teaching from house to house, consisted in legends of fictitious miracles, apparitions of spirits, pains of souls in purgatory, &c. These inventions proved to be a mine of greater wealth to the wily monks, than the golden ores of Chili or Peru.

This instruction weakened and debased the minds of men; they became dupes to credulity, and, in consequence, the annals of this period are filled with details of strange prodigies, bloody moons, and horrid monsters.

The civil state of the kingdoms was equally unpromising. The Saracens and Bulgarians troubled the East; while the Slavonians, Normans, Danes, and Longobards, continued to infest, with fire and sword, Italy, England, France, Spain, Germany, and the neighbouring countries. The princes were fascinated with superstition, and bowed beneath the iron yoke of the pope of Rome and the clergy. Pilgrimages, munificence to monasteries, the discovery and consecration of relics, and swearing fidelity to the pope, constituted the principal part of the religion of great men, as well as of the multitude.

II. PROPAGATION OF CHRISTIANITY.

Owing to so wide a departure from the simplicity of the Gospel, conversions to the Christian faith were not so frequent as in former ages. Already had the Danes, Swedes, Poles, and northern regions, received the Christian name. Stephen, king of Hungary, in this century abolished the practice of idolatry in his do-

⁵ Werner, Glaber Radulphus, Lupus, Usher, Illyricus, De Mornay, and Genebrardus.

minions: and the crusades which commenced about this time, bid fair in the opinion of popes and monks, to extend the boundaries of Christendom⁶.

CENT.
XL.

Pope Sylvester II. was the first who inauspiciously sounded the trumpet for a holy war. Gregory VII. urged it upon the consciences of the princes in Europe. Alexius Comnenus, Emperor of the East, endeavoured to augment the warlike impatience of the Franks, from sinister views; and Pope Urban made a most pathetic and vehement oration to press the nobility into his measures, at the council of Clermont A. D. 1095. Peter the Hermit became an itinerant preacher in this cause, when Urban II. held the Roman power, and succeeded in exciting wonderful enthusiasm for it in every quarter. The object seemed plausible and pious, viz., the defence of Christians, the expulsion of the ferocious Saracens, and the recovery of the Holy Land from their tyranny⁷.

The Cru-
sades.

There were several expeditions to the Holy Land, which drained all Europe of the bravest men. The first commenced A. D. 1096. The warriors were distinguished by the sign of the cross. The leaders were, Hugo the Great, brother of Philip I., Robert duke of Normandy, Robert count of Flanders, Raymond count of Toulouse, and Godfrey de Bouillon. The army amounted to 300,000 men.

Success was at first varied with reverse and misfortune, but the Saracens were routed in several engagements with great slaughter. The issue was at length prosperous. Nice, Antioch, and many provinces were occupied by the Christians, and on the 5th of July

⁶ For a full account, in original writers, see Sigonius, Conrad of Ursperg, Matthew Paris, William of Tyre, and Otho of Freisingen.

⁷ Some writers do not hesitate to affirm, that the popes, under this religious device, aimed at universal power over the kings and armies who were employed in their service, which were numerous because a plenary indulgence or pardon for every sin was the reward of a crusader. The Christian princes were exhausted in this contest, while the pope grew omnipotent. The people sold their property for a mere trifle, or made a gift of it to abbeys and monasteries. It is computed that nearly 6,000,000 Christians lost their lives during the crusades, by slaughter, hunger, pestilence, &c.

A. D. 1099, Jerusalem was taken and Godfrey de Bouillon proclaimed king. By degrees other adjacent countries were subdued, and the kingdom of Jerusalem, in its largest extent, reached from Egypt to Mesopotamia. Its duration was, however, only about 88 years.

III. FALLEN STATE OF THE ROMISH CHURCH.

The foregoing history has plainly and with truth described the corrupt state of the Western or Romish Church. The reader is now referred to a list of papal authorities in confirmation of that statement: Cardinal Benno, Sigebert, Glaber Radulphus, Peter Damiano, Otho, Aventine, Naucerus, and Conrad of Ursperg. The author of the *Fasciculus Temporum* observes, "that an effeminate time commenced about A. D. 1000, in which the Christian faith began greatly to fail; when neither the sacraments nor the rites of the Church were duly observed: as were the priests, so were the people⁸."

William of Tyre, lib. i. 8. speaking of this age, asserts, "that in the West, and almost throughout the world, among those who were called the faithful, there was a great lack of faith; the fear of the Lord was taken from the midst, and righteousness perished. The clergy were not distinguished from the people by any purity of life. The bishops were become careless, dumb dogs, simoniacal, and covetous."

The lives of the popes, during this century, afford a lamentable proof of this fact. From Sylvester II. to Gregory VII. there were several, whom Cardinal Benno accuses of necromancy⁹.

⁸ *Fasciculus Temporum*, fol. 72.

⁹ Although the accusation of necromancy might sometimes arise out of a knowledge of the sphere, geometry, &c.; yet it is also certain, that a portion of the moral darkness which enveloped the Western Church, was a superstitious belief in astrology, foretelling future events, and feats of the black art. It is, therefore, not improbable, that the popes and the clergy were in those dark times so far deluded, as to believe they could obtain a necromantic power, and that they actually possessed it.

The language in which the character of the popes is described, is extraordinary. Sylvester II., Benedict IX., and Gregory VI., are called “monsters of men, infamous antichrists, flagitious in their lives, tyrants in their rule, and diabolical in their arts.” Benedict was only ten years old, when he was raised to the papacy. Authors, before and after the Reformation, agree that most of the popes, in the dark ages, were raised to the see of Rome by money or violence; and that they were “indolent, adulterous, proud, ignorant, simoniacal, covetous, and bloody.” Platina calls the three popes above-mentioned “three most dreadful monsters.” The contests for the popedom were violent; so that sometimes the Romish Church had three, and even five infallible heads at one time.

Although the subject may grow tedious by repetition, the state of the Romish clergy must, nevertheless, be again mentioned. The proofs of the corruption of the Church are to be found in the general debasement of the clergy, in the gross ignorance which every where prevailed, and in the open and shameless simony which was universally practised. The Roman Catholic writers confess the dissolute life, the avarice, the ambition, and even the wickedness among the clerical order. Baronius says, “It greatly grieved the soul of Gregory (!) that, throughout the whole Christian world, there grew a great perversity of manners, particularly among the bishops, who ought to have been examples to the flock; and that this proceeded from the vice of simony, and the abominable luxury which was prevalent; so that both the clergy and the faithful were tainted with it¹.” The historians of the French and English Churches confirm these reproaches upon the clerical order².

¹ Baronius in *Gregorio VII.* A. D. 1075.

² William of Malmesbury reports thus of the times of the Conqueror. “The study of literature and religion was out of fashion. The clergy, content with very superficial learning, could scarcely stammer out the words of the sacraments, and he was esteemed a miracle of learning, who was acquainted with grammar. The monks laughed at the rule of their order.”

CENT.
XI.

An awful apostacy from the Gospel of Christ was the consequence of this laxity of morals and ignorance of doctrine. The following dogmas were deemed essential to salvation, and were taught instead of Christ, and him crucified. The pope's supremacy, even in temporal things; the virtue of indulgences; the necessity of celibacy in the clergy; the intercession, merits, virtues, and worship of saints; the service of the Virgin Mary; the virtues of, and veneration for relics, the multiplication of which was truly astonishing; the adoration of images; the belief in transubstantiation; masses for those suffering in purgatory; &c.³

Nothing, therefore, was so much commended, as legacies and gifts to redeem souls from purgatory, pilgrimages to the shrines of saints and the holy sepulchre, &c. Preaching (whenever it took place) was about fictitious miracles, apparitions from purgatory, divine revelations, and other monkish superstitions. The act of penance was commuted into a pecuniary fine, pilgrimages, or chanting a set of psalms. A sabbath was consecrated to the Virgin Mary by Pope Urban II. The feast of All Souls was instituted by Odilo, abbot of Clugny: the use of unleavened bread in the Eucharist was adopted in the time of Leo X., and strings of beads for prayers by Peter, the Hermit. A decree was passed by Pope Victor II. A. D. 1055, for searching after relics, which opened a wider door to fraud of every description⁴.

IV. PAPAL USURPATION.

Hitherto the bishops of Rome had paid some deference to the Emperors; an insubordinate spirit had occasionally shewn itself, but it was only for a season: but now they began to dictate to, to elect, depose, or

³ See the Decrees and Epistles of Gregory VII.; also Anselm, archbishop of Canterbury, and the process against Berengarius.

⁴ See the Lives of the Popes, Polydore Vergil, the Magdeburg Divines, Glaber Radulphus, Peter Damiano, &c.

excommunicate the sovereigns of Europe as they pleased. They conducted themselves at times more like deities, than fallible men. A few examples will be given.

CENT.
XI.

Sylvester II., A. D. 1000, issued a decree, that dreadful punishment should be inflicted on such as should detain or imprison a bishop. He kept a large body of forces for warlike purposes. He converted the duchy of Hungary into a kingdom, and a fief of the Roman Church.

Character
of the
Popes.

Benedict IX., A. D. 1033, attempted to depose the Emperor Henry III., and sent an imperial crown to Peter, king of Hungary, requiring him to take possession of the empire. He put the kingdom of Poland under tribute. Even Baronius owns the infamy of this pope.

Clemens II. in one of his epistles commands, "that every knee on earth should bend to the Roman Church." He asserts, "that at his will the gate of heaven was opened and shut, and that, if any one, instigated by the devil, opposed himself to the Roman see, that man should be excommunicated, bound by an anathema, and given over to eternal death!"

Leo IX. was the first, according to Genebrardus, "who rescued the apostolic see from the investiture of the Emperors," or rather who deprived them of their right. He was a mighty man with the thunder of excommunication.

Nicholas II. passed a decree, by which the election of the pope was ever to remain in the hands of the cardinal bishops. From this period the power of the cardinals to elect a pope prevailed over the right of the Emperors.

Alexander II. had the audacity to cite the Emperor Henry IV. to Rome. He passed a decree, to exclude all kings from the right of presenting bishops to their sees, and all the laity from the power of bestowing any ecclesiastical benefices. This pope deposed Harold, and made a gift of the kingdom of England to William duke of Normandy. The words of Baronius sound

CENT.
XI.

strange in the ear of a Protestant. "As the war was begun by William under the auspices of the pope, so it had a happy success, by the favour of the Roman pontiff, *who ruled in heaven.*"

Gregory VII. will receive more particular notice in the next chapter.

Urban II. excommunicated the Emperor Henry IV., and his rival, Pope Clement. He decreed an anathema against Philip, king of France, and he supported Conrad, son of Henry IV., in open rebellion against his father, and promised him aid to obtain the empire.

In a council held A. D. 1095, at Clermont, he declared the Roman Church was "pure in faith, and not under any secular power; and he forbade any bishop, abbot, priest, or deacon, to receive ecclesiastical preferment from lay persons. He acted generally with tyranny, and followed the steps of Hildebrand.

Paschal II. manifested a similar spirit, and similar actions. He, also, assisted Henry's unnatural son, against the father, and these contests, fomented by religious power, ended, at length, in the subjection of the father, and the elevation of the son to the throne. Paschal ordered the body of the father, who died soon after, to be dug up, and buried in unconsecrated ground: the poor Emperor remained some time unburied, but the demand of the pope was resisted. Against Henry V. he pronounced very dreadful curses, because he claimed the right of investiture; and prescribed an oath of obedience to the Roman see to be taken by all metropolitans, in which it was required that they should affirm what the universal Church affirmed, and condemn what she condemned. The sovereigns of Europe were continually embroiled in quarrels with the popes, respecting the right of presenting to bishopricks, &c.

V. HILDEBRAND, GREGORY VII.

A few details respecting this celebrated pope may not be unacceptable to the reader; for by him papal tyranny attained its summit of insolence and pride.

Cardinal Benno, who was present at the council of Nuremburg, where Hildebrand was deposed, says, that he practised magic, and “was an impious, perjured, perfidious, cruel, proud, superstitious, and hypocritical man.” He was, also, an admirer of the fair sex, particularly in the person of his mistress Mathilda, from whom he extorted the provinces of Tuscany and Genoa.

He is accused, upon good evidence, of having removed some of his predecessors by poison, and of obtaining the pontificate by purchase. His first decrees breathed the spirit of uncontrolled power both in temporal and spiritual affairs⁵.

He was elected in a tumult of the laity in the evening on which Pope Alexander died, and immediately sent letters, dictated in lofty terms, to various princes and powers of Christendom, commanding their subjection, under pain of anathema, and declaring they held their sceptres for the benefit of the apostolic see: and he claimed, as tributary to the Roman Church, the kingdoms of Spain, Sardinia, Sicily, France, England, Poland, Hungary, and the dutchy of Bohemia, &c. At the election of the Emperor, he required him to swear true obedience, and to perform whatever the pope should command him. In short, he created and deposed emperors, kings, and princes, at his pleasure, and, like imperial Jove, brandished his thunders against the high and the low, among the sons of men.

Although the vicar of Christ, who brought peace and good will to men, Gregory lighted up the flames of war, and fomented the rebellion of subjects against their sovereign. The devastations, and fields moistened with human blood, throughout Germany, were literally the work of his hands. Historians⁶ cannot describe

⁵ See Binius, Baronius, Onuphrius Panvinius, Usher, Hottinger.

⁶ Conrad of Ursperg, Matt. Paris, Benno, Sigebert, Otho of Freisingen, Lambert, Nauclerus, Aventine.

CENT.
XI.

without horror the dreadful scenes which were caused by his wars with Henry IV. and other princes.

The contest of Gregory with the Emperor Henry IV. is, indeed, singular and ferocious. Henry is justly extolled for many valuable qualities, but he was not of a disposition to bear tamely the pride, threats, commands, and citations of the pope, nor to behold unmoved the excommunication of his ministers and bishops. Gregory persisted, however, till the Emperor's patience was exhausted, and a council was convoked at Worms, at which many bishops from France, Germany, and Italy, were present; it was there decreed, that Gregory had been unlawfully raised to the see, and was in many respects a wicked man, and therefore ought to abdicate. No way dismayed, Gregory immediately excommunicated the Emperor and all his adherents, deposed him from his kingdom, and gave it to Rodolph. No one dared to have communication even with the great Emperor of Germany, upon whom the pope had pronounced his dreadful curses, and Henry's friends and even domestics soon abandoned him. He was compelled to go to Canosa, in the midst of winter, to lay aside his royal robes, and to stand, in a suppliant state and posture, fasting, and with naked feet, in the court yard of the pope's palace among the lackeys. Even these hard conditions, and others more severe, did not soften the heart of Gregory; he again excommunicated Henry, and commanded Rodolph to take possession of the kingdom. As an earnest of success, he sent him an imperial crown, and a prediction of the death of Henry. After many vicissitudes on both sides, Henry marched to Rome, and at length completely triumphed over Gregory; a new pope, Clement III., was elected, and the stubborn Gregory was banished to Salerno A. D. 1085⁷.

Such being the conduct of this pope, the reader must expect to hear that the dogmas which he delivered, were equally foreign to the Gospel; so that by many

⁷ Onuphrius.

writers he is not unjustly denominated an antichrist. He is, however, highly extolled by the papists; his visions, miracles, prophecies, and cures, are enumerated with wonderful reverence. Baronius constantly runs into hyperbole when speaking of him. "In Gregory," says he, "the grace of the Holy Spirit abundantly inhabited, so that beyond all other men he excelled in divine things by the gift of the same Spirit:" and he gives a spiritual meaning and purpose to the connexion of this pope with the fair Mathilda, the princess of Lombardy and Tuscany.

VI. ORIGIN OF THE DIGNITY OF CARDINAL.

The extensive authority and privileges of cardinals were granted in this century by the popes, John XVIII., Leo IX., Nicholas II., Alexander II., and Gregory VII. The first mention of the name of cardinals is found in the sixth century⁸. The name was common to the benefited clergy of Rome, and some other places. The principal persons among them were consulted in ecclesiastical affairs by the pope, and in process of time, were formed into a distinct body. The above-mentioned pontiffs, finding them useful for their ambitious purposes, annexed several privileges to the order; in time they became the privy council, and from among them the new pope is always elected⁹.

VII. OPPOSITIONS TO PAPAL TYRANNY.

Bold and continued resistance was made to the increasing domination of the bishop of Rome¹. The Emperors of the Romans were principally engaged in

⁸ Anastasius in Stephano IV.

⁹ The great increase of cardinal power was owing to Alexander III. in the twelfth century, and the summit of this dignity to Innocent IV. and Boniface VIII. in the thirteenth century. The college consists of six bishops, fifty priests, and fourteen deacons. The number has occasionally fluctuated.

¹ Flaccus Illyricus, De Mornay, Usher, History of the Waldenses.

CENT.
XI.

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VIII. CONTROVERSY ON THE EUCHARIST.

The controversy which commenced in the eighth century, respecting the corporal presence of Christ in

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the doctrine of the corporal presence.

IX. AUGMENTED SCHISM BETWEEN THE GREEK AND ROMAN CHURCHES.

The misunderstanding between the two patriarchates
of Rome and Constantinople began in the ninth century.

² See Sigebert, Wm. of Malmesbury, Matt. Paris, Usher.

CENT.
XI.

this honourable contest, and the names of Henry III., Henry IV., and Henry V., deserve to be had in grateful remembrance. Their example was supported by Philip, king of France, Harold, William the Norman, and William Rufus, kings of England, who from time to time endeavoured to extricate themselves and their churches, from the shackles of spiritual slavery.

Oppositions to the bishop of Rome were made by the Churches of various kingdoms. The whole Eastern Church continued hostile. The synods at Worms, Brescia, and Mentz, passed very strong censures on the pope. The British Churches made some little reformation under Anselm, archbishop of Canterbury. Other Churches admonished the pontiff to use only the spiritual sword. All the German Churches stoutly opposed the decree of Gregory VII. for the celibacy of the clergy: and many of the French and English Churches did the same. To these must be added the peaceable Waldenses, who published their confessions of faith A. D. 1100, written expressly against the errors and superstitions of the Roman Church. And lastly, the followers of Berengarius, numbers of whom, in France, Britain, and Italy, opposed transubstantiation, the infallibility of the papal Church, &c., and designated the Romish Church as the seat of Satan.

Several pious and learned men endeavoured to stem the torrent of ignorance, pride, and tyranny, which issued from Rome, whose honourable names are enrolled in the Catalogue of Witnesses for the Truth. In the number of these were Sigebert, Aimoinus, Cardinal Benno, Conrad, Lambert, Everhard of Salisbury, Waltram, Nauclerus, &c. Even some who were superstitiously devoted to the Church of Rome, viz. Lanfranc, Anselm, Ivo, &c., opposed many of her acts and doctrines.

VIII. CONTROVERSY ON THE EUCHARIST.

The Berengarians.

The controversy which commenced in the eighth century, respecting the corporal presence of Christ in

the Eucharist, has been already noticed, and also its progress in the ninth detailed. In this century it reached a crisis: it was principally maintained by the Berengarians, a name derived from Berengarius, arch-deacon of the Church of Angers, a disciple of Bertram, Rabanus, John Erigena, and chiefly of Augustine, and a man of unblemished piety and morals. Berengarius denied the change of the substance of the bread and wine of the Eucharist into the true and proper body and blood of Christ: but he admitted that "the body and blood of Christ were verily and indeed taken and received by the faithful in the Lord's supper."

A host of adversaries rose in arms to subdue the heretic. The popes Leo IX., Victor II., Nicholas II., and Gregory VII., fulminated the thunders of the Vatican. Synods were assembled, and strong decrees passed against him. Unable to bear the fury of this storm, Berengarius more than once recanted, and so often truth resumed her seat in his mind; and when his fears had subsided, and the peals of excommunication and sentence of death were heard only in the distance, he taught the doctrine which he drew from the Scriptures.

The followers of Berengarius, who opposed the doctrine of transubstantiation, were, however, very numerous, and increased every day. They were in great numbers in France, part of Italy, and Britain², and among them were many bishops, abbots, and dignified clergy. Berengarius died in peace at Tours A. D. 1088, a decided enemy to the doctrine of Paschasius.

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IX. AUGMENTED SCHISM BETWEEN THE GREEK AND ROMAN CHURCHES.

The misunderstanding between the two patriarchates of Rome and Constantinople began in the ninth century,

² See Sigebert, Wm. of Malmesbury, Matt. Paris, Usher.

CENT.
XI.

was continued in the tenth, but became wider than ever at this period. The contest between them raged with fury. Anathemas were hurled against each other without mercy by the two belligerent bishops, Michael Cerularius of Constantinople and Leo IX. of Rome.

This open rupture was occasioned by two letters of Michael. The first, written in his own name, and in the name of Leo of Achrida, to John, bishop of Trani in Apulia, A. D. 1053; the second, in the following year, to Peter of Antioch. In both these he animadverted in strong terms against some of the doctrines and practices of the Church of Rome. Soon after came forth from Leo, bishop of Rome, a prolix epistle to Michael and Leo of Achrida, upholding the Romish doctrines, and couched in very dictatorial terms; and in a short space, an embassy came to the Emperor and the patriarch also, from the pontiff. The object of the pope was to bring over the Emperor to his designs: in this point he succeeded, partly by feigned humility³, and partly by flattery and deception; so that Michael and Leo of Achrida were both deposed. The pope, however, gained nothing by this craft. The division increased. Michael boldly issued an anathema against the pope, and by his writings soon turned Peter, patriarch of Antioch, and other prelates, from communion with the Church of Rome.

The harsh and despotic conduct of the popes Gregory VII. and Urban II. widened the breach between the two Churches; the wound given to concord grew more incurable, and several councils were held in the following ages to establish peace, but with little success.

In other respects the Eastern Church was very little happier than Christian Europe. Many evils existed. The yoke of the Saracens was burdensome; and the negligence of the clergy, the superstitious rites, image-worship, reverence for relics, adoration of saints, indo-

³ The legates of the pope were instructed to say, that "Peter never had the title of universal apostle or patriarch, nor had any one of his successors consented to be called by so monstrous a cognomen."

lence of the monks, separate congregations, and the extinction of literature, were as common in the East as in Italy.

CENT.
XI.

X. COUNCILS.

The acts of the councils which assembled during this century, have been partly anticipated in the foregoing history. A considerable number was convoked in Rome, Italy, Germany, France, and Britain⁴. The subjects, which were agitated in these, were multifarious, but they had very little tendency to promote the interests of religion. The fast between Ascension-day and Pentecost; abstinence from wine and flesh on certain days; the use of chrism in baptism; the celibacy of the clergy; for, the resolute resistance made by several churches and synods in several parts of Europe, occasioned the popes much inconvenience in this particular; the confirming transubstantiation against Berengarius; the election of the popes, which was placed with the cardinals; the deposition of popes Gregory VI., Alexander II., Gregory VII., and of some bishops, on which occasion some councils anathematized one pope, and some another; divorces or impediments to matrimony, respecting kings and princes; the right of the pope to present to all vacant bishopricks, &c., were the cause of some councils. A few councils attended to the reformation of morals and discipline, but the gangrene, which eat into the vitals of the Church, was left untouched. The crusades occupied the attention of some synods, and others debated ludicrous and trifling subjects. And lastly, some ordained rites for the worship of the Virgin Mary, and for communion in both kinds, the bread and the wine to be taken separately, except in cases of necessity.

XI. ECCLESIASTICAL WRITERS.

Theophylact and Œcumenius being numbered among the writers of the last century, there were few others in

In the East.

⁴ See the volumes of the General Councils, Magdeburg Divines, Spelman.

CENT.
XI.

the East, except some Byzantine historians, who are entitled to any praise.

Gregory Cedrenus, in the reign of Isaac Comnenus, was a credulous and superstitious man. He wrote a synopsis of history, with compilations from George Syncellus and Theophanes⁵.

John Curopalates or Scylitza, cotemporary with Cedrenus, was the author of a history from the death of Nicephorus Logotheta to the year of our Lord 1081.

Michael Psellus, who lived in the reign of Constantine Monomachus, wrote on theology, philosophy, and mathematics. Many of his works are yet unpublished.

Nilus Doxopatrius, Michael Cerularius, Leo of Achrida, Peter of Antioch, John Xiphilin, and Rabbi Samuel Marochianus, a converted Jew, A. D. 1070, who composed a work on the advent of the Messiah.

In the
West.

In the West several writers appeared during this century, but they were generally combatants for or against the Church of Rome and its corruptions, or they minutely detailed the lives, miracles, visions, and labours of the Romish saints⁶.

The few exceptions were the following. Glaber Radulphus, a Benedictine monk, who continued a history from the latter end of the tenth century to A. D. 1045. He was a bold witness against the many corruptions of those times.

Fulbert, bishop of Chartres, the instructor of Berengarius and of Adelman, bishop of Brescia. An epistle written by the last to Berengarius, on the body and blood of our Lord in the Eucharist, is still extant.

Berno Augiensis. Burchard of Worms.

⁵ This work begins at the Creation, and is continued to A. D. 1060. His compilations from Syncellus and Theophanes are not made with great judgment.

⁶ See the Lives of St. Uldaric, St. Anscharius of Bremen, St. Odo, abbot of Clugny, St. Abbo, St. Majolus, St. Henry II., Emperor of the West, St. Edmund, king of England, St. Oswald, king of Northumberland, St. Odo and St. Dunstan, archbishops of Canterbury, St. Emmeran, St. Bernard, St. Simeon, St. Leo IX., a pope, St. Adalhard, &c.

Dithmar, bishop of Mersburg, wrote six books of Chronicles, beginning at the reign of the Emperor Henry I.

Hermannus Contractus, a celebrated writer, who compiled an epitome of history from Adam to A. D. 1054.

Ademar, a French monk and writer of a Chronicle.

Odoramus, likewise a French monk, and a writer of history.

Adam, a canon of Bremen, wrote a history of Northern affairs with much fidelity.

Peter Damianus, a man of great reputation, whose works in three volumes are still extant: he is constantly lamenting the corruption and immorality of the age.

Cardinal Benno, who followed in the same track.

Cardinal Humbert, a violent persecutor of the Greeks.

Lanfranc, archbishop of Canterbury, the adversary of Berengarius, and a strenuous supporter of transubstantiation.

Anselm, successor of Lanfranc; he was a great writer for the times in which he lived, and, although rigidly devoted to the Roman see, he has, in his works, left many testimonies against the errors and superstitions of the Church, and the tyranny of the pontiffs⁷.

Lambert of Aschaffenburg, the celebrated historian of Germany.

Marianus Scotus, or Hibernus of Mentz: the celebrated writer of a Chronicle to the year of our Lord 1083. Sigebert of Gemblours continued this work in the following century, but he died prematurely. He was an ingenuous and valuable writer.

Lastly, Ivo or Yvo, bishop of Chartres, who lived toward the end of this century: a bold vindicator of discipline and of sound doctrine.

⁷ Alex. Petri de Rebus Britannicia.

CENT.
XI.

XII. INCREASE OF MONACHISM.

New Or-
ders.

The lax discipline, hypocrisy, crimes, ambition, and avarice of the monks of this age, are much exposed by the four last named writers. But the ease, and apparent merit of a monastic life, were the admiration and desire of great multitudes. Nor is this circumstance at all surprising, for monachism came recommended to the people by fables, imposing untruths, pretended miracles, and every species of deception. Monasteries became the retreat of the disappointed and care-worn votaries of the world, and the prisons of real delinquents or accused persons. To build or endow a religious house was accounted an act of so much piety and merit, that it would atone for many grievous sins.

Val Om-
brosa.

Several new orders or fraternities were of course instituted. The order of the Shady Valley was instituted in Italy A. D. 1030, by Gualbert of Florence. The plea for its establishment, was the reformation of morals and discipline among the monks.

Carthu-
sians.

The order of the Carthusians, by Bruno, a native of Colen, afterward canon of Rheims. This order derived its name from Carthusia (la Chartreuse), a wood near Grenoble, where the first monastery was erected, about A. D. 1080. Bruno is said to have been induced to found this abbey through some superstitious occurrence⁸. The Carthusians, in process of time, raised very splendid edifices in every part of Europe⁹.

⁸ Some say, that being present at the burial of the corpse of a Parisian doctor in divinity, a voice was heard issuing from the bier uttering three times these words, "I have been accused, judged, and condemned." This story has been amply refuted by John de Launoy, and, in consequence, expunged from the Romish Breviary into which it had been introduced.

⁹ Bruno was venerated as a saint, and enjoyed this honour till the eighteenth century, when he was disgraced by Dr. Launoy, a learned French Catholic, who cleared the calendar of several who had been worshipped in France: it was said of this learned doctor, "that there never passed a year in which he did not pluck a saint out of Paradise."

The order of the Cisterians was instituted in Burgundy A. D. 1098, by Robert, abbot of Molome. The order received its name from the situation of the place, and, in time, became one of the greatest in the West for opulence, dignity, and numbers.

CENT.
XI.

Cisterians.

The fraternity of St. Anthony the Great was founded by Gaston, a French nobleman. Several others also were established in this century; among which may be enumerated the order of the Regular Canons, distinct from the secular canons; they also distinguished themselves by wearing a black dress, and following the rule of Augustine. Many fierce disputes arose between this order and the Benedictines¹.

Order of St.
Anthony.Regular
Canons.

XIII. MISCELLANEOUS EVENTS.

A multitude of prodigies and wonders are related by the historians of those times; in general they were supposed to be presages of wars and desolations. Even some vast swarms of locusts, which appeared journeying to the East, were considered as a sure prognostic of evil.

Designing men of the Romish communion took advantage of this general credulity and ignorance, and every event was eagerly seized upon to rivet more firmly the chains of superstition. Human invention was taxed to multiply supernatural interpositions. Visions, apparitions, juggling tricks, wonderful cures, divine reproofs, &c., were daily augmented, in order to establish the credit of the farrago of ignorance and fanaticism, which was taught the people², viz. the efficacy of relics,

¹ Polydore Vergil, Antoninus, Vincent, Hospinian, and Mabillon.

² These miracles, it was pretended, were brought to prove that God was against obstinate and disbelieving heretics. So vast a consumption of articles of relic-manufacture must have created an adequate supply, and have been a source of great profit; and certainly no men could shew more ingenuity and diligence in their profession, than the inventors and retailers of relics.

CENT.
XI.

pilgrimages, vows, monachism, auricular confession, satisfaction for sin by penance, and purgatory; or else, to obtain gifts and benefactions for augmenting the riches of the monks and the clergy; or to assert the sanctity of the delinquent and vicious popes, Alexander II., Leo IX., and Gregory VII.; or to strengthen the basis upon which the supremacy of the pope was built³.

The Turks still continued to be victorious, and to extend their devastating progress over the fair regions of Europe. But the strength of the Saracens diminished, through their intestine wars, and they became less able to oppress Africa and Spain. The Turks, whom the Saracens had invited to their aid, turned their arms against them, and in a short time subdued Babylon, Persia, and a great part of the East. They led their almost invincible troops through Asia Minor, and threatened Constantinople. The inactivity or perfidy of the Emperors, Constantine Monomachus, Romanus Diogenes, Michael Parapinaces, and Nicephorus Botaniates, favoured their attempts, and assisted to form a complete establishment of Turks in the East. During the Crusades they were dislodged from some of their conquests⁴.

Spain was rescued, after many vicissitudes and much bloodshed, from the yoke of the Saracens, and restored to Christian kings. The pope, Gregory VII., claimed Spain as a tributary kingdom to the Roman see. This claim rested upon two grounds; first, that it was the proper right of St. Peter, and 2dly, that the authority

³ Baronius records the miracles of the popes Alexander II. and Leo IX. He eloquently describes the visions and miracles of Hildebrand, Gregory VII.; those particularly which were wrought at his death. He asserts that the same power was possessed by Pope Victor II. and Anselm of Lucca, and declares that, from the third to the fiftieth day after his death, no less than eighty remarkable miracles were wrought by him: and he infers from this circumstance alone, "that all schismatics might plainly understand that God was on the side of the Catholics."

⁴ The Arabic Writers, and Byzantine Historians.

to rescue the kingdom from the Saracens had been granted by the popes to the Spanish princes⁵.

CENT.
XL.

Several Catholic writers contend, that the kingdom of Naples and Sicily belonged to the Romish Church, and that the kings received the investiture of it from the pope. The monarch had no other way of settling this troublesome claim, except by declaring such men traitors and rebels.

The indefatigable, but too credulous historian, Baronius, collects in this century many examples of the obedience and respect of kings and princes to the Roman see, and of penances enjoined upon them. The act of Sweyn, king of England and Denmark, who stood with naked feet in the court of a church, to receive absolution from a bishop, appears in his eyes a most illustrious example of piety.

Mathilda, countess of Lombardy and Tuscany, was a celebrated personage in this century. Her amours with Pope Gregory VII. have already been mentioned, and are recorded by authors of good credit. She presented to the see of Rome the provinces of Genoa and Tuscany: and during the contest between her paramour and the Emperor Henry IV., she levied troops in his defence.

The scale of music by six syllables, ut, re, mi, fa, sol, la, was invented by Guido Aretino, a Benedictine monk, A. D. 1028⁶.

The affairs of the Jews were calamitous during this century. After experiencing much persecution and distress in Babylon, their schools were broken up, and they were expelled thence by the ferocious Saracens. Many of them removed into Spain; but even here, under Christian kings, they were doomed to suffer continual oppression. Sorrow followed them wherever they

The Jews.

⁵ The honour of this conquest is due to Ferdinand I. He obtained the kingdom of Navarre upon the decease of his brother, and uniting, by degrees, Galicia, Castile, Lusitania, and Arragon, to his own provinces, he was rendered able to cope with the Moors, and finally to expel them. He died A. D. 1065.

⁶ Sigebert and Genebrardus.

CENT.
XII.

went; both heathen and nominal Christians unconsciously fulfilled the prophetic malediction of Moses upon this unhappy people. A great variety of interesting matter respecting the Jews, and the vicissitudes of various kingdoms, &c., is to be found in the Magdeburg Divines, Wolfius, &c.

END OF THE ELEVENTH CENTURY.



THE TWELFTH CENTURY.

A. D.
1101.

Henry IV., who had suffered so many reverses of fortune through Pope Gregory VII., was still reigning in the West; Alexius Comnenus ruled the Eastern empire; Paschal II. was in the chair of St. Peter, but opposed by several rival popes; and Henry I. was king of England.

I. STATE OF THE CHURCH.

Paschal II. was the first bishop of Rome, who, in his epistles, decrees, &c., omitted the year of the Emperor's reign, and began to date from the first year of his own elevation to the popedom. He was the first, also, who required an oath of obedience from all metropolitan bishops.

The Church of Rome appeared at this period to shake upon its foundations, by the violence of the factions of the rival popes⁷.

⁷ After the death of Guibert, archbishop of Ravenna, who assumed the title of Clement III., and had been violently opposed to the popes, Gregory VII., Victor III., Urban II., and Paschal II., three other anti-popes successively arose in opposition to Paschal II. He at length succeeded in overpowering his
rivals,

A serious and hot contest for the right of the investiture of bishops was maintained between the pope and Henry IV., Emperor of Germany, Philip I., king of France, and Henry I., king of England: but the influence of the pope prevailed over the allegiance of their subjects, and the royal cause found very few supporters. These sovereigns were frequently subjected to the anathemas of his holiness.

The harmony of the Church was disturbed, also, by other causes, of which the dissemination of erroneous and corrupt doctrine may be reckoned one of the chief. To this must be added the fanaticism, recorded in the former centuries, respecting the worship of saints and the Virgin Mary, the miraculous power of relics and indulgences, together with the ignorance and ambition of the clergy, and the general depravity of morals which prevailed among the monks, and the world in general.

The churches in Spain and Palestine, which were lately recovered from the Saracens, continued to enjoy some rest, but superstition domineered there as well as in other places. The piety of taking the cross to fight in the Holy Land, seclusion in monasteries, absolution from the priest, corporal penances, abstinence from meat, &c., constituted the chief of religion.

II. PROPAGATION OF THE CHRISTIAN NAME.

Various conversions to the outward form of Christianity were made during this century: but the supremacy of the pope, the worship of saints, with the outward ceremonies of the Romish Church in religious worship, viz. auricular confession, extreme unction, &c. were the chief points in which the new converts were instructed as the revelations of God.

rivals, but with great difficulty kept possession of the see. The spirit of party raged with so much violence, that force of arms, stratagem, and money, were alternately employed to clear the path of a successful candidate for the papal throne.

CENT.
XII.

The inhabitants of Pomerania, having been subdued by Boleslaus, duke of Poland, received the Catholic religion from Otho, bishop of Bamberg, A. D. 1124.

The Livonians were converted by the instrumentality of some merchants from Lubec and Bremen, A. D. 1186.

The Norwegians adopted Christian rites by the exertions of Nicholas Breakspear, an English cardinal, and the legate of the pope, who was afterward raised to the papal chair with the title of Adrian IV.

The Finlanders, being subdued by the arms of Eric, king of Sweden, and the inhabitants of Rugen, being conquered by the same power, were obliged to put away the idolatry of heathenism, for the idolatry of the Church of Rome⁸.

The Cru-
sades.

Godfrey de Bouillon, who was elected king of Jerusalem on the taking of that city, died about the commencement of this century. He was succeeded by Baldwin his brother, and successively by other branches of his family. But the Saracens, although subdued, were not exterminated; they continued in great power in the vicinity of the kingdom. The Christians were harassed by perpetual incursions from their fierce neighbours, but they maintained their ground, and even extended the boundaries of their kingdom to the Euphrates. Mohammedan rites were prohibited, and the Christian form of worship, such as it then was, prevailed throughout Palestine; but divine service, even in Jerusalem, was performed in the Latin tongue by the command of the pope!

The Christian kings of Europe promoted the cause of the Crusades with great zeal. Several of them in person, at the head of their armies, undertook expeditions into the Holy Land. There were many expeditions against the infidels, and Europe was almost drained of treasure, the flower of the nobility and of the people.

⁸ For a full account of these and other conversions, see John Magnus in *Gothicâ Historiâ*, Krantz in *Vandalicâ*, Saxo in *Historiâ Danicâ*, Helmoldus in *Chronico Sclavorum*, Olaus Magnus de *Gentibus Septentrionalibus*.

For great multitudes perished in the march thither; they died by hunger and disease, or were cut off by the treachery of pretended friends and the open hostility of enemies. To recruit the wasted armies, who were continually attacked by the Saracens, it was necessary to send frequent and strong reinforcements during the whole of this century. The last army was raised at the urgent intreaty of Pope Clement III⁹. There was no want of zeal in supporting the Christian cause against the infidels, but the affairs of the former soon began to decline. Intestine discords prevailed among them. Raimond and Guy contended very fiercely for the royal power, and, on that account, became an easier prey to the mighty Saladin, sultan of Egypt, and conqueror of Asia. After much fighting, the Saracens took Jerusalem and expelled the Christians A. D. 1187. The last expedition to Palestine had appeared to promise a more favourable issue, but the Christian princes did not make a proper use of their strength, their victories, and the offers of Saladin. Divisions, misunderstandings, and delays, continued to enervate their strength; and after various disasters, Richard, king of England, and the other chiefs, were obliged to abandon their enterprise¹.

⁹ While the kings of Europe were absent in foreign climes, their strength transferred into the East, their people fascinated by superstition, and inflamed by indulgences, the Roman pontiffs acted on their undeviating principle of acquiring power, and domineered after their own desire. They invaded the vacant sees, and other property. This absolute and unprincipled conduct gave rise to two violent factions; one on the side of the pope, called the Guelphs; the other for the kings and people, named Gibellines.

¹ The best cause cannot hope for success amidst a total corruption of manners. The Christians, who had undertaken to fight the battles of the cross, had been taught by the monks and clergy, whose morals and character have been delineated. Indeed, the most dissolute morals prevailed; perfidy, robbery, drunkenness, luxury, impiety, and vile actions, characterized the majority of the Christians dispersed throughout the East. *Ruit per vetitum nefas*. See William of Tyre, Magdeburg Divines, Hottinger, Conrad of Ursperg, J. Vitriacus.

III. APPEARANCE OF THE ROMISH CHURCH.

A general opinion at this time was received, that antichrist was either actually come or would soon appear. This opinion was defended by Joachim, abbot of Flora, Bernard, abbot of Clairval, and other pious men. Nor does this sentiment appear devoid of foundation, if we inspect the state of the Church in the character of the popes, and the prevalent doctrines and practice.

The popes ought to have been ensamples to the flock; but they were men of Belial, and often several rival popes claimed obedience at one time. Schisms, violent agitations in the public mind, attended with assassinations, murders, poisonings, imprisonments, &c., were very frequent at Rome. These competitors for the apostolic see, endeavoured to crush each other, like prize-fighters, gladiators, or ancient chieftains under the influence of a deadly feud: and he, who succeeded, by trampling upon the neck of his adversary, always carried himself with pride, haughtiness, and tyranny.

Other signs of an antichristian spirit, are found in their denying the right of marriage to the clergy, in establishing idolatry, in promoting by example and practice, superstition, simony, exorcising of devils, and lastly, in exciting dreadful wars between sovereign princes, and spilling human blood.

The misery of the Church was extreme by reason of the general prevalency of such vices, and of others not yet enumerated. The bishops and clergy were examples of superstition, avarice, and lust; they excommunicated kings and princes with lordly power; they lived in feudal pomp, carried arms, and led on troops into the field of battle; and their strife for precedence and temporal things, was marked by fierce and rancorous dispute². There were, indeed, a few pious and learned

² See Bernard, Matt. Paris; Conrad of Ursperg, Bale, Nauclerus, Platina, Baronius, Onuphrius.

men, who raised their voice against these things, but their remonstrances only served to shew the general depravity, as a small taper renders more visible the surrounding darkness.

The doctrines which were obtruded on the minds and consciences of men, as the oracles of God, demonstrate the low degradation of the Romish Church. Many of them have been detailed. The principal one deserves a repetition, viz. the supremacy of the pope. For an exemplification and practical illustration of this doctrine, the reader is referred to the life of Gregory VII., the iniquitous Hildebrand.

This doctrine of the pope's supremacy was carried to a length scarcely credible. The canonists or expounders of ecclesiastical law, made him a deity upon earth. The language in which they taught this supremacy is very astonishing. In respect of his names, attributes, omnipotence, infallibility, divine worship, prophetic office, his sacerdotal and regal power, he is represented actually to be equal with God, instead of a weak and sinful mortal. These particulars have been extracted from their writings by learned men³.

Pope Innocent III. prohibited the translation of the Scriptures, and the reading of them in any vernacular language. By degrees they were banished from the pulpit, from schools, from religious writings, from the laity, and lastly, from the clergy!

The natural consequence of an eclipse of divine light and truth, was an increased importance of the doctrine of the intercession and invocation of saints. The pope monopolised the power of canonization, and whomsoever he would, he created a saint, and commanded to be worshipped (*adorandum*), and to become a sort of tutelary deity.

Saints and relics were greatly multiplied. This superstition gave birth to many vices and crimes. Relics

³ See the language of Baronius on Popes Paschal II., Innocent II., Adrian IV., Alexander III., and Celestine III.


CENT.
XII.

were considered so valuable, that to beg, borrow, or steal them, were common occurrences, when they could not be had for money: such instances of superstition are numerous. Many important discoveries respecting relics were made in this century, which are faithfully recorded by cotemporary writers. A portion of the blood of Christ was found and brought from the East, and the vest of Christ without seam was obtained in France, &c.

The power of granting indulgences was held by the pope alone. Sin of any description could be pardoned for money: the facility of obtaining indulgences opened a door to very great abuses.

Sound doctrine was entirely displaced by the errors that have already been mentioned; it is hoped the patience of the reader will not be wearied by the repetition. Purgatory, human satisfaction for sin, the merit of pilgrimages, crusades, and the monastic life, auricular confession, the corporal presence, the denial of the cup in the sacrament to the laity, and the celibacy of the clergy, with the omnipotence of the pope, were the main points of discipline and doctrine, on which the teachers of religion of this age chiefly insisted. Pope Paschal II. declared that the marriage of priests was the heresy of the Nicolaitanes; and several pontiffs issued dreadful anathemas against those nations and churches, who still permitted marriage among the clergy. This prohibition produced great licentiousness, and multiplied secret crime.

The state of society was such as might be expected from such doctrines; incredible ignorance among the clergy, and invincible superstition among the people; so that searching after relics, and undergoing voluntary torture, were considered exalted acts of piety; while the very bonds of social order and moral feeling were rent asunder, and schisms, murders, treachery, and an insatiable desire of gain, every where prevailed. Nothing but the name of Christianity seems to have survived,



for the idolatry and manners of profligate heathens had supplanted Christian purity and simplicity⁴.

Lastly, the wars by which the Eastern and Western empires were divided, devastated, and exhausted, made these times still more wretched. The flames of discord burnt with great violence in Constantinople, Sicily, Germany, England, France, Venice, and Bohemia. Genebrardus observes that at this period, "the whole Christian world was involved in wars with each other;" these contests were fomented, for the most part, by the vicars and priests of Christ. The existence of the two violent factions, the Guelphs and the Gibellines, who fought against each other with great animosity, shews the unsettled state of the times⁵.

IV. TYRANNY OF THE POPES.

The brevity, which, in the compilation of this work, must be constantly kept in view, renders it expedient to adduce only a few examples of papal tyranny, out of the many which exist.

Paschal II. has already been mentioned. The reader, therefore, is referred to the last century for some particulars; and here it will only be observed, that in the council of Lateran, he violated the oath he had taken to leave the right of investitures with the Emperor. He behaved in a very haughty manner to Philip I., king of France, and also to Henry I., king of England;

⁴ If a priest committed a crime punishable by the civil court, he was acquitted upon pleading his profession; the proof of it lay only in his translating three Latin words, *Miserere mei Deus*. It is a well attested fact, that the service of the Church was performed by priests, who could only pronounce the Latin words, and knew nothing about the signification of what they read.

⁵ These party names took their origin from a dissention between the Emperor Conrad III., whose name was Guibelinga, and Guelphus, duke of Bavaria. The latter espoused the cause of the pope against Conrad. In a short time the names became terms of reproach and contumely, and the two parties manifested great hatred and ill-will to each other, which cost much blood.

CENT.
XII.

and in his conduct and letters he claimed a controul over the bodies and souls of men, over earthly and spiritual things⁶.

Calixtus II. directed the thunder of excommunication, in the council of Rheims, against the Emperor Henry V., A. D. 1119. He also exercised great cruelty toward Gregory, a rival pope, who fell into his hands; and passed very severe edicts against the married clergy, their wives, and children.

Innocent II. required an oath of fidelity from the Emperor Lothaire II. He raised an army against Roger, king of Sicily, to deprive him of the kingdom of Naples. He framed tyrannical laws in favour of the Roman see. He caused a picture to be painted, in which Lothaire, the Emperor, was delineated prostrate at his feet, and begging the crown of the empire⁷. He was, also, on the point of pronouncing an anathema against Louis VII., king of France, who endeavoured to defend the royal rights against his encroachments; but he was conciliated by the intercession of Bernard and Peter of Clugny.

Eugenius III. deprived the Roman senate of their liberty and privileges; and his pride, haughtiness, and love of power, were so great, that he might be said to have succeeded Constantine rather than St. Peter⁸.

Adrian IV., an Englishman, was a remarkable instance of pride and haughtiness. At an interview which he had with the Emperor Frederic Barbarossa, at Sutri, his prejudice was excited, because the Emperor held the left stirrup of his saddle for him to dismount from his horse, instead of the right. He accused the Emperor of arrogance, because, in some public document, he had written his name in the most honourable place. On another occasion he contended, that the imperial dignity was in his gift, and that the Roman empire

⁶ Godfrey of Viterbo, Genebrardus, Platina, Baronius.

⁷ This picture still ornaments a room of the pope's palace at Rome.

⁸ Bernard.

was a fief of the see of Rome; and when the Emperor was not sufficiently complaisant to his tyrannical whims, he excommunicated him, and dictated to him in the government of the empire. From the king of England he demanded Ireland, and all other islands connected with England, because they belonged to the blessed Peter: and he required William, king of Sicily, to prostrate himself before him⁹.

Alexander III. succeeded Adrian. He equalled all his predecessors in the number and atrocity of his actions. His despotism commenced by a victory over four rival popes. By his own assumed power he exalted the duke of Bohemia to the royal dignity: he commanded the Roman consuls to take the oath of fidelity to him at his feet. By his orders, Henry II., king of England, underwent a severe penance. He raised a dreadful persecution against the innocent Waldenses; in short, he omitted no opportunity of displaying his arrogance and authority. Frederic the Emperor, unable any longer to endure his tyranny, made some attempts to oppose him, but he excommunicated him, with the usual curses, and the powerful Emperor was obliged to submit to the superior powers of religious fanaticism. After the Emperor had suffered much degradation, Pope Alexander condescended to receive him, but in a very haughty manner; and when he was prostrate before him, set his foot upon his neck, repeating the words of the Psalmist, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under thy feet." These words he applied to himself and the poor helpless sovereign.

Urban III. exhibited many instances of pride and arrogance, in excommunicating princes, which cannot be detailed here. He excommunicated the Danes, because their clergy were allowed to marry¹.

⁹ Genebrardus.

¹ See Krantz, Conrad of Ursperg, and Genebrardus.

CENT.
XII.

Clement III. put the kingdom of Scotland under an interdict², because the king refused to obey the orders of the papal see; he claimed the kingdom of Sicily from the Roman see, after the death of William. He urged the fourth expedition to the Holy Land.

Celestine III. shewed not a less arrogant spirit than many others. He made degrading demands upon kings and princes, as his predecessor had done. He put the kingdom of France under an interdict, and thundered the terrible stroke of excommunication against the Emperor Henry VI. and Leopold, duke of Austria, but death soon after removed him to the judgment-seat of Christ, to render an account of his wicked deeds³.

Lastly, Innocent III. obtained the pontificate toward the close of the century; and if his predecessors left any thing in violence, presumption, and superstition, unfinished, he endeavoured to complete it; but an account of his actions must be reserved for the thirteenth century.

V. OPPOSITION TO PAPAL TYRANNY AND CORRUPTION.

It does not enter into the design of this work, to give a detailed account of the contests, and their particulars, in which the kings of England, France, Sicily, and other kingdoms, were engaged with the pope, while they endeavoured to protect the royal authority, and to resist the encroaching pride and usurpation of his holiness, and the primates or bishops. Such contests were

² The effects of an interdict were dreadful. There was a total abandonment of clerical duty. The children were not baptized, there were no marriages, the churches were closed, and divine service suspended; the sick were not visited, nor were the dead buried. Society was thrown into the utmost confusion.

³ Although the action of Celestine, toward the Emperor and Duke, cannot be defended, yet, in this case, his power was exerted to compel these personages to restore Richard I., king of England, to liberty, who had been treacherously trepanned on his return from the crusades in Palestine.

both frequent and violent: suffice it to say, that the adherents of those kings were considered almost infidels, and were always marked with some opprobrious appellation, such as Henricians, Gibellines, &c. A full account may be found in Flaccus Illyricus, and Philip De Mornay's History of the Papacy, from Paschal II. to Innocent III.

It is a remarkable fact, that the appearance of the Church and the general aspect of the times, induced many persons to believe, that antichrist, foretold in the Scripture, either was, or would be soon revealed⁴. This opinion was published by several writers, viz. Florentinus, Gerard, Joachim, Rupert of Duytz, Peter, abbot of Clugny, and Honorius⁵. Bernard of Clairval, although superstitiously addicted to the cause of the pope, observes respecting the Romish clergy, "that they were the ministers of Christ, and yet they served antichrist; that nothing remained, but that the man of sin should be revealed, and that the beast in the Apocalypse should occupy the chair of Peter." Aventine observes, "that all good, open, just, ingenuous, and simple-minded men, professed that the empire of antichrist was begun;" and even Baronius acknowledges that it was an opinion, not of vulgar men, that antichrist would be revealed in this age.

Several nations, at various periods, resisted the papal order for the celibacy of the clergy. A strong opposition to this preposterous law, and the command to put away their wives, was made by the English clergy. The same natural resistance arose in Ireland and Denmark. In Germany many of the clergy retained their wives, and the Bohemians absolutely refused to receive the law in any modification. A similar opposition was made in all the European countries⁶.

⁴ This opinion is in itself a strong collateral evidence of the wide departure that existed from Christian doctrine and practice in the Church of Rome.

⁵ Usher de Successione.

⁶ This general resistance to the custom, which the Church of Rome arbitrarily imposes upon her clergy, shews that it has not the support of Scripture, reason, or antiquity. For it is incredible to suppose, that so many ecclesiastics,

CENT.
XII

Moreover, in several parts of Europe there occasionally arose pious men, who exclaimed against the errors and superstition of the Roman Church. They urged upon the people the reading of the Scriptures, and they descanted upon their wonderful power over the mind and conscience. They condemned frivolous traditions as mere inventions of weak and fallible men, and held fast the fundamentals of Christianity, viz. justification by faith, amendment of life by divine grace, and salvation by the merit of Christ alone. These essential points were urgently pressed by such writers and preachers, but a few only, comparatively speaking, attended to them, in a "land of darkness and the shadow of death⁷."

There were great numbers of persons of authority and learning in France, England, and other states, who resisted the monstrous doctrine of transubstantiation: but the sword was soon employed to coerce and put to death, all who dissented from the Romish faith and discipline. In England several were burnt⁸, or destroyed by other means, during this century.

VI. THE WALDENSES AND ALBIGENSES.

The existence of so large a body of dissenters from the Romish Church is to be traced to papal tyranny, and a general corruption of doctrine and manners, which being promoted by the popes, compelled pious and good men to separate from them.

siastics, many of them pious and learned, and attached to the Roman Church, could have opposed the measure for so many ages, and with such determination, if it could have been proved to be a revelation from God, or consonant to common sense.

⁷ A form of Christian instruction by Anselm, archbishop of Canterbury, published at Venice, directs the dying "to place their faith in the death of Christ alone, and to have faith in no other thing."—See Peter of Paris, Peter of Blois, Peter Lombard, Peter of Clogny, Bernard, Rupert of Dury, John of Salisbury, Magdeburg Divines, Usher, Forbes, Hottinger.

⁸ At Oxford.

Various opinions prevail respecting these interesting and simple-minded Christians. Peter Waldus or Valdus, a rich citizen of Lyons in France, is by some supposed to have been the founder of the society. He became an excellent theologian, and translated the Scriptures into the vernacular tongue. It is by no means a settled point at what period he lived; whether in the seventh, the eleventh, or the twelfth century⁹.

Some derive the name from "Wald," a German appellation for a wood. Others affirm, they were called Vallenses, antecedently to the time of Waldus, because they inhabited the valleys. The name is still given to the inhabitants of the valleys of Piedmont, who to this day profess the simplicity of the Gospel. They were also called Albigenses or Albienses, from Albi, a city of Upper Languedoc. They were expelled from this last place in the twelfth century. Many terms of reproach were given them, viz. the Tolosani, Picardi, Publicans, Cathari, the Perfect, Arians, Manichæans, Adamites, Apostles, Lollards, &c.

The Waldenses departed from the doctrine and practice of the Church of Rome; many of their able writers exposed the tyranny, ignorance, and superstition that reigned in it. They circulated the sacred writings, and expounded them in a familiar and practical way to multitudes who were thirsting for the water of life. In a short time they gained a great number of converts, who were allured by the wholesome doctrine and pure morals of the Bible. Numerous congregations were formed in various parts of France, particularly at Lyons and Toulouse; but they were soon excommunicated, denounced with curses, and many of them committed to the flames.

The doctrines of the Waldenses and Albigenses agreed in fundamentals with the doctrines of the Re-

⁹ Usher, Forbes, J. Leger, Reinerius, Peter de Pilichdorf, and Morland, ambassador to Cromwell, 1658.

CENT.
XII.

formed and Protestant Churches. Their ancient confessions, catechisms, and expositions, which are preserved by several writers, afford convincing proofs of this fact¹; and even the inquisitorial commissioners from the pope, who were sent against them, bear a striking testimony to the simplicity of their lives. From them it may be collected, that the Waldenses worshipped one God, and abhorred blasphemy; that they were upright men, pious, of good morals, modest, abstemious, diligent, faithful, charitable, united in love to one another, and men of fervent prayer.

This character, which is drawn by Roman Catholics who inquired into their morals, was much disfigured and blackened by the monks and the clergy. The adherents of Rome accused them of every thing that was impure in morals, and impious in doctrine. Incest, promiscuous concubinage, and blasphemies, were crimes constantly laid to their charge, and they were described, in all respects, as very abandoned persons. But to oppose all such calumnies, it is sufficient to produce their own confessions of faith, and the testimony of Reinerius, the Romish inquisitor among the Waldenses.

These honest and pious Christians had many enemies. Pope Alexander III. condemned them in a council held at Rome, and in others in France. Pope Lucius III. did the same. Clement III., Celestine III., and Innocent III., followed the steps of their predecessors; and by the last a cruel and bloody persecution, or war of extermination, was excited against these innocent people, by which many thousands perished. This crusade was put under the direction of a fiery zealot, Dominic, a Spaniard. Every species of calumny was resorted to, in order to inflame and irritate the minds of men against them. Large armies were raised, which assailed these hapless Christians and their villages with fire and sword: and after some bold resistance on their part, they were

¹ Flaccus Illyricus, Usher, Marnix, Boxhorn.

murdered, or dispersed, and their districts ravaged by a lawless soldiery².

CENT.
XII.

“ Crudelis ubique
“ Luctus, ubique pavor, et plurima mortis imago.”

Nevertheless the vast numbers of all ages and ranks, who had embraced, and continued to hold the doctrines of the Waldenses, were almost beyond belief, and rendered the work of destruction not so speedy as was expected. The nobility and gentry, bishops and priests, men and women, literate and illiterate, were zealous in the love of truth, and adhered with inflexibility to the doctrines of the Bible. But the dreadful nature of the war at length compelled them to give ground in France; and after enduring very great sufferings, and vast numbers being lost in the siege of the city of Lyons, they were compelled to disperse. They took shelter from the storm in other parts of France, in England, Piedmont, Lombardy, Apulia, Calabria, Switzerland, Germany, Bohemia, and some other parts of Europe; in short, wherever they could obtain some respite from the horrors of a fanatic war, here they and their posterity remained, until the dawn of the Reformation; evidently protected and secured by the providence of God against the subtlety and rage of opposers, until the fit season arrived, for *emancipating* mankind from the *slavery of papal despotism*.

VII. HERESIES.

In the East the Bogomili spread their tenets very widely. Their founder was one Basilus, who was, at length, burnt in the reign of Alexius Comnenus. This sect professed great humility and sanctity, and much devotion and strictness of life; but after diligent research in those authors who have mentioned them, it is still difficult to discover whether they rejected any fun-

The Bogo-
mili.

² Baronius, ad ann. 1178.

CENT.
XII.

damental doctrine. It is said they did not admit the article of the incarnation of Christ; but that might be calumny.

In the West many were reputed heretics, because their tenets were derived from the Scripture, and therefore obnoxious to the Romish Church. Very little credit can be attached to the pages of papal history respecting heretics. To deny any thing sanctioned by the pope or a Lateran council, whether transubstantiation, the pope's supremacy, the worship of images and saints, purgatory or indulgences, to refuse a blind obedience to the pope and his clergy was, in those days, sufficient to constitute the sin of heresy³. But to be guilty of blasphemy against God was considered a crime of less magnitude, than to dispute the authority of Christ's vicar upon earth. This is a peculiar and strange feature in the Romish Church. It exists now in all its deformity: whoever does not believe all the absurdities of the Roman Catholic Breviary, and receive all the inconsistent canons and decrees of the Romish councils, is, in the opinion of Catholics, guilty of a mortal sin.

Abelard.

Peter Abelard, a theologian of Paris, much celebrated as the lover of Eloisa, was the author of opinions dissenting from the Romish Church. Arnold of Brescia was his disciple.

He was accused of asserting, that the mysteries of faith were subject to reason, and that there were three grades or ranks in the Trinity. On the person of Christ he agreed with the Nestorians; and with the Pelagians in the opinion that his death was not the price of our redemption, and that he was only an example of patience, perseverance, charity, and virtue. But his enemies have drawn this picture. He was condemned in the synods of Soissons and Sens A. D. 1120 and 1140.

³ The Catholics denominated heretics such men as Berengarius, Abelard, Gilbert de la Porrée, Peter de Bruis, Peter Waldo, and all the followers of Berengarius and the Waldenses.

It is probable that several errors are laid to his charge through the malevolence and envy of the clergy and the monks. The credulity of Bernard of Clairval in believing every report against him, and his zeal in procuring his condemnation, is surprising⁴.

Arnold of Brescia displayed great zeal for a reformation. With astonishing boldness he publicly exposed the tyranny, luxury, and corruption of the popes and ecclesiastics. His intrepid career was, however, soon finished. He was burnt alive at Rome A. D. 1155. His followers were numerous, and were called Arnoldists.

Arnold.

The heresy of the Cathari spread into several of the Western parts of Europe. They are supposed to have been a remnant of the ancient Manichæans. They came from the East into Thrace, thence into Bulgaria, Lombardy, and the adjoining countries. Many decrees were passed against them in the tenth, eleventh, and twelfth centuries, and very severe punishments were inflicted upon them; and also upon the Arians, many of whom from the East were scattered about in divers parts of the continent. These persons were sometimes called Albigenses⁵.

The Cathari.

The sect of the Adamites is said, also, to have attracted some notice in this century. They were the disciples of one Tandemus or Tanchelinus of Antwerp⁶. He denied that the corporeal perception of Christ's body in the sacrament was necessary to salvation. Many absurdities and impurities are attributed to this sect, probably without any foundation; but the denial of the corporal presence was sufficient to procure condemnation.

Tanchelinus.

Another heresy was disseminated by Gilbert de la Porrée, a man of great learning. He was condemned in the council of Rheims by Pope Eugenius III., for anti-trinitarian opinions; but more probably, because he

⁴ John Launoy and Luke Acheri. Abelard certainly dissented from the Romish dogma of the corporal presence, and agreed with Berengarius.

⁵ See Usher de Successione.

⁶ Magdeburg Divines, Genebrardus, &c.

CENT.
XII.

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and 1140.

³ The Catholics denominated heretics suc
Gilbert de la Porrée, Peter de Bruis, Peter
Berengarius and the Waldenses.

The archbishop of York appealed to Rome, and a decree was, at length, given from thence, that the archbishop of Canterbury should enjoy the title of primate of all England.

CENT.
XII.

The first universal council in this century was held at the Lateran in Rome, A. D. 1122, Calixtus II. being pope, and Henry V., Emperor of the Romans. This is commonly called the ninth general council. About 300 bishops were present. At this time the right of investiture by the ring and crosier was given up by the Emperor, saving his regal rights. The celibacy of the clergy was decreed, and other unimportant points were debated.

First of
Lateran.

The second council of the Lateran was held in the year 1139, under Pope Innocent II., in the reign of the Emperor Conrad III. This is usually called the tenth general council. Some writers record that about 1000 members were present. This council condemned the acts of Pope Anacletus II.; also Arnold of Brescia, the disciple of Abelard; the investitures of the laity; and the marriages of the clergy; together with all civil jurisdiction over the clergy and monks.

Second of
Lateran.

The third council of the Lateran was held A. D. 1179, under Pope Alexander III., in the reign of the Emperor Frederic I. This was the eleventh general council. William of Tyre enumerates 300 bishops in this assembly. The Albigenses, and all who harboured or defended them, were proscribed with awful anathemas. The general objects of all these councils have been stated at the commencement of this chapter.

Third of
Lateran.

In the East some few synods were convoked in Constantinople, Palestine, and Syria, under the domination of the Latins. The subjects discussed in them were, the dissention between the Greeks and the Latins, and the opinion of the Emperor Manuel Comnenus respecting the incarnation of God⁹.

In the East.

⁹ The Emperor's queries were, whether an incarnate God could be said to offer, and to be offered up at the same time; also in what sense the words, "My father is greater than I," (John xiv. 28), are to be understood; and whether an anathema could be pronounced against the God of Mahomet.

IX. STATE OF THE GREEK CHURCH.

The political horizon in the East was dark and gloomy. The strength of the Greeks seemed almost entirely broken, and the empire was devastated by the combined armies of the Franks and Venetians, by whom at length the city of Constantinople was taken and spoiled, A. D. 1204. The inactivity, superstition, or treachery of the Eastern Emperors, contributed greatly to this melancholy event. John Comnenus was a prince of great merit, but alone he was unable to save his sinking country¹.

Many errors, superstitions, and abuses, had found an entrance into the Greek Church, and obtained firm footing. These were, principally, the worship of images, of the cross, the Virgin Mary, of saints, and relics. Many burdensome rites, likewise, had been adopted, and a relaxed state of discipline and vicious morals spread among the clergy and the people².

Religious dissensions continued to multiply among the Greeks. These had reference to the incarnation; the mode of union of the divine essence with Christ's human nature; and the corruptibility or incorruptibility of the body of Christ in the Eucharist.

Several old sects and schisms still existed, viz. the Armenians, Jacobites, and Nestorians, to whom were added the Bogomili. Each of these was governed by its own peculiar institutions. The Armenians, in the reign of Manuel Comnenus, were reunited to the Greek Church.

Papal influence became predominant over the Greek Church during this century, through the victorious arms of the Venetians. The errors, rites, and discipline of Rome, were imposed upon the Greeks, with the papal yoke. The Greek priests were ejected from their cures

¹ Nicetas Choniates, William of Tyre.

² Anna Comnena, Acropolita, John Cinnamus.

in Syria, Palestine, Arabia, Cyprus, and Crete, and supplanted by men of the Romish communion. Roman patriarchs held the sees of Antioch and Jerusalem, and also of Constantinople when it came under the dominion of the Franks. But this subjection of the Greek Church was not total: the greater part of the people refused either to be united with Rome or to own her superiority. Various popes endeavoured by every art to consolidate a union, but without success; although the subject was warmly espoused in the councils, and sometimes favoured by the Greek Emperors. Leo Allatius (*de Perpetuâ Consensione*) unfairly represents a union with the Greek Church.

The Eastern Church produced some very bold defenders of her doctrine and discipline, who were resolute in their resistance to papal domination. They were highly renowned among their countrymen, and their names deserve the remembrance of posterity³.

This subject cannot be dismissed without recording the fierce persecution to which the Easterns were subjected by the Latins: wherever they obtained power, the Greeks were expelled or obliged to receive the rites, creed, and discipline of the Romish Church. Leo Allatius alleges a strange reason for this unchristian conduct: after asking, "Why the Latins were permitted to rage with impunity against their enemies the Greeks?" he replies by another question, "Do not the Greeks themselves, when they are able, commit the same atrocities? Heretics must be proscribed and exterminated." Yet this writer, with the unfairness of most papal authors, affirms in another place, that there was a strict union

³ The defenders of the Greek cause were, J. Furnus, Nicholas, archbishop of Methone, Eustratius, archbishop of Nice, Theodore Prodromus, Nicetas Seidus, Nicetas of Constantinople, Euthymius, John Zonaras, Andronicus Camaterus, George, archbishop of Corfu, Nectarius, Michael Anchialius, Theodore Balsamon, Nicholas of Otranto, &c. These authors wrote upon the cause of separation between old and new Rome, on the power of the pope, the procession of the Holy Spirit, the fire of purgatory, on unleavened bread, the fast of the sabbath, &c. Many of their writings still exist in manuscript.

and mutual good will between the two patriarchal Churches of Rome and Constantinople.

X. ORIGIN OF SCHOLASTIC THEOLOGY.

The scholastic theology was a compendium of divinity supported by the opinions and authorities of the Fathers, but chiefly by reason and argument; the Scriptures were quite omitted, while the doctrines of Christianity were reduced into a heathenish system. The precursors in this method were Lanfranc, Anselm, and Hugh of St. Victor: but about fifty years before their time, John Damascenus, among the Greeks, had written some books on the orthodox faith which were translated into Latin. Imitating him, Peter Lombard, bishop of Paris, compiled a work called, "The four Books of the Sentences," and hence he was frequently called "The Master of the Sentences." This became a standard of divinity, and in the schools was preferred to the Scriptures. It appeared A. D. 1162.

This scholastic divinity soon became very popular at Paris, and being patronised by several men of genius and learning, spread very quickly into other parts of Europe. The followers of this method were called *scholastici*. The simplicity of the Gospel was exchanged for curious and subtle questions and dogmas, and the Scriptures were more neglected than ever. The Aristotelian philosophy was soon adapted to the mysteries of the Christian faith, and, to use the words of Aventine, "Every part of theology was obscured with questions and opinions."

The principal commentator on Peter Lombard was Alexander of Hales, an English monk of the thirteenth century. So high was his fame in this department, that he was called "the Irrefragable Doctor, and the Fountain of Life."

Albert the Great followed his steps; he was the first who mixed up philosophy with theology. These two divines were the preceptors of Thomas Aquinas,

a disciple who excelled his masters in the scholastic jargon.

CENT.
XII

Scholastic history was the invention of Peter Comestor. He wrote a compendium of the Old and New Testament in sixteen books, into which he admitted several profane histories and apocryphal narrations, received only by tradition from the ancients. Gratian, a monk, had some years before been engaged in the compression and arrangement of history. He digested and reduced into a useful compass, the Papal Canon Law and the Statutes of Councils, with references to the Fathers, and the Epistles and Constitutions of the popes⁴.

XI. ECCLESIASTICAL WRITERS.

In this age there appeared a multitude of writers in the Eastern and Western Empires. The greater part of them were of the monastic order⁵.

Among the Latins the following were the most celebrated.

In the
West.

Anselm, archbishop of Canterbury, who died A. D. 1109. Also Anselm, dean of Laon, William of Champeaux, and Sigebert of Gemblours, who advocated the cause of the Emperors against pontifical authority.

⁴ This work was very acceptable to the court of Rome: for it was soon perceived, that the Justinian law, lately discovered, was unfavourable to papal supremacy; but the canonical Decretal of Gratian was accommodated to it, and subservient to the times. In the year 1230 Raymond of Pennafort compiled, by the command of Gregory IX., five books of Decretals, from former collections of papal constitutions. These books formed another part of the pontifical law. To them were added a sixth book of Decretals, by Boniface VIII.; then the Clementines, composed by the order of Clement V.; and lastly, the Extravagantes, by the command of John XXII. These works taken together form the Canon Law. The *Regulæ Cancellariæ* and the Bulls are omitted. These were collected into three volumes by Laertius Cherubinus, in the pope-dom of Sixtus V.

⁵ Some treated on theology and morals, others on history and chronology; others compiled canons and ecclesiastical constitutions, or monastic rules. Some augmented the number of legends, and wrote the lives and miracles of saints. Other writers were esteemed heretical, as Abelard, Gilbert de la Porrée, and even Peter Lombard, in whose Book of the Sentences some errors were pointed out and condemned by Pope Alexander III.

CENT.
XII

Rupert of Duytz, a learned and pious man, and on some points an enlightened witness for the truth, particularly in his comments on St. John's Gospel and the Apocalypse.

Peter Maurice, surnamed the Venerable, abbot of Clugny, a bold castigator of the corruption and abuses in the Romish Church.

Bernard, a Cistercian monk, and abbot of Clairval, a writer of great reputation and sanctity, worthy of a better age, and a bright light in the midst of darkness. He was sublime, generally orthodox and evangelical, bold and vehement in exposing the vices of the clergy and monks, and their superstitions: but he was too zealous for the authority of the pope, and too much addicted to monachism, the service of the Virgin, and the tradition of purgatory. He spent much time in elucidating and teaching the sacred writings. He founded 160 monasteries⁶, and was canonized by Pope Alexander III. Many wonderful relations yet exist of his miracles, visions, and appearances after death, which are very carefully preserved by Catholic historians.

Hugh of St. Victor, a Saxon, and Richard of St. Victor, a Scotchman, were witnesses for the truth in some particulars. To these must be added Abelard, Peter Comestor, and Peter Lombard.

Peter of Blois, who held many dignities in France and England. His letters are still extant, in which he inveighs in a pointed and lofty style, against the Babylon of his times, and the evident corruption of morals.

John of Salisbury, also a bold censor of the times, a man of great learning and true genius.

William of Malmesbury, an English monk, remarkable for his diligence, fidelity, and judgment: in his work there are many strictures upon the popes.

Joachim, an abbot of the Cistercian order. He exposes the antichristianity of the Romish Church, in his Commentaries on the Prophets and the Apocalypse.

⁶ Baronius.

There were many other writers of less note, viz. Peter Cantor, Peter of Celles, Peter of Blois, Anselm of Havelberg, Arnulph, bishop of Rochester, Peter of Poitiers, &c.

There were, likewise, some celebrated historians. Helmoldus, the author of a history of Sclavonia. Otho of Freisingen. William of Tyre, who wrote a history of the crusades and actions of the Christians in the Holy Land⁷.

Amongst the British historians of this age are Simeon, bishop of Durham, Galfridus of Asaph, Roger de Hoveden, and Henry of Huntingdon.

Several ladies were renowned in this age for their writings, among whom may be mentioned Eloisa, the mistress of Abelard.

There were many and very able writers among the Greeks during this century, but only a few of their works have ever been printed. They were chiefly the defenders of the Greeks against the Latins. Many of their manuscripts are in the libraries of the Vatican, Venice, Bavaria, Spain, Oxford, Basle, Vienna, and Leyden. The following have been printed:

In the East

John Zonaras, an historian. His work, which commences with the creation, is continued to the reign of Alexius Comnenus, and embraces an account of the Hebrew, Latin, and Greek affairs. He also wrote commentaries on the apostolical and ecclesiastical canons.

Euthymius Zigabenus, author of several works against the Latins.

Eustathius, archbishop of Thessalonica, in the reigns of Manuel and Alexius Comnenus, a learned man in profane and sacred literature. His commentaries on Homer and Dionysius bear testimony to his abilities.

Theodore Balsamon, the titular patriarch of Antioch, while that city was in the power of the Latins. He was a man of great reputation.

⁷ More detailed notices respecting the writers of this period are to be found in the Magdeburg Divines, Flaccus Illyricus, Bellarmine, Possivinus, Labbe, Bale, De Mornay, and Usher.

CENT.
XII.
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Among the Byzantine writers are enumerated Michael Glycas, a Sicilian, the author of a universal history; Constantine Manasses, who wrote a compendium of history; Anna Comnena, daughter of Alexius the Emperor, who wrote, in an elegant style, the reign of her father, in fifteen books; John Cinnamus, who continued the work of Anna Comnena to the beginning of the reign of Alexius Comnenus Junior.

Nicetas Acominatus Choniates continued the history of Zonaras, from the death of Alexius Senior to the taking of Constantinople by the Franks A. D. 1204. George Logothetes continues the history of Choniates to Michael Palæologus; it is then taken up by George Pachymeres; but these authors belong to the next century.

XII. NEW ORDERS OF MONKS.

The institution of the Cistercian order in Burgundy, toward the close of the eleventh century, has been already mentioned. It was the renovation of the rule of the Benedictines. This order spread over Europe with such surprising rapidity, that, in the year 1155, there were above 500 abbeys belonging to it. The monks wore a white vest, with a black hood. The Carthusians and Cistercians were mortal enemies.

Hospitalers. The military order of St. John was instituted in Palestine during this century. The members were called Knights of Rhodes, Knights of Malta, and Hospitalers, because their office was to receive and defend pilgrims at Jerusalem, to take care of the sick, or protect travellers from robbers. From a very small beginning, these knights, by the power of their arms, and the donations of the rich, carried their order to a point little short of regal power. They were divided into seven families or nations, and these were again subdivided into three classes, viz. priests, soldiers, and servants⁸.

⁸ There was an hospital erected near the holy sepulchre at Jerusalem for the reception of the sick and distressed. This military order was instituted A. D. 1118. The vests of the members were distinguished by a white cross.

The order of Knights Templars, or Brother-Soldiers of the Temple, was instituted in this century. They usually dwelt near the temple, which was built over the sepulchre of our Lord at Jerusalem. This was likewise a military institution, to afford protection to pilgrims from the Saracens and Turks⁹. This order became very powerful and rich, but in the fourteenth century it was dissolved. The members were accused of great misdemeanors, and suffered severe cruelty and torment from their Catholic friends.

CENT.
XII.
Templars.

About the same period, and in imitation of the preceding institutions, the Teutonic order was established for the protection of German pilgrims; and some time after, the military order of St. James was formed in Spain, under the rule of Augustine.

Teutonic
Order.

Knights of
St. James.

Some orders of mendicants or begging friars were instituted in this century. The Carmelites were enrolled about A. D. 1160. They at first resided at mount Carmel, from whence they spread themselves, in the following age, throughout Europe. This was the first of the four mendicant orders, who traversed the countries of Christendom asking alms for their convent, &c.

Carmelites.

The Augustinians were formed by William, duke of Aquitania. They wore a black dress. The Præmonstratenses, who had been enrolled some time before, adopted the name and rule of St. Augustine.

Augustin-
ians.

The fraternity of the Dominicans was erected by Dominic, a Spaniard, for the purpose of extirpating error and destroying heretics. They are sometimes called the Order of the Preachers. This order had many offices, privileges, and inquisitorial power, granted to it, in the following century, by Pope Innocent III.

Domini-
cans.

The Franciscans were the fourth order of mendicants; but the particulars of this order, will be given in the next century.

Franciscans.

⁹ The dress of this order was white, distinguished by a red cross.

XIII. MISCELLANEOUS EVENTS.

The writers of those times have, as usual, replenished their histories with extraordinary accounts of earthquakes, drought, conflagrations, inundations, hail, pestilences, and other scourges, which were considered presages of wars and of various misfortunes. Supernatural appearances and miracles were also of common occurrence. These were invented for interested purposes, viz. to confirm the papal power over kings; to persuade men to engage in the Crusades; to heighten the persecution of the Albigenses; to enforce the necessity of masses for the dead; to keep alive a veneration for monks; to stimulate persons to leave legacies for masses and religious houses; to prove the validity of transubstantiation; and to affirm the following absurdities to be of divine authority, viz. auricular confession, worship of relics, adoration of images, saints, and the Virgin Mary. Baronius enumerates a multitude of miracles in favour of this popish system. What an outcry would not the papists have raised, had it ever been pretended, that similar miracles were wrought by the Albigenses or Berengarians to favour and establish their cause?

There were vast numbers of celebrated women in this age, a few of whose names will be mentioned, as they are canonized in the Roman calendar, and renowned in the papal legends. St. Hildegard, abbess of St. Rupert's, near Bingen, in the diocese of Mentz, much praised for her visions and writings. St. Margaret, a recluse of the same nunnery. St. Hildegund dissembled her sex, and lived in a monastery, among the Cistercian monks, under the name of Joseph. St. Elizabeth, abbess of Schonaue, famous for her writings and revelations, particularly respecting St. Ursula and her 11,000 virgins. St. Elizabeth of Marpurg in the landgravate of Hesse-Cassel, a widow, celebrated for her miracles, and canonized by Gregory IX¹.

¹ For particulars respecting these, and others who lived in a succeeding age, viz. St. Angela, St. Bridget, St. Catharine, &c. consult Surius, Trithemius, Baronius, and Butler's *Lives of the Saints*.

In civil history many events occurred, which must be omitted in this compilation. Portugal was erected into a kingdom by Alphonso I., after he had expelled the Moors A. D. 1140. Normandy was seized by Henry I. of England. Henry II. was so submissive to the pope, after the death of Thomas à Becket, that he received from the bishop and monks of Canterbury 83 stripes for the good of his soul. Parliaments were instituted by Henry I. in England. Frederic Barbarossa, Emperor of the West, was drowned in a river in Armenia, while bathing, and with him perished the prosperity of the Christian affairs in the East. Constantinople was taken by the French and Venetians, A. D. 1204, and the empire passed from the Greeks to the Franks.

In this century flourished the celebrated John, a Christian king of India, called Presbyter or Prester John: Pope Alexander III. sent a legation to him. Also Imra, king of the Ethiopians, a presbyter renowned for his miracles. Whether they were one and the same person, or where their kingdoms were situated, are particulars on which there is very little correct information. Many fables are extant concerning both of these far-famed personages.

In this century the Roman civil law began again to be used in the schools, and at the tribunals of the West. It had been lost by the inundation of the barbarians, and lay buried in oblivion during six centuries. The occasion of its restoration was the finding of the Pandects of Justinian in Apulia, in the demolition of the city of Amalphi, by Lothaire II., about A. D. 1137. The Emperor presented this book to the inhabitants of Pisa, for the assistance they had afforded him in the siege. Werner, a lawyer, under the auspices of Lothaire, was the first who explained and taught this law. The University of Bologna was ordered to be the only school for jurisprudence². On the capture of Pisa by the Floren-

² Conringius and Lindenbrogius refute the opinion that the Pandects were publicly read and explained at Bologna, and pleaded in the tribunals, by an edict of Lothaire.

CENT.
XII.

tines, about three centuries after, the Pandects were transported to Florence, where they are now preserved with great veneration, and known by the name of the *Pandectæ Florentinæ*.

The degree of doctor had its origin, and was conferred about this time by the same Emperor, Lothaire, to such persons as made a proficiency in the study of the law. Theologians and physicians afterward obtained the same honorary distinction. Werner adopted the cap with the ring and gown, after the Roman custom; and the use of this dress shortly after began to spread over Europe.

XIV. STATE OF THE JEWS.

The Jews, being driven from Babylon, and from the empire of the East by the Saracens, found an asylum in Spain, and some other European countries. Jewish literature flourished both in Spain and in France, in a manner superior to former ages.

Jewish
Writers.

R. Solomon Jarchi was a commentator on the whole Bible and Talmud. R. Nathan was the author of the book Aruch. R. Jehuda Levi wrote the book Cosri. R. Abraham Levita composed the Jewish Cabbala. R. Aben-Ezra was a commentator on all the books of the Old Testament, and the author of other works. This man and Maimonides excelled all the other Jews in learning. R. David Kimchi and his brother Moses were also much celebrated. R. Benjamin of Tudela, much praised for his Itinerary. Many of the Karaites wrote or compiled with great credit. R. Moses Ben-Nachman wrote commentaries on the Law and the Talmud. And lastly, R. Moses Ben Maimon of Spain, a physician, skilled in theology, philosophy, astrology, and grammar. He was a commentator on the whole Talmud in pure Hebrew.

The Jews had to suffer many and severe persecutions from the Saracens and Christians. They were often exiled from one country to another, so that they had no

resting place. Vast numbers were murdered, their property confiscated, and their synagogues changed into churches³.

CENT.
XIII.
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Through the violence and cruelty of these persecutions, many were converted to Christianity, or suffered themselves to be baptized. The most celebrated were Peter Alphonso, the author of a dialogue called “Moses the Jew and Peter the Christian”; and Samuel Judæus, who wrote against the expectation of the Messiah.

Among the Arabian philosophers and physicians there were two greatly and deservedly renowned in this age. Ebn Sina commonly called Avicenna, and Abenroes or Averroes. They lived in Spain, and were celebrated for general learning and their commentaries on Aristotle.

Arabians.

In the schools of the Arabians and Saracens in Egypt and Africa, there were several very eminent men, poets, physicians, philosophers, astronomers, and historians. From these able and scientific writers proceeded the great store of Arabic literature, which is still found in many libraries of Europe, and particularly in that of Leyden. The Koran was translated into French by Robert Retinensis, an Englishman, about A. D. 1130⁴.

END OF THE TWELFTH CENTURY.



THE THIRTEENTH CENTURY.

Alexius Angelus Senior was Emperor of the East; Philip, Emperor of Germany; Innocent III. was bishop of Rome; and John, commonly called Lackland, was king of England.

A. D.
1201.

³ See the Chronicle of R. Joseph, Otho of Freisingen, Paulus Æmilius.

⁴ Sale says it was finished in 1143. See his Preface to his Translation of the Koran.

CENT.
XIII.

I. STATE OF THE CHURCH.

The East.

The Eastern Church continued to be oppressed by various evils, among which may be reckoned the yoke of the Barbarians, or Saracens, which was again imposed, when the Latins were expelled from Palestine by Saladin, sultan of Egypt; and the yoke of the Romish tyranny and superstition; for the pope had seized upon the patriarchal sees of Antioch, Jerusalem, Armenia, and Cyprus, when Palestine was in the power of the Franks, and this foreign influence was still productive of pernicious consequences. The Eutychians, Jacobites, and Nestorians, swarmed in the Oriental sees as far as the boundaries of Egypt, Abyssinia, Tartary, and northern India. There existed great corruption in regimen, rites, and morals, so that nothing seemed to be left in Greece but the Christian name and the symbols of the orthodox Church. And lastly, the despotic rule of Alexius Angelus Comnenus Senior, who deprived his brother, Isaac Angelus, of the kingdom, of his liberty, and of his eyes, added not a little to the perplexity and commotions of the times.

The West.

The state of the Church in the West was equally unhappy. Every thing was made subservient to the will of the popes. Innocent III. was a very tyrannical man. He lighted up the flames of war in every quarter; bound under an interdict the kingdoms of Sicily, France, Portugal, and Spain; and deprived the Emperor Philip of his royal dignity, and countenanced the usurpation of Otho the Saxon. He excommunicated the Venetians, and, in the most absolute manner, ordered kings and princes before his tribunal, whenever they disobliged him. He unfurled the standard of persecution against the Waldenses and Albigenses, and filled their country with blood and slaughter. The universal corruption of the Romish Church in doctrine, ceremonies, and discipline, has been already noted in the last century, together with the general dissoluteness of morals among

the clergy and the monks; the law of celibacy was commonly broken, and lust and impurity prevailed in the cloisters and in the Church⁵. At the beginning of this century, a war desolated Italy, Bohemia, Germany, England, Normandy, and the Netherlands⁶. Some new expeditions were undertaken into the Holy Land, by which the power and wealth of Europe were exhausted, and prostrated at the feet of the pontiffs.

II. PROPAGATION OF CHRISTIANITY: CONTINUATION AND ILL SUCCESS OF THE CRUSADES.

The dissemination of Christianity was merely nominal in this century, being disfigured with so many papal superstitions, and burdened with the popish dominion; excepting its progress among the Waldenses, where it was received with comparative simplicity. There existed, however, a desire to make proselytes; and, partly by force of arms, and partly by the manœuvres of the court of Rome, several barbarous countries adopted the Christian name. The Prussians were converted by an army of the Teutonic order, which was

⁵ St. Dunstan was the first ecclesiastic who compelled the English clergy to put away their wives. A popish legend relates, that such as disobeyed him were transformed into eels, whence the isle of Ely took its name, because many of them lived there! Numerous canons were afterward framed to compel the clergy to comply with this measure, but they did not produce the intended effect, and only served to increase fornication. In the 25th year of Henry II. a synod was held at Westminster to prevent men in orders keeping concubines, which had become common: some canons were made to deprive the wives or concubines of priests of Christian burial, unless they repented; and other laws sequestered the property of the priests, from the children, for the benefit of the Church. And thus, with some other severe laws, things remained for almost 300 years, till the reign of Henry VIII., when such scandalous crimes were committed, that dispensations to keep concubines were commonly granted to such of the clergy as could afford the price. The French and German laity, at the council of Trent, A. D. 1545, solicited that priests might be tolerated to marry, because they were unwilling to trust their wives and daughters at confession with men, who might not marry, but were allowed concubines.

⁶ Godfrey the monk, Paulus Æmilius, Polydore Vergil.

CENT.
XIII

returning from Syria into Germany under Frederic II. A holy zeal for making converts by the point of the sword, generally animated the Christian crusaders¹.

Among the Tartars or Moguls, in the empire consolidated by Gengis Khan, it is said, that great numbers embraced Christianity in the beginning of this century, and that the profession of it was some time preserved there, in opposition to Mahometanism. Many credible authors mention this circumstance, but they give the account so variously, with such conflicting particulars, and uncertainty of time, that the conversion of this uncivilized people may be doubted. Various too are the instruments by which it is reported to have been promulgated; while some believe that Hayton, king of Armenia, engaged in this good work, others are equally confident respecting some Venetian merchants, in the year 1270; and many suppose, that such an exploit could be performed by none so likely as Pope Innocent IV., and a legion of Dominican and Franciscan friars². But, however that may be, in process of time, the cross was supplanted by the crescent.

Some conversions from Judaism may be added. Of these, the greater part were constrained, particularly in Spain³: some were, indeed, voluntary, but they were rare. Nicholas de Lyra is an illustrious example of the latter. After his abjuration of Jewish prejudices, toward the end of this century, he became a celebrated interpreter of the Bible.

The
Crusades.

It was sedulously inculcated by the monks and clergy, during this age, that the continuance of the holy war against the Saracens was highly meritorious, and a

¹ Krantz, Nauclerus, Michovius, Cromerus.

² Of the authors who record this conversion, Hayton, the Armenian, adheres to the first of these suppositions, M. Paulus Venetus to the second, and Vincent of Beauvais and Antoninus to the third. See also Blondus.

³ Conversions were frequently attempted by the aid of superstition, pretended miracles, and juggling tricks. Crosses were discovered in the heart of trees, prophecies were found engraven on brass in the midst of solid rock, or sentences were to be read on splitting large stones. &c.

most pious act, as it promoted the extension of the kingdom of Christ. These military expeditions, under the design of recovering the Holy Land from the infidels, served, however, chiefly to increase the ambition, tyranny, and avarice of the popes, and the superior clergy. This point is satisfactorily argued by Matthew Paris, Aventine, and other writers. An equipment against the infidels was strongly urged by Innocent III., on ascending the papal throne, and he sent legates to the neighbouring nations, to exhort men, every where, to assume the cross, and join the army. Preachers were likewise engaged for the same purpose. But the whole of the expedition under Baldwin, count of Flanders, and the Venetians under Henry Dandolo, ended in an attack by this holy army upon Constantinople, and the capture of that city on the 12th of April, 1204. This was an unprovoked interference in the affairs of the Eastern empire, under the pretence of assisting Alexius Angelus against his uncle the Emperor. Baldwin of Flanders was proclaimed Emperor of the East, and was succeeded by relatives, until the city was retaken by the Greek army under Michael Palæologus Comnenus, A. D. 1261¹.

Another armament was ordered to be raised by a Lateran council, A. D. 1215. It was completed in the year 1217. The German and Italian forces under the command of Andrew, king of Hungary, were very numerous. But after taking Damietta in Egypt, and causing a little alarm among their enemies, the design totally failed. Damietta was soon lost again, and new expeditions were required to regain it.

In the year 1228 Frederic II., Emperor of the West, marched to Palestine, at the urgent request of Pope Gregory IX., to reinstate his father-in-law in the kingdom of Jerusalem. This expedition proved more fortunate. Jerusalem, with the whole of the Holy Land, was recovered from the Saracens, and a truce concluded for some years. But Frederic was soon re-

¹ Conrad of Ursperg, Paulus Æmilius, Antoninus.

CENT.
XIII.

called into Italy; his dominions had been invaded, while he was abroad, by the wily pontiff, who hurled his spiritual thunders, without remorse, against the Emperor. Very bloody contentions and open warfare broke out between the Gibellines and the Guelphs².

Pope Innocent IV., who soon after succeeded to the papacy, imbibed the hatred of his predecessors against Frederic; nor did the succeeding pontiffs cease from their machinations, until their hatred was satiated, and the Emperors oppressed; an event more pleasing to them, than any success in the Crusades³.

Several other expeditions were fitted out against the power of the Saracens in the East⁴. Theobald IV. count of Champagne, and I. king of Navarre⁵, led a large army to Palestine, A. D. 1239, at the request of Pope Gregory IX., but without success. Louis IX., king of France, marched another large body of troops in the year 1248. Success attended his first battles, but he was soon taken prisoner by the sultan of Egypt, and ransomed by the loss of Damietta and a great sum of money. He then returned to France, leaving the Christian affairs in the East impaired, as much by intestine divisions, as by external warfare. He renewed the war in 1270, in compliance with his natural superstition, and devotion to the papacy. Misfortune still attended him. He died of the plague at the siege of Tunis, before his arrival in Syria, and was canonized by the

² The Guelphs, who were a faction in the pope's interest, and the Gibellines, who adopted the cause of the Emperor, were constantly engaged in quarrels. The dreadful violence of these two parties, which distracted Italy and Germany for many years, has been already mentioned.

³ Conrad of Ursperg, Paulus Æmilius, Antoninus.

⁴ Matt. Paris.

⁵ He is erroneously called by some writers Theobald V. count of Champagne, and by others VI.; among the former is our Author. The cause of the mistakes and confusion which are frequently found in the mention of the counts of Champagne is, that some of them were also counts of Blois, and the name of Theobald was often common to both. See "L'Art de Vérifier les Dates," 3 vols. fol. Paris, in which the genealogy and order of these counts are distinctly traced.

pontiff. Many calamities attended the Christians by sea and land, and after suffering several reverses, and obtaining some trifling success, the Christian army was entirely driven from Palestine by the Saracens A. D. 1291. This unfortunate termination of the holy war was accelerated very materially by internal discord, and the vicious morals of the Crusaders⁶.

In the whole detail of the crusades, the ambition, avarice, tyranny, and perfidy, of the Roman pontiffs, are very conspicuous. With the money collected, under pretence of these holy expeditions, they enlisted soldiers, and invaded Sicily, Apulia, and the dominions of the German Emperors; they supported the Guelphs against the Gibellines, and slaughtered the Albigenses under the banners of the cross.

III. PROPAGATION OF A PURER DOCTRINE AMONG THE WALDENSES AND ALBIGENSES: THEIR SUFFERINGS.

In the former century some brief notices were given of the origin, doctrine, and manners of these people. The subject will now be resumed, and treated somewhat more at large. They were called Albigenses or Albigenses, from the city Albige or Albi in France; Waldenses or Valdenses, either from their founder Peter Waldus, or from a place of a similar name; and Lugdunenses or Leonists, from the city of Lyons, where they appeared very early. But men of a very different description were often called by the same appellations; hence "the Poor Men of Lyons" are frequently confounded with them; they professed the monastic life, and wandered about the country, urging the necessity of a community of goods, celibacy, and poverty: also the Humiliati among the Lombards, a fraternity of monks, who assumed an appearance of deep humility, but were great enemies to the Waldenses.

⁶ Marinus Sanutus, Werner, Matt. Paris.

CENT.
XIII.

Some remnants of the Cathari, Manichæans, and Arians, who found shelter among the Albigenses, received the same name, and the heresies of the former were imputed to the latter. In short, these innocent people were grossly traduced, and suffered much misery, through the ignorance, the reviling, and the evil accusations of the monks. Being dispersed by persecution, they were often named from the country in which they dwelt, and were called Picards, Flemmings, Bohemians, Tramontani, Bulgarians, &c. Many heretical doctrines and customs were ascribed to the Waldenses without any foundation in truth. The opinions and practices of the Gnostics and Adamites, were also laid to their charge, and they were generally supposed to be guilty of the greatest enormities: but, in fact, they were people of great simplicity and inoffensive manners.

The real doctrine of the Waldenses or Albigenses, for we shall call them by either appellation, is best understood from their own ancient confessions, catechisms, dialogues, and various tracts on antichrist, the Creed, the Lord's prayer, and the sacraments: together with their controversial writings against purgatory, invocation of saints, the papacy, Arianism, and Manicheism. They published a version of the Bible and Testament, which they recommended as the sole rule of faith and directory of morals, and they are described, even by their enemies, to be persons who committed very large portions of the sacred Scriptures to memory.

Reinerius the inquisitor, in the preface to his report of the heresy of the Waldenses, comprehends their faults under the following particulars: "that they reviled the Roman Church and the clergy, and condemned the

* The reader who wishes for further particulars respecting these interesting people, may consult Conrad of Ursperg, Neuburgensis, Sabellicus, Volaterranus, the History of Tolouse and Aquitania, Historia Albigensis. Matt. Paris. Locustodensis, J. Leger. For an account of their doctrines, let the student refer to Roger de Hoveden in *Annalibus*, Eneas Sylvius in *Hist. Bohemorum*, Carolus Molinæus de *Monarch. Francor.*, Poplincius in *Hist. Francorum*, Jac. A. Thuanus in *Hist.*

sacraments, the saints, and the approved customs of the Church; but that they were of a composed and modest demeanour, chaste, frugal, hating pride, lying, swearing, and fraud."

The flame of persecution was kindled, and burnt with great vehemence; innocence itself could not protect these unhappy people, and many suffered death, others banishment, rather than renounce their errors, if such they could be denominated. The causes of this persecution, and of the destructive war waged against the Albigenses, on the testimony of the inquisitors themselves, and of ingenuous French writers, were the following; viz. that they accused the popes of avarice, tyranny, and ambition; the cardinals and clergy of vice, corruption, and dissolute manners; and the Romish Church of various errors, in holding traditions, not apostolical, but antichristian. This honest confession constituted the crime of heresy. The surprising spread of the scriptural doctrine of the Albigenses excited the vigilant jealousy of Pope Innocent III. and his successors, who declared that "unless this error was repressed by the swords of the faithful, in a short time it would corrupt all Europe^b." To facilitate the persecution, the popes granted permission, and even commanded all persons whatsoever, to arm themselves, to seize the property, and to occupy the estates and country of these heretics. Pope Innocent III. was the first in the career of blood. He issued a bull to the French ecclesiastics, in which he expressed his indignant feelings that the Albigenses should find protection in the territories of Raymond, count of Toulouse; he immediately instituted the office of the Inquisition, to discover all who secretly favoured the doctrine, and he sent large bodies of troops to harass and attack them. Popes Honorius III., Gregory IX., Innocent IV., and Alexander IV., imitated their predecessor in his sinful and cruel work. The legates of the pope in France promoted these bloody counsels, and the French

^b Bzovius.

CENT.
XIII.

clergy obsequiously assembled several synods to forward the designs of the Church, in the death and destruction of their own countrymen. Preachers were commissioned by Dominic and Francis to travel through France, for the purpose of inflaming the public mind against them; truth was silenced by clamour, and innocence brow-beaten by religious frenzy.

Beside open violence, other means were resorted to for the purpose of destroying the faith of the Albigenses. Under the pretence of charity, their conversion was attempted by disputations and conferences. Twelve Cistercian abbots, with Didacus, bishop of Osma, and his companion Dominic, the first inquisitor, and founder of the order of the Preachers, were sent to confer with the pastors of the Albigenses about the points in dispute. But as they knew the errors and corruption of Rome, they would not submit, while she remained in that state. The design, therefore, entirely failed⁹. The standard of war was, therefore, unfurled, A. D. 1208: circular letters from the pope summoned men to arms, and indulgences, containing the pardon of all sin, even from infancy, were granted to such as were willing to draw the sword in this most unrighteous cause.

The Albigenses stood upon their defence. An expedition by the French commenced this very bloody war, A. D. 1209, and under the colour of zeal for God, about 60 or 70,000 Albigenses were massacred. Several of their towns and fortified places were seized¹. Other expeditions succeeded. One under Simon, count of Montfort, at the instigation of king Philip. To Simon the dutchy of Toulouse, and the country occupied by his troops, were granted by a Lateran council, in prejudice of count Raymond, the rightful owner, who favoured the new doctrines. The king of France himself, with his eldest son Louis, strenuously promoted these attacks upon his subjects. But the Albigenses found

⁹ Vincent of Beauvais.

¹ The Chronicle of Robt. Altissiodorensis, Vincent, Paulus Æmilius.

friends willing to assist them in the time of danger. Counts Raymond, father and son, the nobility of Gascony, and of some other places, espoused their cause. The kings of England and of Arragon became their allies; the former, moved by envy to the king of France, and the latter by the solicitation of Raymond, his relative. An army of 100,000 men was raised by them, and a defensive war was carried on with varied success. Simon of Montfort and his Crusaders at first gained some advantages, which were afterward lost, and Raymond, son of the count of Toulouse, obtained a decided superiority. At length, Raymond grew weary of the war, and being anxious to recover his dominions, which the pope had conferred upon another, he sent ambassadors to Pope Honorius, and basely deserted the cause, by taking the oath of obedience to the pontiff. It appears, however, that he could not stifle the remonstrances of conscience, for he relapsed more than once into the doctrines of the Albigenses, and attempted to eject the inquisitors; but he was coerced by Louis IX. of France, put under the ban of an anathema by the pope, and ordered to come to Rome for absolution. This occurrence proved fatal to these Christians; their dispersion took place soon after, and their temporary and precarious retreats were, in future, in England, Flanders, Picardy, Germany, Illyricum, Dalmatia, Bulgaria, the confines of France and Italy, in the vallies of Piedmont, and in the recesses of the Bohemian woods. From them, in process of time, emanated the Wicliffites, the Hussites, and the Bohemians. Severe edicts were issued against them by the Emperors, at the desire of the popes, by which they were seized and their property confiscated, wherever they could be found. Death, perpetual imprisonment, banishment, or great degradation, were the punishments to which they were exposed, and which vast numbers suffered with cheerfulness and resignation.

Two orders of monks were instituted about the end of the last or the beginning of this century; one called Preachers, by Dominic de Guzman; the other, Minorites

CENT.
XIII.

or Franciscans, by Francis of Assisi, chiefly with the design to exterminate heretics. These monks roamed about the countries, venting calumnies and slander, to excite religious animosity against the Albigenses, or they diligently sought after them for the purpose of punishment. Dominic and his followers were the principal actors in the tragedies of the Inquisition.

The Inqui-
sition.
A. D.
1209.

The tribunal or office of the Inquisition was erected by Pope Innocent III., and confirmed by succeeding pontiffs. It was armed with powers to make strict inquiry after suspected persons, and to subject them to imprisonment and severe examination².

² This was the origin of the holy office. In the course of time it became a dreadful prison, at the name of which the stoutest heart was wont to tremble. It did not long exist in France; but it continued many centuries in Italy, Spain, Portugal, and their dependencies. It takes cognizance of every thing relating to the Roman Catholic religion, whether heresy, blasphemy, or schism. Parents are obliged to betray their children, and children their parents; the tenderest relations and connexions are bound to accuse each other, if they suspect a delinquency in any point, which comes under the notice of the office. The informer is never known. The accused are taken away from their dwellings in the dead of the night, and are carried to the gloomy prisons of the Inquisition. Their friends know not what has become of them. They only surmise the truth, and no one dares to inquire after, or plead for another. Within the silent dungeons of this sepulchral building, the prisoners languish till their sentence is pronounced. In the mean time they are frequently examined by torture. No crime is alleged against them. They are not confronted by witnesses. They are desired to accuse themselves, and are put to dreadful torments till they do so. If they are innocent, pain will sometimes draw forth a confession of guilt, in order to obtain some respite; but this procures the unhappy wretch only a short breathing; if he do not confess the crime of which he happens to be accused, he is again tortured. After many years of imprisonment and great sufferings, he is released, either by being restored to liberty, with the loss of health and property, or by being condemned to the fire at the next Act of Faith. But even in the last miserable moments of the poor accused Catholic, the voice of mercy reaches not his ear. His Church has no mercy for those whom she accuses of heresy. She arrays him in garments, painted with the forms of fiends and devils to be his companions; she binds him to a stake, and gathers combustible materials round his body; she envelopes him in flames, the emblem of those regions of interminable pain and woe, to which she inexorably consigns his immortal soul, by horrid curses, at the moment of his dissolution.

IV. DEFILED APPEARANCE OF THE ROMISH CHURCH: INCREASE OF IDOLATRY, ERROR, AND SUPER- STITION.

We now hasten to other proofs, that the papal Church had widely departed from the doctrine, worship, and discipline of the Gospel. The first thing which arrests our attention is the monstrous assertion by the fourth council of Lateran, called by Pope Innocent III., A. D. 1215., "that the body and blood of Christ are truly contained in the sacrament under the form of bread and wine, the bread being changed into the body, and the wine into the blood of Christ." This article of the corporal presence had indeed been affirmed against Berengarius in the eleventh century, but the word *transubstantiation* had not been adopted under the authority of the pope, nor the mode of the change defined. Several decrees were framed to command the adoration of the bread and wine, with other superstitions; and a solemn festival in honour of the sacrament was instituted, called the Feast of God³. The divine service for this festival was composed by Thomas Aquinas.

The prohibition of the sacramental wine to the laity, or communion under one kind, was not sanctioned by law before the synod of Constance, in the fifteenth century; but this error sprang out of transubstantiation, in the time of Innocent III. It was asserted, that communion in one kind was sufficient for communicants, because under the form of bread, the blood was also taken, and vice versâ.

Sanction was given to auricular confession; and it was decreed in the fourth council of Lateran, that every one of the faithful of both sexes, after they come to years of discretion, must confess all their sins, at least once a year, to their proper priest, and endeavour to

³ Some authors say, that a miraculous flow of blood from the host, or consecrated wafer, induced the pontiff to institute the feast of Corpus Christi; others affirm, that a divine revelation was made to a young woman, ordering the feast to be kept.

1087
1088

until the reputation of persons, under pain of several punishments, expressed in the canon.

Many other strange superstitions were publicly asserted in the middle. The service of the Virgin Mary was greatly increased, and she became the universal patroness of Christians in time of danger. The dogma of her immaculate conception was asserted by the followers of St. Francis. Several opinions, amounting almost to blasphemies, were commonly circulated by the monks: such as the resemblance of the life of St. Francis to the life of Christ, which was rendered more accurate by the wounds of our Saviour being impressed upon him by the Holy Spirit, to constitute him a real type of Jesus. St. Francis is designated a type of Christ in a hymn ascribed to Pope Gregory IX., by whom this fable is ordered to be believed under pain of heresy.

St. Dominic invented the Rosary or Psalter of the Blessed Virgin*, in which the Lord's Prayer is repeated fifteen times, and the salutation of the angel (*Ave Maria*), 150 times, agreeing with the number of the Psalms. It was confidently declared, that nothing was more efficacious than this kind of prayer, to bruise Satan under the feet, to drive away demons, to banish diseases, to convert sinners, to convince heretics, to fight against the Albigenses†. A strange book, entitled "The Everlasting Gospel," was written by John of Parma, an Italian monk, and general of the order of Minors‡. The design of it was to recommend the preachers or barefoot monks, their rules, and mode of life: by then, therefore, the New Gospel was esteemed more perfect than the Gospel of Christ‡. Many other absurdities

* Some writers place the invention of the Rosary in the tenth century. See Mabillon, *Præf. ad Acta Sanctorum*.

† ADRIANUS, the Life of Dominic. Boetius, Spelandus, &c.

‡ See Matthew Paris, A. D. 1257.

‡ Beside "The Everlasting Gospel," there appeared an explication of it, an infamous book, under the title of "The Introduction to the Everlasting Gospel." These works are frequently confounded, one with the other. It is, probably, the latter of these here intended. See Mosheim's *Eccles. Hist. Cent. XIII. Chap. 11 § 34. Note (iv)*.

were taught by the monks, several of which were condemned by the University of Paris, respecting the Trinity, the place of the happy, and the nature of demons and angels. Theology received every day fresh additions of subtilty and doubt, and became more and more incrustated with the errors of transubstantiation, sacrifice of the mass, purgatory, merit of works, necessity of celibacy, intercession and invocation of saints, and their relics; the origin and increase of these things have been discussed before. And, lest these errors should be discovered and confuted, Pope Innocent III. in his decretal Epistles, interdicted the reading of the Gospels, Epistles, and Psalms by the laity in their vernacular language.

Every historian of this age confesses the corruption of morals and discipline among the monks and clergy⁸. These writers, Catholics they were also, accuse the head and members (the pope and clergy) of simony, fraud, tyranny, rapine, avarice, profusion, and luxury; of immoderate ambition, rivalry, contentions, extortion of estates by flattery or craft; of sloth and negligence in their sacred functions; of slanderous traffick in absolution and indulgences; of living in a state of incontinence, concubinage, fornication, intrigue, and even unnatural practices⁹.

⁸ Conrad of Ursperg, Matt. Paris, Robert, bishop of Lincoln, Naucerus, Aventine, Polydore Vergil, and writers on the Crusades.

⁹ The language of Robert Grosseteste, bishop of Lincoln, who died in the year 1253, respecting the court of Rome, is very expressive on this point.

“Ejus luxuriæ meretrix non sufficit omnis,
Ejus avaritiæ totus non sufficit orbis.”

Durand, bishop of Mende, observes, “that public brothels were openly kept near the churches, the houses of the prelates, and the palace of the pope.” And Walter Mapes, archdeacon of Oxford, who died A. D. 1210, commences a poem in these words:

“Roma caput mundi est, sed nil capit mundum,
Quod pendet a capite, totum est immundum.
Roma capit singulos et res singulorum.
Romanorum curia non est nisi forum,” &c.

Innumerable passages to this effect may be found in Matt. Paris, whose testimony, in such particulars, may be fully relied upon.

CENT.
XIII.

V. STRIKING EXAMPLES OF PAPAL TYRANNY.

Character of
the Popes.

The first pope, whom we meet in this inquiry, is Innocent III., elected A. D. 1198: Among the instances of pride and tyranny by which he proved himself “the man of sin,” are his impious assertions, viz. “that he was the bridegroom of the Church, which was his bride; and that for a dowry, the fulness of spiritual and a large extent of temporal things were given him: that he was the vicar of the King of kings and of the Lord of lords.” He permitted others to say of him, “we have received from his fulness; that the pope was a mediator between God and man; and that the pontifical dignity was before and superior to the imperial authority,” &c.

If we examine his actions, we shall behold him brandishing the thunders of excommunication, or kindling the flames of war: for instance, against the Emperor Philip and Otho his successor, afterward against Frederic II., his former friend, and Philip II., king of France. He subdued John, king of England, and compelled him to cede his kingdom to the Romish court, and to resign himself and his successors to the will of the pope¹; he also excommunicated the English barons². His arrogance is apparent in his letters to Baldwin, Emperor of Constantinople, in which, speaking of the superiority of the pope over temporal princes, he compares himself to the sun and the Emperor to the moon. He treated the kings of Arragon as vassals of the Roman see, threatened the king of Hungary with de-

¹ He effected this humiliating concession by laying the kingdom under an interdict, excommunicating the king, and absolving the people from their allegiance. He had also engaged Philip II. of France, to fit out a formidable armament for the invasion of England.

² The anger of the pope was excited against the English barons, for their having extorted from King John the Great Charter, without the consent of his holiness. He issued a bull in which he abrogated the whole Charter; he prohibited the King from paying any regard to it; and he pronounced a general excommunication against all who should uphold its authority. *Matthew Paris.*

position, and deprived the count of Toulouse of his possessions.

His avarice was excessive; at least his extortions were great. He raised large sums of money under pretence of promoting the Crusades, and levied a tax upon England, France, Spain, and Italy. When the empire was vacant by the death of Henry VI., Innocent seized upon the German possessions in Italy, which produced a war between him and Otho IV. He made public sales of indulgences, and every thing in ecclesiastical affairs became venal at Rome. Matt. Paris asserts, "that Pope Innocent had an insatiable thirst of money, but that he concealed his avarice under specious pretexts."

His cruel disposition is sufficiently exposed by his expeditions against the peaceable Albigenses, the institution of the Inquisition, the torture and slaughter, as well as the burning alive of men and women, solely on account of differences in matters of faith. Notwithstanding these facts, which mark the character of Pope Innocent, there are assertors of papal omnipotence, who exalt him above his species as an example of piety, charity, and wisdom, enrol him among the saints, and number him with the blessed³.

Honorius III. manifested very early a tyrannical spirit. He excommunicated Frederic II., because he had a claim to Sicily and Apulia. In all his interdicts, letters, and commands to the kings of Europe, he displayed the same hauteur. In order to raise men for the Crusades, he made a proclamation that whosoever had been guilty of parricide, incest, sacrilege, or other crimes, should immediately be pardoned, upon taking the cross and engaging in the Crusades. He behaved with great cruelty to Count Raymond and his son, and promoted the persecution of the Albigenses, and the powers of the Inquisition. He was a great patron of monks; and that he might the easier enslave Christen-

³ Such Roman parasites as Bzovius, Spondanus, Ciaconius, Raynald, Maimbourg, Noel Alexander.

CENT.
XIII.

dom, he recommended the use of the canon law only, and proscribed the study of the civil law in the schools. He was the first pope, who commanded kneeling before the host, and the adoration of the elements.

Gregory IX., was a much worse tyrant, and a more wicked man than his predecessor. Many writers have detailed the instances of the pride, audacity, cruelty, avarice, and wickedness of this pontiff. He took advantage of the absence of Frederic, the Emperor, from his dominions, to invade Apulia; and the better to carry his point, he disseminated a report of his death. He excited enemies, on various sides, against the Emperor, and endeavoured to deprive him of his dominions. After Frederic was quite humbled, and submitted to kiss his foot, his wrath was not appeased without imposing very hard conditions. He exacted large sums of money from the kingdom of England, and compelled Henry III. to hold his crown of the Roman see. Like his predecessors he breathed out threatenings and slaughter against the Albigenes, and their supporters. He gave a form of law to the proceedings of the Inquisition, and he enshrined Dominic and Francis, the first inquisitors, among the saints. He died A. D. 1241, highly extolled by Bzovius and other Romish writers, because "he had exalted the papacy."

Innocent IV., elected A. D. 1243, imitated his predecessor Gregory, particularly in his hatred of Frederic the Emperor. He cited him to appear at the council of Lyons, pronounced the dreadful curse of anathema, deposed him from his throne, and even raised a Crusade against this unfortunate prince. Dreadful wars ensued, in which multitudes were slain. This pope excited even the barbarous sultan of Egypt against Frederic, and every species of machination was pressed into service by his holiness against him. At length, in the year 1250, this great Emperor perished, either by poison or suffocation, through the arts of the pontiff. This pope had many natural children, who passed for his nephews. He extorted large sums of money from England and

other countries⁴, to gratify his luxury and lust of power.

CENT.
XIII.

Alexander IV. was not more apostolic than his predecessor. He excommunicated Manfred for asserting the rights of the kingdom of Sicily, and ordered a Crusade against him. He, also, extorted great sums of money from the clergy and people, on pretence of the holy war, and issued forth many cruel decrees for exterminating the Waldenses, and augmenting the power of the Inquisition. He was, likewise, a great patron of the mendicant orders of friars, and exempted them from episcopal authority.

Urban IV. did not long occupy the chair of St. Peter, but he was very turbulent. He endeavoured with great earnestness to oppress Manfred, king of Sicily, and issued a bull, commanding the clergy to preach a Crusade against him. He then deprived him of his kingdom, and bestowed it upon Charles, brother of Louis IX. of France. He cited Richard, king of England, and Alphonso of Spain, to appear before him, and he threatened the German electors with excommunication if they did not elect Conradin to the throne of the empire. This pope instituted the feast of Corpus Christi.

Clement IV. had formerly enjoyed the comforts of matrimony. He commenced his pontifical office, by fomenting a war between Manfred, the heir of Frederic and Charles, brother to the king of France. He treated Conradin, the nephew of Frederic, with great cruelty, and finally procured his death. He claimed a right to present to every benefice in the world, and assumed a plenary power over all churches, persons, and dignities whatsoever.

Gregory X., under the pretext of supporting the Crusades, extorted a tenth from all benefices in the West. He exerted a despotic power over several kings and

⁴ He required the fifth part of all the yearly amount of ecclesiastical preferments in Europe.

CENT.
XIII.

Emperors, and imperiously commanded the German electors to choose Rodolphus Emperor of the Romans.

The pontificates of Innocent V., Adrian V., and John XXI., were of short duration. The last was a man of milder and more Christian manners than most of his predecessors.

Nicholas III. was a man of unbounded ambition, which he exposed by claiming for himself the duchy of Ravenna and a large part of Italy, with the design of elevating some of his own family to the rank of king. He asserted that St. Peter was received into fellowship (consortium) with the undivided Unity; and he designated the Romish Church, "the new Jerusalem, the bride of Christ." He was cut off in the midst of his ambitious schemes.

Martin IV. rendered himself notorious by receiving into his house the concubine of his predecessor. He raised a crusade against Peter, king of Arragon; he bound him, and his kingdom, together with Michael Palæologus, Emperor of the East, under the curse of an anathema, depriving them of their kingdoms, which he gave to others: and he permitted the Sicilian ambassadors to fall down before him, and address him in these words: "O Lamb of God, that takest away the sins of the world, have mercy upon us and give us peace."

Honorius IV. had only a short pontificate, but he exhibited the same spirit as his predecessors, by anathematizing Peter, king of Arragon, rekindling the flames of war in Palestine, and exacting the tenths from the clergy for that purpose.

Nicholas IV. was a Franciscan monk, and greatly favoured that order. He excommunicated the inhabitants of Arragon, and was not more humane than his predecessors.

Celestine V. was an anchorite, a man of simple and Christian manners: he occupied the chair only a short time, but his general conduct shewed, that he had a desire to purify the Church, and to promote religion

By the cardinals and clergy, therefore, he was considered unworthy of the pontificate. Finding his situation very irksome, on account of determined opposition, he was easily persuaded by Cardinal Benedict Cajetan, a very wicked man, to abdicate the papacy. As he was returning to his hermitage, he was waylaid, and imprisoned by the order of his successor, the same Cajetan, then Boniface VIII. He died miserably in prison. Boniface was a worse man than the former popes, which caused writers to say of him, that "he entered like a fox, lived like a lion, and died like a dog:" but more of him hereafter.

VI. WITNESSES FOR THE TRUTH AGAINST PAPAL TYRANNY.

The unbridled tyranny, foul idolatry, pernicious errors, and increasing superstitions of the Church of Rome, were opposed by a host of witnesses in this age, among whom were kings, princes, bishops, doctors, and whole churches. From this simple fact, it may be understood, how vast and influential the power of superstition and error must be, since all these were utterly unable to dislodge, or dissipate it.

The German Emperors continued to resist the despotism of the popes and Romish clergy⁵. Philip, brother of the Emperor Frederic, maintained his ground against Pope Innocent III., and at length compelled him to accept conditions of peace. Otho, his successor, was obliged to carry his arms into the very patrimony of the Church. Frederic II., during a period of 30 years, withstood a dreadful persecution raised against him by three successive popes⁶. Conrad IV., with great manliness, imitated his predecessor. Rodolphus was constantly on his guard against the designs of the popes; and Albert, his son, maintained the same cause with great consistency and courage.

In Ger-
many.

⁵ See Conrad, Matt. Paris, Platina, Naucerus, Krantz, &c.

⁶ Honorius III., Gregory IX., and Innocent IV.

CENT.
XIII.

Many authors⁷ in Germany wrote upon the corruption of the Church, and espoused the cause of the Emperors against papal usurpation; they exposed, with some success, the covetous practices, and base designs of the Roman court.

France.

The kings of France could not always endure the haughtiness of the pontiffs. Louis IX., by his Pragmatic Sanction, opposed the immense exactions of the popes; he also issued edicts to restrain their usurpations of the civil power⁸. Philip III. and Philip IV. manifested a similar dislike to the tyranny exercised over their people. Moreover, a great number of the nobility in France, together with the higher and inferior clergy, who embraced the doctrine of the Waldenses, especially in Toulouse and Narbonne, opposed the practices of the established religion. Many French writers eloquently pleaded the cause of religious liberty, and exposed the infamy and flagitious actions of the adherents of papal errors⁹.

England.

In England the intolerable Romish yoke often excited the indignation of kings, nobles, and clergy, who were supported by bold and vehement writers. Richard Cœur de Lion, John, at the beginning of his reign, Henry III., and Edward I., endeavoured to bridle the insatiable rapacity of the pontiffs, but in vain. The foremost English writer, who ventured to demonstrate the libertinism and superstition of the monks, and the tricks of the court of Rome, was Robert Grosseteste (Capito), bishop of Lincoln. He was much celebrated for doctrine, sanctity, and intrepidity; and he painted in vivid colours the avarice, audacity, and obstinacy of Pope Innocent IV. Peter Cassiodorus and Walter Mapes, archdeacon of Oxford, wrote on the tyranny of the popes and the corruption of the Church; but no

⁷ Peter de Vignes, Conrad of Lichtenau, &c.

⁸ Goldast.

⁹ The principal writers in this good cause were Amalric, Carnotensis, William, bishop of Paris, William of St. Amour, Peter John Olivus, Probus, and William Durand. Many others are recorded in Servinus, Molinarius, &c.

writer depicted the corrupt state of the hierarchy in more gloomy colours than Matthew Paris.

CENT.
XIII.

Even among the Italians, there were witnesses against the tyranny, superstition, and corruption that generally prevailed. These were the inhabitants of the vallies of Piedmont, Rhætia, and parts of Lombardy. To them should be added the partisans of the Emperors in Italy, the Gibellines, who opposed the fury of the Guelphs, the adherents of the pope, with great constancy.

Italy.

In Spain and Arragon there were many ardent witnesses against the papacy; and the powers of the Inquisition were augmented by Pope Gregory IX., in order to suppress them. Arnald of Villanova fearlessly exposed the apostacy, corruption, and many errors of the Church, and tore off the mask of hypocrisy from the monastic orders; on which account he was accused and convicted of heresy.

Spain.

And lastly, the kings of Sicily and Lusitania very impatiently endured the anathemas and exactions of the court of Rome.

Sicily.

VII. STATE OF THE GREEK CHURCH: CONTINUED OPPOSITION TO ROME: VAIN ATTEMPTS AT A UNION.

The state of the Greek Church and empire at this period was truly wretched. It was the unhappy fate of Constantinople to be taken by an army of Franks A. D. 1204, and the government of the Latins lasted during a period of fifty-seven years. At length, in the reign of Michael Palæologus, the Greeks recovered their city, under the command of Alexius Cæsar. But during the space of time that the metropolis was occupied by the Flemings and Venetians, the Grecian affairs were in miserable confusion. In the city itself the Church was grievously oppressed by the Latins, and in other parts of the country the Turks and Saracens exercised their unrelenting tyranny, and either exiled the Christians from Syria and Palestine, or compelled them to become Mussulmans.

CENT.
XIII.

The Romanists frequently boast of the perpetual consent of the Greek Church with the papal see; but in regimen and discipline the Greeks always dissented. The supremacy of the pope, the titles, "Catholic, Apostolical, head and mother of the Churches," they never would allow the Church of Rome. The celebrated writings of Theodore Balsamon, Job Jasites, Barlaam, and many Greek patriarchs and writers, testify their dislike to the Romish yoke. During the usurpation of the Latins the court and patriarchs of Constantinople resided at Nice in Bithynia; other patriarchs of the East groaned under the yoke of the Italians and Saracens, while many were oppressed by the Jacobites and Nestorians. The acts of a timid Emperor, or of an apostate bishop, favouring the papal cause, which might be the case, cannot be accounted the public voice of Greece, which was uniformly lifted up against papal dominion.

Not less did the Greeks dissent from Rome in doctrine and rites. They never admitted transubstantiation in the sense of Innocent III., as established at the fourth council of Lateran, nor adoration of the host, communion under one kind, nor the Latin form of consecration; and against the papal notion of purgatory, and the forced celibacy of the clergy, the Greek writers of this century inveigh with much vehemence; nor do they hesitate to accuse the Latins of novelty, heresy, and separation from ancient Rome.

Attempts to unite the Greek Church to the Church of Rome were frequently repeated during this century. These very attempts shew the dissention to be wide. The popes, as usual, had recourse to violent threats of excommunication, but such weapons made no impression upon the Greeks. They continued to resist. A pacific embassy of Franciscan monks was sent to effect a union, but they were unsuccessful. Gregory X. prosecuted this object with great earnestness and perseverance, and soon found a fit opportunity, when the necessities of Michael Palaeologus, the Emperor, induced him to seek

the favour of the pontiff, although he had sufficient independence to throw off the political yoke of the Franks¹. It is believed that he took an oath of union with the Roman see. He did this dishonourable act to avert an impending storm which threatened him with invasion from Baldwin, the Ex-emperor, and Manfred, king of Sicily: but it was a mere political manoeuvre, by which he thought to gain time, and provide for the safety of Constantinople. Therefore the Concordat, which was made in the second synod of Lyons, was the act of men, who basely betrayed the interests of Greece. The Greeks rejected and opposed this Concordat so violently, that some years after, on the death of Palæologus, he was stigmatized as an apostate and a traitor, and denied Christian burial.

VIII. HERESIES, REAL AND REPUTED.

Those, who are denominated heretics by the papal writers of those times, were probably, with some few exceptions, men of upright intentions, and preachers of true doctrine, as far as they knew it. Of this number is William of St. Amour, a theologian of Paris, who, in a work called “The Dangers of the Last Times,” exposed the antichristian corruption, and the blasphemous preaching of the visionary monks. This book was condemned A. D. 1256, as “wicked, atrocious, and execrable.” William, however, still persisted, and published the same sentiments under a new form, and called his work “A Collection of Passages of Canonical Scrip-

¹ Michael Palæologus endeavoured to conciliate Popes Urban IV., Clement IV., Gregory X., and Nicholas III. This fact is recorded by the Byzantine writers, George Pachymeres, Nicephorus Gregoras. John Veccus, a defender of the Greek Church, was won over by great promises, promoted the union in the second council of Lyons, and joined in subjecting the Greeks to the dictates of the Church of Rome. But this transaction was violently opposed as soon as it was known in Greece, and Veccus was afterward imprisoned, during the remainder of his life, for the part he had taken in it. See George Pachymeres.

CENT.
XIII.

ture²." John de Poliacco soon followed in the same track. Joachim, an abbot of Flora in Calabria, and Almaric of Paris, were condemned in the fourth council of Lateran, because they denied the corporal presence in the sacrament, taught the certainty of salvation by faith producing holiness of life, impugned the worship of saints and images, and inveighed against the Roman pontiffs as antichrist. They were calumniated and accused of adultery, promiscuous concubinage, denying that the elect could sin, denying the efficacy of the sacraments, the resurrection, heaven, and hell. Such crimes were usually laid to the charge of good men, when they exposed the errors of the times.

The same calumnies were circulated concerning Arnold of Villanova in Spain, and Walter Lolhard of Germany. Both, however, were only guilty of freely exposing the tyranny usurped by the pope over men's consciences, remonstrating against the libertinism of the monks and clergy, the nefarious customs of the Church, the sacrifice of the mass, purgatory, auricular confession, absolutions, indulgences, extreme unction, and the worship of the Virgin and other saints. They were declared guilty of damnable heresies by the inquisitors³.

The University of Paris condemned some real errors which were prevalent; viz. that the Holy Spirit in essence and form was unlike the Father and the Son. that demons were evil in the moment of their creation; that angels were omnipresent; that the world was eternal, &c. But, at the same time, they condemned innoxious tenets, viz. that the Divine essence, in itself and in its substance, could not be seen by angels or men; that free-will had not naturally an effective power without co-operating grace; that the soul, when separated from the body, cannot suffer pain from fire, &c.: these points were condemned, and declared to be heretical. The real heretics, however, were those who de-

² For the papal account of the doctrine and writings of St. Amour, &c. the reader is referred to the Extravagantes of Pope John XXII. Tit. de Hæretico.

³ See the Decretals of Boniface VIII., Clement V., and John XXII.

fended the decrees of the pope, the monastic and scholastic doctrine, and the blasphemies of the mendicant preachers : and to oppose such heretics, there arose many witnesses of talent and piety among the Greeks and Orientals, the Germans, French, English, Italians, and Spaniards.

If there were any remnants of the Nicolaitanes, Gnostics, Manichæans, Cathari, and Arians, they doubtless deserved condemnation ; but the monks and papal writers call all those, who had any love for pure and uncontaminated religion, by the above appellations, and, therefore, the reader of ecclesiastical history ought to be aware of the fact.

IX. NEW ORDERS OF MONKS.

Several new orders of monks were formed in this century, the members of which were not very numerous, or the orders soon became extinct. Among these were the Humiliati, who opposed the real “ Poor Men of Lyons,” or Waldenses. They were called “ the Poor Catholics,” and assumed the appearance of mortification and poverty, the better to injure and oppress the Waldenses. Pius V. dissolved this order on account of the dissolute lives of many of the members.

The order of the Brethren of the Holy Trinity, called, also, from the design of its institution, the Brethren of the Redemption of Captives, was formed under the plea of a divine revelation. The order of St. Mary, likewise for the Redemption of Captives from the Saracens, received the pope’s approbation. This order, together with many religious rites, was instituted by direct revelations from the Virgin Mary. Peter Nolasco was the pious founder, and, at his decease, he was numbered among the saints. The congregation of Celestines for the reformation of monachism, was instituted in the solitudes of Apulia, under the rule of St. Benedict. Peter of Murro, afterward Pope Celestine V., was the founder. This order spread very widely.

But the main support of the Romish Church, and the scourge of the Albigenses, and other witnesses of

Mendi-
cants.

CENT.
XIII.

the truth, was the order of Mendicant Friars. These monks were, for a time, the strong buttresses which supported the shaking fabric of the Romish Church. The three principal orders were, the Dominicans, the Franciscans or Minor Brethren, and the Hermits of St. Augustine.

Hermits of
St. Augus-
tine.

Of the last, the order of St. William was founded about the beginning of this century, by William, a student of Paris, who retired into the desert. The Servites or Servants of the Virgin Mary were instituted by direct orders from the Holy Virgin, who, attended by a choir of angels, appeared to seven noblemen, who had united for her worship, when assembled on the day of her Assumption, and commanded them to wear a black dress and assume the rule of St. Augustine, and to be called her Servants. A variety of miracles was wrought in confirmation of this event, the particulars of which may be found in Bzovius, Spondanus, and others.

The two orders which are chiefly deserving of notice, were instituted by Dominic de Guzman, a Spaniard, and Francis of Assisi, an Italian. These were "the two pillars" of the Romish Church, which Pope Innocent III. declared that he saw in a vision, "the two lights of the world, two angels, two witnesses, two patriarchs, two evangelical trumpets, two ambassadors of God, two standard bearers of Christ, two scourges of heretics."

Domini-
cana.

Dominic, formerly a regular canon⁴, was recommended to Pope Innocent III., as a fit man to convert the Albigenses. He entered upon this work with vehement zeal; but instead of having recourse to persuasion and the force of argument, he employed pretended miracles and prodigies, and when these failed, he called in the aid of the Inquisition. His disposition was bloody, merciless, crafty, and covetous; and he obtained such

⁴ Regular canons were those clergy who lived in community by a prescribed rule. Their mode of life was generally not so severe as the monastic, but more strict than that required of the parochial clergy. The time of the origin of regular canons is doubtful. Some trace it to Augustine, some to Pope Urban I., and some to the Apostles.

power from the pope, as fully enabled him to exercise these propensities toward the pious and oppressed people. His progress among them was like the march of a pestilence. The monks of this order obtained various names, viz. Dominicans, Preachers, Jacobites (from their first convent in St. James's street, Paris), and Brethren of the Blessed Mary, who was the patroness of the order. They followed the rule of Augustine⁵ with some modifications. They made a vow of perpetual mendicity and abstinence from flesh, and observed new laws of silence and fasting; they wore a white tunic, over which was a black cloak with the scapular. Out of this order that of the Holy Militia was formed, to persecute the Albigenses by seizing their persons, goods, and estates. The office of the Inquisition was also intrusted to the Dominicans: the express design of this institution was to search after and punish heretics. The Dominican order increased with great rapidity, being aided by the authority of the Inquisition, by fictitious miracles and visions, by the great privileges bestowed upon it by the popes, and the high rank and dignities to which many of the members were frequently raised. Many bishops, confessors, ministers of state, cardinals, and saints of the first rank, were of this order. Dominic instituted, also, the Rosary of the Blessed Virgin.

The next order was that of the Minor Brethren or Minorites; it was instituted by Francis of Assisi, who had been a young man of the most dissolute manners: according to the custom of those times, he declared, that he received a commission from heaven to found this new fraternity. Several blasphemous titles were given to Francis by his adherents⁶. The institution of

Francis-
cans.

⁵ The rule signified the monastic laws, which every monk and nun took a-vow to observe and keep. Every distinct order had its own rule. In most instances the rule was very rigid and austere: in some it was truly ridiculous.

⁶ Francis was denominated "the typical Jesus, the angel having the seal of the living God, the chancellor and standard bearer of Christ;" but the works which are attributed to him certainly demonstrate the ignorance and superstition of the man, and of the times in which he lived.

CENT.
XIII.

the order took place A. D. 1208. The habit worn by the monks was a coarse tunic, girt with a rope. They were to live by alms, or by the labour of their own hands: they were to possess nothing, and not to touch money. This order, like the foregoing, obtained remarkable popularity and success, and was established by the same means, viz. by superstition and crafty proceedings, of which the wounds of St. Francis were not the least remarkable. Pope Nicholas IV. was of this order, and he embraced every opportunity of spreading its influence and augmenting its power. The order itself was afterward divided into several fraternities, viz. Observants, Conventuals, Minims, Capuchins, &c. Francis also instituted the order of St. Clare for women, out of regard to Clara, his particular friend. She adopted a very severe course of life, with great mortifications, and often mangled her body with scourges. After her decease, she was enrolled among the saints: her sister Agnes, also, aspired to and obtained a similar posthumous fame, by her miracles, visions, and revelations.

Words can hardly express the pestilential flood of moral poison, which these two orders of monks spread over Europe, through all ranks of people, in every church, city, and village, and under every government. In a short time these formidable bodies of men became rivals, and hated each other with a perfect hatred. They sought every opportunity of defaming and opposing one another, until their hostilities attained a fearful height. Whatever one party espoused was condemned by the other: their principal points of dissension respecting doctrines, were free-will, divine grace, and the immaculate conception of the Virgin Mary. These points were asserted by the Franciscans and denied by the Dominicans. The quarrels and the audacious presumption of these mendicants or begging friars, involved

⁷ The reader will find much information on this subject in *Priest de Vigne*, chancellor of Frederic II., *Matt. Paris*, *William of St. Amour*, and *Aventine*.

the whole of Europe in strife and debate for nearly three hundred years.

CENT.
XIII.

X. COUNCILS.

It is not the design of this history to particularize all the provincial or even national councils, which were held in various parts of Europe: suffice it to record, that they were neither few, nor thinly attended⁸. The various causes assigned for convoking these councils will have been anticipated from the preceding history. Many were assembled to extirpate the Albigenses, chiefly in Narbonne and Toulouse, except the fourth council of Lateran. Some were to suppress other reputed heresies; to stimulate men to take the cross, and become soldiers in the pope's cause; while the money, which was exacted under the pretence of the Crusades, either to Palestine or the Albigenses, was often expended in aggrandizing the see of Rome.

Some national councils were assembled for a different purpose; their design was to oppose papal extortions, usurpations, and invasion of the rights of kings and princes: these were held chiefly in England and France. On the other hand, others were called to espouse and support the cause of the pontiffs, against the Emperors, kings, and people. Some other synods had reference to monastic orders, with the design of settling their disputes, of coercing their arrogance, and of correcting their indolence. And lastly, many councils were held on account of the relaxed discipline, libertinism, luxury, simony, and ambition of all orders of the clergy.

The papists hold three councils to be œcumenical. The first was the fourth council of Lateran, which was held A. D. 1215, under Pope Innocent III. It is called the twelfth general council. About 412 bishops were present, beside the Eastern patriarchs of the Latin faction. The apparent cause for convoking this assembly,

Fourth
Council of
Lateran.

⁸ Tomi Conciliorum.

CENT.
XIII.

was to devise means for rescuing Jerusalem from the hands of the Saracens: but the real cause was to collect a large sum of money, for carrying on an exterminating war upon the Albigenses; to defend a formal claim, laid by the pope, to the kingdom of England; to frame articles of faith respecting transubstantiation, auricular confession, &c., and generally to uphold papal omnipotence. The seventy canons, which were passed in this council, had been previously manufactured by the pope, and were not the unbiassed judgment of the members, as may be easily conjectured from the contiguity of the council chamber to the palace of his holiness⁹. This synod continued its sitting only twenty days.

Of Lyons.

The next council assembled at Lyons, under Innocent IV., A. D. 1245. It is, of course, the thirteenth general council. The Emperor of Germany, and great numbers of bishops and clergy, publicly protested against this convocation. The principal cause of the council was to manifest the hatred of the pope toward the Emperor Frederic II., to deprive him of his imperial dignity, and to give his dominions to Henry, Landgrave of Thuringia and Hesse. The better to compass this matter, false witnesses were suborned; perjury, heresy, sacrilege, and treason against the pontiff, were crimes imputed to Frederic, in consequence of his having refused to submit to the degrading commands of the haughty pope, and making a lawful defence against his usurpations. The same council decreed that aid of money and arms should be sent to Baldwin, who had seized upon the Greek empire, in open violation of all good faith and religion. It was, moreover, decreed in this council, that cardinals should wear a red hat¹.

Second of
Lyons.

The third council held in this century was the second council of Lyons under Gregory X., A. D. 1274. It was the fourteenth general council: about 500 bishops were

⁹ Matt. Paris, Godfrey, Platina, Nauclerus, Conrad.

¹ This is stated on the authority of Onuphrius, Ciaconius, and Baovius; but the acts of the council are silent on the subject.

present. The principal cause of this convocation, was to compel the Greeks to form a union with the Roman Church. The weakness of the Emperor Michael, together with his exigences, induced him to betray his Church, and agree to the wishes of the pope. The cause of the Greek Church was therefore treacherously surrendered by her false friends; but this measure had only the effect of creating more disturbances and contests than had formerly existed between the two rival Churches. To this council is also referred the constitution for the election of a new pope on the tenth day after the decease of the last, by the cardinals alone, who were to be shut up in the conclave during the election. A decree on this subject had been already made in the third council of Lateran.

XI. THE SECOND SCHOLASTIC AGE.

The first age of scholastic theology commenced in the twelfth century with Peter Lombard, called the Master of the Sentences, from his work or system of theology in four books, which was a compendium of divinity extracted from the Fathers, and chiefly from Augustine. In the thirteenth century commenced the middle age of the scholastics, introduced by Albert the Great, Alexander Hales, and the disciple of both, Thomas Aquinas, about the year 1220. Those who taught and embraced this new system were called *Summistæ* and *Quæstionarii*. It differed from the late method, in being built upon the metaphysics and philosophy of Aristotle, which were largely commented on by Albert. The sayings and axioms of the Greek philosopher became so fashionable, that they were preferred to the writings of the Fathers, and the authority of Scripture. This change had its attendant evils. The traditions and errors of the Romish Church respecting the worship of saints and angels, the merit of works, free-will, transubstantiation, the sacrifice of the mass, and the fire of purgatory, received much support, and

CHURCH
HIST.

were greatly confirmed by the use of this new philosophy. Hence there arose a multitude of commentaries upon Aristotle, and nothing was admitted true, either in nature or philosophy, which was not derived from his works. The theology and learning, which were generally taught, flowed from the Greek fountain. From this time, therefore, the greatest ignorance of the sacred scriptures prevailed, a constant neglect of history succeeded, and the study of the Latin, Greek, and Hebrew languages, and of elegant literature, was gradually banished from the ways of learning.

Albert the Great had been bishop of Ratisbon A.D. 1259, but he retired from active life to monastic solitude. Alexander Hales was called the Irrefragable Doctor, and Thomas Aquinas received the appellation of "the Arabic Doctor." Metaphysical acumen, subtilty in disputation, industry in supporting the Church in her errors and superstitious, zeal in denouncing those called heretics, and a ready submission to the Roman see, procured Aquinas vast favour at Rome, and among all lovers of the Church of Rome; and after his death, he was admitted into the select society of saints. Other partisans and teachers of scholastic divinity soon appeared, by whom it was widely spread throughout Europe. Their very titles were intended to convey conviction of their vast knowledge. Thomas Bonaventura was denominated the Seraphic Doctor. Many others had cognomina bestowed upon them equally imposing, they were called Cherubic, Solemn, Solid, most Illuminated, and most Profound Doctors. To these writers might be added a long list of Canonists and Casuists, with Raymond of Pennafort, a Dominican, at their head: he was a strenuous promoter of the Inquisition, and the author of a new collection of papal decretals. Many writers engaged in the composition of commentaries upon the canon law, which continued to be a work very acceptable to the court of Rome.

XII. CELEBRATED WRITERS.

This was an age abounding in writers: beside such as employed themselves on the ecclesiastical law, many composed the lives of saints, with minute details of their miracles. These, and others who wrote upon relics, might make up the majority: but there were some, whose talents were of a different order, and whose works entitle them to no mean reputation. In the East several were justly celebrated for history, controversy, and divinity².

Nicetas Acominatus wrote a continuation of the Byzantine history from the death of Alexius Comnenus, A. D. 1118, to the capture of Constantinople, A. D. 1204. John Cinnamus preceded him, but he finished his history about the end of the reign of Manuel Comnenus. Nicetas, also, wrote a Treasury of the Orthodox Faith in fifteen books, which has never been printed. George Acropolita continued the Byzantine history from the capture of Constantinople by the Latins to the reign of Michael Palæologus, A. D. 1261. George Pachymeres wrote the Annals of the Grecian empire during the reign of Theodore Lascaris and Michael Palæologus.

In the East

John Veccus, patriarch of Constantinople in the reign of Palæologus, and George Metochita, his arch-deacon, wrote in favour of the Latins: but against them arose a host of opponents; the most eminent of whom were, Theodore Lascaris the Emperor, Germanus the Second, George Cyprius, and Arsenius, all of them patriarchs of Constantinople; George Moschampar, Job Jasites, Constantine Acropolita, and many anonymous authors.

In the list of witnesses for the truth in the West, several authors of great reputation have been already mentioned, so that only a few remain to be noticed here. Among the historians, Conrad of Lichtenau, abbot of

In the
West.

² For the historians see Labbe, Allatius, Vossius, Hanky, &c.

CENT.
XIII.

Ursperg, deserves a considerable share of praise for his history of German affairs, which terminates about the tenth year of Frederic II. in the year 1229. He states, with much fairness, the causes of contention between the Emperors and the pontiffs, and exposes with freedom the pride, avarice, and tyranny of the latter.

Matthew Paris, a monk of St. Albans, wrote an English history from the reign of William the Conqueror to the times of Henry III., A. D. 1259. No one has delineated more accurately the corrupt state of the Romish Church in her popes, monks, and clergy, than this celebrated historian.

Martinus Polonus wrote a brief account of the popes and Emperors to the times of Nicholas III. He makes mention of Pope Joan.

Jacobus de Voragine wrote a history of Lombardy, and a collection of the lives of saints abounding with silly and superstitious fables. He first translated the Bible into Italian.

M. Paul Venetus compiled, in the Italian language, a history of Oriental affairs. This work is, in general, well executed.

Hayton, an Armenian, wrote a history of the Tartars.

There were also many other historians, viz. Vincent of Beauvais, Albert of Stade, Sylvester Giraldus Cambrensis, Gervase of Tilbury, and Gervase of Canterbury, Roderic Ximenes, Luke of Tuy, Godfrey, William de Nangis, Jacobus de Vitriaco, Brochard, &c.

Alphonso X., king of Spain, employed his pen with great celebrity on astronomy and history, but he has been represented as an irreligious man. Robert of Sorbonne, a canon of Paris, scarcely deserves the name of a writer, but he produced three little works. The Sorbonne at Paris derives its name from him, as its founder.

Raymond Lully of Majorca established a very extensive reputation in this century. It appears that his followers had a very high opinion of his powers, for they

called him, “the trumpet of the Spirit, the organ of God, the fountain of truth, the restorer of the Church,” &c. It was said of him that he received knowledge by inspiration, having been totally ignorant of literature till forty years of age. He appears to have been a great mystic. Many of his propositions and doctrines were condemned.

Raymond Martin, cotemporary with Raymond of Pennafort, was well read in Hebrew and Arabic; and he wrote controversial works in both languages, for the conversion of the Jews and Moors.

XIII. MISCELLANEOUS EVENTS.

The historians of this age and the following, occupy the attention of their readers, very frequently, with amazing details of fictitious miracles, visions, and apparitions. The principal object of these wonders, was to establish the influence of the new monastic orders, and the worship of the Virgin Mary and her images; to obtain reverence for saint and festival days; to convert the Albigenses; to confirm transubstantiation; to support the credit of relics; and to render the fire of purgatory seven times hotter, with the design of extorting money from the credulous. Such a multitude of fables of this kind are found in writers of those times, as would surprise any one not acquainted with the childish character of the people³. In their pages the reader is frequently presented with images incarnate, sweating blood, speaking, eating, inflicting stripes, emitting oil, &c. The host is said frequently to have been turned into real flesh, moist with blood, and adored even by beasts. The supernatural appearance of the Virgin Mary, of angels, of Christ, of Peter and Paul, &c., were common occurrences; and visions of paradise, purgatory, hell, with devils riding

³ This state of superstition and ignorance was caused by the eclipse of sound doctrine, which the Romish clergy had long since ceased to preach and expound.

CENT.
XIII.

upon souls and vexing heretics, were supposed to be seen by vast numbers. These things were asserted by the preachers, who frequently made them the subject of their sermons, and were by the multitude believed to be equally true as the Gospels.

The story concerning the wounds of St. Francis, similar to Christ's, was commanded by the popes to be believed, under the pain of incurring the guilt of heresy; and a festival day, with appropriate hymns, was appointed for its memorial. The legend of the wounds is as follows. About two years before the death of St. Francis, a seraphic spirit appeared to him on mount Alverno, when he was commencing his prayer to St. Michael the archangel; between whose wings was the image of a man fixed to a cross. This apparition imprinted on the hands, feet, and side of St. Francis, the marks of the wounds of Christ. From these the blood flowed copiously, and he afterward suffered so much pain, that he could scarcely walk on account of the nails which grew out of his feet. Matthew Paris very acutely observes, that none of those marks or scars were to be seen on his body after his death.

The Dominicans were not inferior to the other orders in the number of their revelations. Dominic himself appeared in a dream to Pope Innocent III., bearing upon his shoulders the Church of Lateran, which seemed ready to fall. Very frequent apparitions of the Virgin Mary took place, for the purpose of establishing the use of her Psalter or Rosary, which was instituted by Dominic; by means of this Rosary, the order of the Dominicans obtained vast popularity, and the Virgin herself, it was then believed, condescended to appoint some part of their dress, with other particulars of their rule.

Legend of
Loretto.

Probably the greatest miracle, which ever imposed upon the credulity of mankind, was the conveyance, through the air, by angels, of the house of the Blessed Virgin, called the holy cottage. This wonder, the Catholics relate, took place A. D. 1291. The legend is, that

when the Christians were expelled from Palestine, to remove the dwelling of Mary and Joseph from the profanation of infidels, it was carried by angels, through the air, over Asia Minor and the Archipelago, and placed in a part of Dalmatia overlooking the Adriatic sea. In the year 1294 it was again removed, and conveyed across the Adriatic, to Picenum, to a wood belonging to a good lady called Lauretta. Having acquired a roving disposition by these travels, it emerged from the wood and took up a more conspicuous station on a neighbouring hill, whence it removed again, to the no small surprise of the inhabitants, to a situation by the public road. Here the pope, or the cardinals, found means to make this frolicsome cottage somewhat more sedate, for it has continued stationary ever since. It stands on the eastern coast of Italy, not far from the Adriatic, and a fine church has been built over it⁴.

Many political changes arrest the attention of the reader during this century, but only a few can have a place in this work. The Franks obtained the empire of the East, under Baldwin, after the capture of Constantinople. The kingdoms of England and Ireland were basely surrendered to the pope by king John A. D. 1213. Normandy was reduced under the power of the French. The sovereignty of the Germanic empire was made elective in a council of seven electors.

Political
changes.

In Sicily great numbers of the French, whose tyranny had certainly been intolerable, were basely mur-

Sicilian
Vespers.

⁴ This holy dwelling became renowned among Catholic writers, during almost 500 years, for signs, wonders, and miracles. Formerly the riches bestowed on this relic were immense. The highest and the lowest of the sons of men made pilgrimages thither, and presented valuable offerings of every description. This wealth has been gradually absorbed by profane Catholics in later times: the French were the last, who plundered the object of their ancestors worship and deepest reverence. Many writers of the Romish communion defend this fable, and highly extol our lady of Loretto or the Virgin Mary: even the elegant and classic Eustace speaks of this legend with so much caution, that it is difficult to ascertain his real opinion respecting it. See Eustace's Classical Tour in Italy, Vol. I. Chap. viii.

CENT.
XIII.

dered by the Sicilians, and neither rank, age, nor sex, received any quarter. This nefarious act was committed on Easter day A. D. 1282. The bell which tolled for evening vespers was the signal for commencing the carnage. Pope Nicholas III. was certainly acquainted with this plot, but he died before its execution. Very few of the French escaped the avenging steel of the Sicilians. This wicked act is called the Sicilian Vespers.

The Christians, after suffering an immense waste of blood and treasure, during the two centuries when they occupied Syria, were, at length, entirely expelled by the Turks and Saracens. The Latins in the East were generally given to discord, war, perfidy, and every species of wickedness, insomuch, that it was universally known through the East that their morals were deplorably corrupt.

Jubilee.

The record of the new institution of Pope Boniface VIII. must not be omitted. In the year 1300 he commanded a Jubilee to be held at Rome, at which he granted a plenary indulgence and pardon of every sin to all persons, who should visit the Churches of St. Peter and St. Paul, and perform certain other rites⁵. This Jubilee was designed to afford a readier way to the kingdom of heaven, by a journey to Rome, instead of a perilous pilgrimage to the Holy Land. *Breviori manu*, says Spondanus, *cælum mortalibus aperuit*; he opened heaven to mortals by a more compendious method.

XIV. AFFAIRS OF THE TARTARS, SARACENS, AND JEWS.

Tartars.

The Tartars, a northern Scythian nation, began in this century to rise into power. They inhabited a vast tract of country on the north of Persia, India, and

⁵ The reader is referred to "A Circular Letter from Pope Pius XII. in the year 1825," and the "Bull of the Jubilee," for the same year, printed and sold by Butterworth and Son, Fleet-street, London. This pamphlet is entitled, "Popery in 1824."

China. That portion of their wide domain which extended almost to the Pacific ocean, was occupied by a people called Moguls. Among this people arose the far-famed Gengis Khan, by whose martial exploits the Mogul empire was founded, toward the end of the twelfth century. He was a cruel man, and occasioned the death of several millions of the human race. One of the Tartar kings, whom he vanquished, was John, a Nestorian Christian, who had subdued several provinces of Tartary. Gengis Khan extended his conquests over the whole of independent Tartary, Persia, Hindoostan, Thibet, part of Syria, Mesopotamia, and China. After his decease his immense empire was divided into four great kingdoms. His posterity continued to enlarge their dominions by invading the confines of Europe and other regions: their principal conquest was the Chinese empire, which they overran and entirely subdued A. D. 1278, when the imperial palace was erected at Cambalu (Pekin), the metropolis of Cathay. From the family of Gengis Khan was descended the victorious Tamerlane, toward the end of the fourteenth century.

The Saracen arms continued to prosper in Syria, Palestine, and Egypt. The efforts of the crusaders were exhausted. The Moors, descendants of the Saracens and Africans, made many incursions into Spain, but their power grew feeble by the loss of Majorca, Valencia, Murcia, and Corduba. Mohammed Abu-Sayd, a brave Moor, erected the kingdom of Granada, A. D. 1237, which subsisted until the time of Ferdinand and Isabella, at the end of the fifteenth century. Saracena.

In this century the kingdom of Egypt was seized by the Mamalukes. They were Circassian Christian slaves, apostatized from their faith, who were trained to the use of arms by the orders of the Sultan, and formed part of his standing army. In an insurrection they slew him, and elevated one of their own body to the throne. The regal power was elective among them. The dominion of the Mamalukes continued till the time of Mama-
lukes.

**CENT.
XIII.**

Jews.

Selim, the Turkish Emperor, who rendered Egypt tributary to him, A. D. 1517.

The state of the Jews was, in every country, truly distressing. In the East their enemies were the Tartars, Saracens, and Turks, by whom they were treated with contempt and cruelty. They were banished from France by the public edicts of Louis IX. and Philip the Fair. They were exiled from England in the reign of Edward I.; and from various parts of Germany in this and the following century. In addition to this grievous oppression their property was seized, their persons were imprisoned, subjected to many tortures, and frequently to the pains of death. These persecutions many of them endured with great constancy.

The cause of this cruelty toward the Jews may be partly traced to a fiery zeal for Christianity, kindled by the superstition of the times; partly to the immoderate usury and fraud of the Jews in money transactions; and partly to many accusations which were made against them, whether true or false, respecting infanticide, crucifying boys, profaning the Eucharist, and circumcising Christian children. Probably these charges were the effusions of slander. There were some few conversions, but these were, probably, caused by fear. The greater number of Jews was settled in Spain and Africa: many of them were learned men, and published translations, from the Arabic, of Avicenna, Euclid, and Maimonides; some were well versed in astronomy, and assisted Alphonso, king of Spain, among whom was R. Isaac Alben Sid; others wrote commentaries on the Law, the Talmud, and the Gemara. R. Ascher, R. Bechai, R. Levi Ben-Gerson, R. Schem Tof, and R. Isaac Israelita, were much distinguished by their learning and productions.

END OF THE THIRTEENTH CENTURY.

THE FOURTEENTH CENTURY.

A. D.
1301.

At the commencement of this century, Andronicus Palæologus Senior was Emperor of the East; Osman had just laid the foundations of the Turkish empire; Albert I. was Emperor of the West; Boniface VIII. was in the seventh year of his pontificate; and Edward I. was king of England.

I. STATE OF THE CHURCH.

Mournful was the prospect of affairs in the East. The Tartars, Saracens, and Turks, oppressed the weak and inactive Christians. The Turks, under Osman or Othman, subdued Asia Minor, and carried their arms into Europe. The Sultan of Egypt had recovered Palestine and Syria, by ejecting the Tartars, who had some time before expelled the Saracens. Andronicus, the Emperor of Constantinople, was sorely distressed by domestic discord and the enmity of the Latins, while on the other side, the Turks threatened him with subjection and slavery⁶.

In the East.

The Western Church did not enjoy a much happier fortune. Pope Boniface VIII. exercised inexorable tyranny over the kings of Europe and their subjects; while antichristian doctrine, idolatry, superstition, and monachism, together with the barbarity of the scholastic philosophy, dimmed and defiled the feeble rays of sound doctrine and truth, which yet lingered over Christendom. Contentions, animosities, and partial interests impelled the kingdoms of Europe against each other; and true religion, with peace in her train, was driven from the populous haunts of men, to dwell in caves and fastnesses, secreted from the prying eye of inquisitorial persecution.

In the
West.

⁶ Nicephorus Gregoras, Chalcondylas.

CENT.
XIV.

II. THE EASTERN ANTICHRIST: RISE AND PROGRESS OF THE OTTOMAN POWER.

It is generally admitted, that the Turks, a warlike Scythian nation, had a common origin with the Huns, Alans, and Tartars, and were of the race of the Nomades. They forsook their northern habitations, and occupied the country on the East of the Caspian sea. Some time after, they attacked and drove the Saracens from Persia and Parthia, but at the same time they received the Mahometan religion from the vanquished. This event happened in the eleventh century. They then turned their arms to the West, and seized upon Iberia, Armenia, and Asia Minor. Toward the end of the thirteenth century they renewed their conquests under Osman. This prince held the command of the army under Aladin III., and upon his death obtained a part of the empire. He consolidated his power by wholesome laws, rigorous measures, and by raising a body guard called Janizaries⁷. His grandson Amurath made great conquests in Thrace, Macedonia, Albania, Servia, &c., and fully established this powerful corps of troops with many privileges. They were at first captives taken in war, who were obliged to embrace the religion of Mahomet; but afterward any one was enlisted. Bajazet, from 1388, added new trophies to the victories of Amurath his predecessor. He took Cilicia, part of Armenia, many provinces in Asia, Albania, Bulgaria,

⁷ In time, the Janizaries became more powerful than their sovereign. They resembled the Prætorian guards at Rome. They raised or dethroned whom they pleased. This arrogant and factious conduct often caused insurrections and much bloodshed. In later times they became a great impediment to the Turkish empire, through their ignorance, haughtiness, and pusillanimity. In short, they were formidable only to the Sultan and the nation. In 1826 Sultan Mahmoud II. resolved upon the desperate measure of annihilating this powerful band of armed tyrants, in order to introduce the European military tactics and improvements. After dreadful massacres, the Sultan appears to have succeeded in disbanding the whole corps. and in consolidating his authority.

Bosnia, Dalmatia, Thessalia, Phocis, Attica, and part of the Morea. A flood of Turkish barbarians covered these wretched provinces, and spread desolation far and wide; but the progress of Bajazet was soon after arrested by Tamerlane.

The continual contentions of Christian princes in the West, and the schism that ensued on the removal of the seat of the popedom from Rome to Avignon, favoured the increase of the Turkish power; and the settled hatred of the Latins toward the Greeks, because they refused submission to the yoke of the Roman Church, closed up every prospect of aid from that quarter. The common effeminacy of the Greeks, arising from excessive refinement, made them incompetent to combat with the hardy Turks, and rendered them insensible to the ruin produced by their rapid advances. The rivalry between the Genoese and Venetians, who might have defended the Greeks, gave the Turks opportunity of occupying unmolested those strong fortresses, which might have preserved for some time longer their falling country; and, lastly, the deplorably corrupt or weak minds of those who either aspired to, or occupied the Eastern throne, contributed, principally, to produce a crisis. All these circumstances conspired together to favour the conquests of the Turks, and to set a seal to the ruin of the once mighty Eastern empire.

III. THE WESTERN ANTICHRIST.

If antichrist be defined to be the enemy of Christ, then the decrees and acts of the popes, during this age, will go far to shew, that antichrist dwelt at Rome.

The commencement of the pontificate of Boniface VIII. has been already recorded. Crafty and violent, the deceiver and murderer of his predecessor, he deserved the name of Nero. In this opinion a cloud of witnesses agree⁸. His tyrannical spirit was seen in one

⁸ Platina, Langius, Werner Rolewinck, Krantz, Aventine, and the French historians.

CENT.
XIV.

of his first actions; for he appeared in public girt with a sword, and sustaining an imperial crown, and exclaimed, "I am Cæsar and also Pope; behold here are two swords!" meaning the spiritual and temporal power. In his quarrel with Philip the Fair, king of France, he asserted a power "to pluck up, destroy, and scatter abroad, even kingdoms and empires," and declared "that Philip was subject to him in temporals as well as in spirituals; that he could depose a king as easily as he could discard a servant, even as his predecessors had formerly deposed three kings of France." He then declared the throne of France to be vacant, and the disposal of it in his power; Philip was put under the curse of an anathema, his subjects were absolved from their allegiance, and his kingdom was given by the pope to Albert of Austria. The other tyrannical acts of this pontiff, over the Roman empire, the sovereigns and kingdoms of England, Hungary, Bohemia, Arragon, and Sicily, must be omitted, but they were neither few nor trivial. His cruelty in urging the dreadful Inquisition against all who did not submit implicitly to the dictates of Rome, was unrelenting; his avarice, also, became excessive. The French writers accuse him of seducing his two grand-daughters, who became his concubines. He was at length seized at Anagni by William Nogaret, at the command of the king of France, and imprisoned. He effected his escape, but his passions became so ungovernable at the indignity, that he ended his wretched existence like a madman. His memory, however, was highly cherished at Rome, and the council of Vienne declared him to be a legitimate pope.

Benedict XI., the son of a herdsman, was a Dominican, a superstitious man, and much inclined to favour the monks of his order. He, likewise, vindicated an authority over kings, but more moderately than Boniface. He died about a year after his elevation.

Clement V. was a Frenchman, a creature of Philip the Fair, who, having suffered so much tyranny from Boniface, determined to have a pope of his own.

Clement translated the seat of the pontificate to Avignon in France, where it remained for seventy years, during which time the prerogatives of ancient Rome were neglected: but the pontiffs did not forget their own interests. Clement brandished the papal arms with scarcely less vehemence than Boniface, excepting against the king of France. He put Andronicus, Emperor of the East, under an interdict, for refusing the union. He compelled Henry, the Emperor elect of Germany, to travel to Rome, and receive the imperial crown from the hands of cardinals, whom he delegated for that purpose. He decreed that the Emperors of Germany held their title and empire from the Roman pontiff, and that during an interregnum, the power returned to him. He afterward gave all Henry's dominions to Robert, king of Sicily: and Henry was deprived of life by a poisoned wafer at the sacrament, given him by a Dominican friar. This same pope anathematized the Venetians, Florentines, and the people of Lucca. The ambassador of the Doge of Venice, Francis Dandulus, was obliged to prostrate himself, with a chain round his neck, under the table of this haughty pope, while he was at supper. Clement also decreed, in the council of Vienne, the cruel destruction of the Knights Templars, to oblige the king of France. He multiplied the number of superstitions and festival days⁹.

John XXII., whose father was a cobbler, obtained the papacy by a crafty device. During two years after the death of Clement, the cardinals could not agree about the election of a pope: he at last prevailed with them, in order to settle all disputes, to swear that they would elect whichever cardinal he should name. This agreement being ratified, he named himself, and to their great mortification they were compelled to elect him. Previously, however, to his consecration, they made him swear that he would transfer the papal see from

⁹ For other particulars respecting his decrees, see the *Clementines de Reliquiis*, and the accusations of Antoninus, Dante, Massonius, and Villanus.

CENT.
XIV.

Avignon to Rome. But when he was seated in the chair at Avignon he found it convenient not to remember his oath.

Such a man was not likely to demean himself with Christian courtesy and meekness. In his haughty conduct he resembled his predecessor. His dominion was the rule of antichrist, which he evinced in his bulls, orders, declarations, and commands to emperors, kings, princes, universities, bishops, and churches¹. Suffice it to say, that he treated all men, even the greatest, as other popes had done before, with haughtiness and arrogance. His love of money had hardly any bounds. He imposed heavy taxes upon all the countries in Europe by reservations, annats, fines, &c.; and his severity toward those who were so unfortunate as to be misnamed heretics was equal to his avarice and power².

Benedict XII. was much more moderate in his government: superstition was certainly one of his failings, but he is represented to have been a man of integrity, and he endeavoured to introduce some reform into the monastic orders; but even this temperate man threatened a sentence of excommunication against Edward, king of England, and passed decrees for reserving all ecclesiastical benefices for the disposal of the pope, and for the extirpation of heretics.

Clement VI. was elected pope A. D. 1342. He trod in the steps of the haughtiest of the popes. His conduct toward Louis of Bavaria and his adherents was unrelenting and despotic. His pastime was in interdicts, anathemas, and depositions. With curses more than usually dreadful, he devoted Louis to everlasting destruction at the celebration of the sacrament, absolved his subjects from their allegiance, and instigated the German princes to elect Charles VII³. He threatened

¹ A view of these would afford matter of surprise to the Catholics of England, who so loudly exclaim against what they call the intolerance of Protestant laws.


² Let the curious reader consult the *Extravagantes* of this pope.

³ Raynald.

an anathema against Edward III. of England, because he disposed of ecclesiastical benefices. He is accused of procuring the death of Andrew, king of Apulia, in order to transfer his kingdom to one of his own relations. The secret histories of his many amours with the wives and daughters of the nobility of Rome are recorded by M. Villani, an Italian writer. He amassed great treasures, which he conferred upon his natural children and nephews, one of whom he raised to the rank of cardinal at seventeen years of age.

Innocent VI. assumed the semblance of great humility and sanctity, but he was really a tyrannical, avaricious, and superstitious man. He commanded the Emperor Charles IV. to leave Rome. He bitterly reproached John, king of France, because he absolved the clergy from the payment of the tenths. Louis, king of Sicily, he anathematized, because he neglected to pay the accustomed tribute to the Church; and he imprisoned John de Rupescissâ for exposing the mal-practices of the Romish court. His superstition displayed itself in the institution of several new festivals, viz. the feast of the Lance, the feast of the Nails of the Cross, the feast of the Crown of Thorns, the feast of Augustine, and the feast of Edward the Confessor.

Urban V., raised to the chair in 1362, is much celebrated by Bzovius and Spondanus. He took more pains to adorn the city of Rome, than to reform the Church, and he had many splendid edifices erected or repaired in that city, which he designed to make his future residence. The Vatican is greatly indebted to him for its existence. But he departed not from the superstitious practices of his predecessors. By some good fortune, he discovered the skulls of St. Peter and St. Paul, and he obtained the commendations of good Catholics, because he enclosed them in silver coffins for the adoration of the faithful. He confirmed the newly instituted order of the Jesuates. He presented the right arm of Thomas Aquinas to Charles V., king of France, as an object of religious worship. The words which the officer used



CENT.
XIV.

in presenting it, are not a little extraordinary : " I swear that this is the true arm of the blessed Thomas Aquinas, and I reverently adore it, in testimony of the fact." The head and the remaining part of the body of Thomas, were disposed of by this pope in other places, for the edification of good Catholics.

Gregory XI. was nephew of Clement VI., and was not better in disposition, morals, or actions, than his tyrannical and covetous uncle. He transferred the seat of the pontificate from Avignon to Rome, and performed the journey with incredible magnificence and pomp. The popes had not resided at Rome for a period of seventy years. This removal was a prelude to the schism which began upon the death of Gregory. It is generally supposed that he removed the seat of the papacy from Avignon through motives of ambition, and in compliance with the advice of two fanatical females, Catharine of Sienna, and Bridget, a widow, both of whom had revelations from heaven, " that the Lord designed the papal court to return to Rome." The antichristian domination of Gregory appeared in several particulars; viz. in the power he exercised over the kingdoms of Sicily and Apulia; in pronouncing anathemas upon the Florentines and other states; in prescribing dishonourable conditions to the Emperor Charles IV.; in the severe pains and penalties which he inflicted upon supposed heretics; and in pronouncing the dreadful anathema against John Mallæsius, a preacher at Prague, and John Wickliff of England. The superstitious tendency of this pope's disposition is made evident, by his confidence in the visionary females above mentioned, through whom he regulated most of his proceedings, and by his great veneration for Mary Magdalene⁴.

⁴ John Gerson, see also the popish writers, Baovius and Raynald, and the Bullarium of Cherubinus.

IV. A SCHISM IN THE ROMISH CHURCH DURING
FIFTY YEARS.

On the decease of Pope Gregory XI. A. D. 1378, the Italian and French factions came into violent collision. The Italians demanded an Italian pope: the French would be contented only with one of their own countrymen. After much debate, the archbishop of Bari was elected, who assumed the name of Urban VI. Shortly after, he became very obnoxious to many of the French cardinals, who, to the number of thirteen, withdrew from Rome to Anagni, and forming a council, declared Urban an intruder, and anathematized him; they removed thence to Fondi, in the kingdom of Naples, and elected Robert, Count of Geneva, who took the name of Clement VII⁵. Affairs now assumed a very serious aspect. Urban and Clement hurled awful anathemas at each other, and, not content with spiritual curses, they raised armies for mutual destruction. Italy, Lusitania, Germany, and England, enlisted on the side of Urban: Naples, France, Navarre, Castile, and Aragon, professed obedience to Clement. The Church was distracted. Whatever one pontiff esteemed right, the other ordered to be considered wrong or profane: and the most sagacious Catholic could not tell which was the successor of Simon Peter, and which was Simon Magus. Urban fixed his seat at Rome, Clement at Avignon. Each created cardinals, issued edicts, and exercised all the rights of the pontificate. The fanatical female, Catharine of Sienna, who had so many visions, revelations, and prophecies, in the time of Gregory XI., adhered to Urban. But a sufficient balance to this great weight of authority, was obtained by Clement, in the

⁵ For the history of this obstinate schism in the Romish Church, the reader may consult Theodoric de Niem *de Schismate Universali*, the Chronicle of Antoninus, Jerome Marius *de Schismate*, Nicholas de Clemangis *de Schismate nefandissimo*, the French writers of that period, Dionysius, Sabellicus, and writers of the *Lives of the Popes*.

CENT.
XIV.
—

person of Peter of Luxemburg, a young man about seventeen years of age, illustrious for his miracles, and afterward enrolled among the saints.

Both these pontiffs were notorious for antichristian actions, by exciting bloody wars, and exercising inexorable tyranny. Urban is accused of having procured the death of Joan, queen of Naples, and of shewing great severity toward Charles, king of Sicily, and Margaret his wife. He was very cruel to his opponents. The cardinals, who were suspected of being favourable to Clement, he put to the rack; many were drowned, others were strangled, and several beheaded. He instituted the festival of the Visitation of the Virgin Mary; and commanded the feast of the Jubilee to be held every thirty-third year, according to the age of Christ. He openly introduced the sale of benefices, the price being fixed according to their annual value. Clement VII. is denominated by the Italian writers, “a sacrilegious, ambitious betrayer and robber of the Church;” such was the charity of the Italians for the French pope at Avignon. The French, it must be admitted, were not very courteous to the pope who held his seat at Rome.

After the decease of these spiritual opponents, two other rival popes occupied the hostile chairs in France and Italy; Boniface IX., a Neapolitan, was elected to Rome, and Benedict XIII. to Avignon. Charles VI., king of France, made several attempts to heal this schism, but in vain; at length, quite wearied with the obstinacy and ambition of the two popes, he resolved to acknowledge neither of them, and he passed a law commanding his subjects to follow his example.

Boniface IX. is, however, esteemed the real pope, and in him appear the characteristics of antichristian tyranny, simony, and idolatry. One observation respecting him will satisfy every candid reader upon this point. He hastened the celebration of the Jubilee for the sake of the emolument, and held it in the first year of his pontificate: moreover, he repeated it ten years after, with a public sale of indulgences. Simony, during

his pontificate, was practised, not secretly, but openly and shamelessly. Many other base actions and usurpations he pursued in order to fill his coffers; and he chose or dismissed, at his pleasure, the highest officers of justice at Rome. Like his predecessors he brandished his spiritual arms against all kings and princes, who called in question his temporal or spiritual authority; and those persons whom he suspected of heresy, he made no scruple of ordering to be quartered or burnt alive.

Benedict XIII., his rival at Avignon, exercised a similar disposition, and was influenced by a kindred avarice. Bzovius, the papal historian, accuses this pope of "ambition, pride, falsehood, perjury, and every species of craft." He was deposed by a council held at Pisa A. D. 1409, but he obstinately retained the shadow of his office until his death, which happened A. D. 1424. He was the rival of six succeeding pontiffs at Rome⁶. During this schism there were sometimes so many as three rival popes, and not any man knew which of them was infallible, but it was nevertheless certain, that one of them possessed the divine right of being head of the Church. The brief nature of this work precludes any further exposure of the lives of the representatives of St. Peter, and it must suffice to say, that they formed themselves upon the models which have been already depicted. Several cardinals adhered to Benedict XIII., after he was deposed by the council of Pisa, and upon his decease, elected a canon of Barcelona, who assumed the title of Clement VIII.; but he was prevailed upon to abdicate the pontificate in the year 1429, and thus the schism was terminated after it had lasted nearly fifty-one years.

V. OPPOSITIONS IN THE ROMISH CHURCH ITSELF TO PAPAL POWER, IDOLATRY, AND SUPERSTITION.

We shall here produce a few out of the many witnesses, who confessed or taught, that the abomination of

⁶ Boniface IX., Innocent VII., Gregory XII., Alexander V., John XXIII., and Martin V.

**CENT.
XIV.**

desolation was now in the temple of God; men who did not approve of the mal-practices, either at Rome or at Avignon. In the list of these witnesses are to be found emperors, kings, republics, universities, lawyers, and divines.

Philip the Fair, king of France, boldly resisted the encroachments of Boniface VIII.; and it is asserted upon good authority, that he ordered a bull of that haughty pope to be publicly burnt: he continued, for a series of years, to resist successfully the innovations of the popes, but after the manner of those times, both parties treated each other with very little charity or humanity⁷.

When the popes John XXII., Benedict XII., and Clement VI., exercised great tyranny toward Louis of Bavaria, because he assumed the imperial dignity without their concurrence, and asserted his right to the investiture of benefices in his own dominions, the Emperor and his subjects resisted their encroachments with much spirit. Letters and edicts, couched in firm language, were published by the German electors, expressing their opinion, that "the popes violated the laws of nature, sowed discord and sedition, were emulators of Croesus, Epicurus, and Diocletian, and usurped the honour due to God and Christ." Various were the vicissitudes of each party: sometimes the Emperor and sometimes the pope was victorious. Each was supported by the most eminent writers, jurists, and lawyers of the age, and not seldom by formidable armies. The Emperor procured a sentence of deposition against Pope John XXII. for simony, heresy, and other vices. But the papacy was a hydra-headed monster: it availed little to cut off one head, another immediately sprang up. The successor of John renewed the contest with the Emperor, who, at length, wearied by the long and severe conflict, and

⁷ See the French historians, and especially Mestray, and the letters of Philip to Boniface VIII.; also Bochart, Villanus, Walsingham, Goldast, Peter de Marca, and Molinæus.

suffering under many domestic calamities, was obliged to submit to Pope Clement VI., who prescribed many humiliating and dishonourable conditions⁸.

Edward III., king of England, formed a league with Louis, king of Bavaria, to resist the pope in his claim of presenting to vacant benefices, and of imposing taxes upon the clergy of their respective kingdoms. A very spirited remonstrance was forwarded to his holiness, declaring that "wild beasts rioted in the Lord's vineyard by the impositions of the Church, the cure of souls was neglected, and mercenary men sought only temporal advantage." The parliament of England passed an act, that the treasure of the kingdom should not be carried beyond the sea, and that no one should be admitted to a benefice by a bull from the pope.

Charles V. of France manifested a similar disposition. He not only asserted the royal and public rights of his kingdom, but he ordered a book to be written against the rapacity and tyranny of the popes, and he commanded the sacred Scriptures to be translated into the French language. Charles VI. followed the example of his spirited predecessor, and, with the concurrence of his counsellors and parliament, passed several decrees to curb the power of the pope in France. He even forbade any one going to Rome to celebrate the Jubilee.

John, king of Arragon, Wenceslaus the Emperor, Richard II., king of England, and several other sovereigns, had recourse to very strong measures to repress the usurpations of the pontiffs. To such a pass had the hypocrisy, avarice, and ambition of the popes proceeded, that it began to be questioned, whether the whole fabric of religion was not a human invention.

Many eminent papal writers, also, exposed the simony, corruptions, innovations, and vices of the popes, the libertinism of the monks, and the ignorance and indo-

⁸ Dante Alighieri, Marsilius Patavinus, William Occam, John of Paris, and John Poliacus, wrote on the part of the Emperor.

CENT.
XIV.

lence of the clergy; particularly William Durand, *de Modo celebrandi Generalis Concilii*; Nicholas de Clemangis, *de corrupto Ecclesiæ Statu*; and Cardinal Aliacus, *de Emendandâ Ecclesiâ*. Many other celebrated authors, among whom are Dante and John de Rupescissâ, testified to the fact, that the inventions of men were preferred in the Church to the oracles of God: and Arnold of Villanova, a very learned and celebrated man, stood forward most intrepidly and conspicuously in the support of truth, and the condemnation of error. Bzovius gives him the title of heresiarch, which excites not much surprise, for he inveighed vehemently against the many errors, which were imposed upon Christian people, and he demonstrated that "universal apostacy, demoniacal faith, sacrifices of the mass, and for the dead, and a variety of other practices, had adulterated the doctrine of Christ, and substituted superstition or false philosophy for divine revelation."

Many other undoubted witnesses for the truth deplored the lamentable state of the Church, or were indignant at the unsound doctrines and innovations which prevailed, respecting transubstantiation, saints, images, and relics. Some of them were ecclesiastical writers, viz. William Occam, Francis Petrarch, Hubertinus de Casali, J. Taulerus, Nicholas Oresmius, Nicholas Lyranus, Marsilius Patavinus, J. Jandunus, Michael Cesenas, Thos. Bradwardine, Peter Aliacus, Theodoric de Niem, J. Gerson, Gerhard Sagarelli, Peter John Olivus, &c. The last died about the end of the thirteenth century: he had denominated the pope, antichrist, and the Church, Babylon, and predicted its fall. In this century his works were condemned, and Pope John XXII. ordered his bones to be dug up and burnt.

The Fratricelli, in Italy and France, and the Beghards and Beguins in Germany and other parts, opposed the pope and the papal institutions. They were condemned by the popes, but it may be observed, that the condemnation of the court of Rome was not any proof of their heresy. They certainly taught a purer religion

than the Church, although they might mingle some singular opinions with the doctrines which they promulgated. They were people dissatisfied with the errors of Rome, and they adopted a system, in their own opinion, more consonant to the Gospel.

To these must be added the teachers of a purer doctrine in England, Bohemia, and other parts of Europe; the followers of Militzius of Prague, Wickliff in England, and John Huss; not to mention the Waldenses. Even the popes were sometimes compelled, by the force of truth, to confess that the accusation of error and superstition was not groundless.

The University of Paris publicly refuted and condemned the heresy of Pope John XXII., concerning the state of souls after death⁹. The same University opposed the then prevailing opinion, "that it was not in the power of the apostolic see alone, to declare, condemn, reprobate, examine, and decide upon points of faith." The University likewise disapproved of the publick sale of indulgences by Clement VI. Lastly, in opposing papal encroachments, the British Universities, in the reign of Richard II., the University of Prague, and other Continental Colleges, united in the common cause of humanity, and of civil and religious liberty, in remonstrating with the court of Rome¹.

VI. CONTINUATION OF THE REFORMATION BY THE WALDENSES: HISTORY OF WICKLIFF: REFORMATION IN BOHEMIA.

The doctrines of the Waldenses, (not such as the monks and preachers represent it, but such as it has been already described in a former age, and approaching

⁹ Pope John XXII. held that the soul, upon its departure from the body, did not enjoy the beatific vision or sight of God, but only of Christ as man; and that a view of the divine nature would not be obtained until the reunion of the soul with the body. He submitted to the Church on his death bed.

¹ See J. Launoy, *Histoire du College de Navarre*; J. Gerson; and Edmund Richer, *Hist. Concil. General*.

CENT.
XIV.

to Protestantism), was disseminated very widely during this century, in different parts of France, the Netherlands, England, Germany, Italy, Bohemia, Austria, and Illyricum. Like the Apostles, who, when driven from Jerusalem, went every where preaching the word, the Waldenses, and those who embraced their doctrines, being exiled by their persecutors, who brought war and bloodshed into their peaceful dwellings, travelled into all countries that afforded them a temporary asylum, and there disseminated their doctrines. Vast numbers of the inhabitants embraced their opinions. This circumstance, added to the fortitude which they displayed in bearing persecution, inflamed the fury of the inquisitors, and set a keener edge on their malice. They haled these unfortunate people to miserable deaths, by fire and torture, wherever they could be found; and still further to sharpen their barbarity, they accused them of the most disgusting crimes, that were ever laid to the charge of mortals. The history of the Inquisition at Toulouse, in Italy, and in Poland, testifies to the cruel decrees, which were passed against the Waldenses, the Fratricelli, and the Beguins.

In Britain there emerged from amidst the surrounding darkness of fanatical errors and superstitions, the renowned John Wickliff, rector of Lutterworth in Leicestershire. He began to be celebrated toward the latter end of the reign of Edward III., about A. D. 1370². He was a man of extensive knowledge, a philosopher, a theologian, an eloquent orator, and of great influence throughout the country. He composed many volumes, but his most valuable, as well as most laborious work, was a translation of the Bible from the Vulgate into the English language, with a careful collation of other versions. He completed this stupendous undertaking

² Wickliff was born A. D. 1324 at Wycliff in Yorkshire: he was educated at Queen's, and afterward at Merton College, Oxford. He was first brought into notice by defending Edward III. against the pope, who required homage for England.

unaided, as it is supposed, and, therefore, with incredible labour and indefatigable industry. He also devoted himself to preaching and reading, to disputations and elucidations of the Bible. He established every doctrine by the word of God alone, which was then a *new* method; and to make this true and only way of divine knowledge more attainable to his countrymen, he published a treatise upon the subject: nor did he omit any fair opportunity of debating with and of confuting the adherents of the Roman pontiff. Unawed by threats he persevered, and shewed that invincible spirit, which Luther afterward successfully imitated. Having given a translation of the Scriptures in plain English, he proceeded to demonstrate that the papal power was antichristian, and that the “abomination of desolation was in the temple of God.” He opposed the supremacy of the pope, his temporal power, indulgences, dispensations, relics, and saints. Having pulled down this fabric made with hands, he proceeded to assert the high priesthood of Christ, and to prove that there was only one sacrifice for sinners, viz. that made by the Saviour on the cross. He taught the true nature of the Eucharist and baptism; and opposed the sacrifice of the mass, transubstantiation, adoration of the host, offerings for the dead, purgatory, and similar errors. By preaching purer doctrines, he displaced the mummary of enjoined penance, satisfactions, auricular confession, extreme unction, and celibacy imposed by law. He aimed a blow at the wickedness, luxury, sloth, and mendicity of the monks and ecclesiastics, both in his sermons and writings. He next proceeded to shew his detestation of all idolatry, and solemnly recalled his hearers from the adoration of the Virgin Mary, of saints, images, and relics, to the worship of the one true God, through Jesus Christ; and he strongly enforced piety, brotherly love, and holiness, which are commanded by the law of God and the Gospel. This was the substance of Wickliff’s doctrine; and thus he publicly taught in London, Oxford, Lutterworth, and, indeed, throughout the king-

CENT.
XIV.

dom, even during the sitting of the synod in London, which was called to condemn him in the year 1382. This doctrine was consonant to that taught by the Waldenses, Hussites, &c.

The genuine doctrine of Wickliff was certainly drawn from the Scriptures; but he derived collateral evidence of its truth, from the works of Englishmen who had preceded him, viz. Bede, Alcuin, Robert, bishop of Lincoln, John Bacon, Richard, archbishop of Armagh, who translated the Bible into the Irish language, William Occam, and Thomas Bradwardine, archbishop of Canterbury. Wickliff was supported in his vast undertaking to diffuse light through the dense medium of papal darkness, by several learned cotemporaries in England, among whom may be named Robert Langland, John Aston, Nicholas of Hereford, John Purney, &c.

Wickliff obtained patrons among the great. King Edward III. favoured him as long as he lived, and his successor, Richard II., appointed him his chaplain, but, afterward, when persecution arose, he exposed him to the fury of the clergy. John, duke of Lancaster, was his steady friend, and many of the nobility and learned men, particularly those who belonged to the University of Oxford. These were inflamed with a great zeal for a reformation, and with just indignation against superstitious and profane worship, and the abuses which had been accumulating for ages in the Romish Church.

Hosts of adversaries, also, rose up against him. His most bitter enemies were the monks and clergy. It is, however, admitted, even by partisans of the pope, that the doctrine of Wickliff spread very widely over England, and was cordially welcomed by all ranks of people. It was Wickliff's good fortune to convert, by his persuasive eloquence, one of his most violent enemies, Henry de Knyghton, which very much aided his cause. Notwithstanding his success, he was brought into a sea of troubles and difficulties: many snares were laid for him, many citations issued against him, and he was

imprisoned by order of Pope Gregory XI. in the year 1377; but shortly after, on his appearing before a synod at Lambeth, the populace forced themselves into the chapel, where the parties were assembled, and so overawed his judges that he was set at liberty. About five years after, a new persecution was raised against him. On the elevation of William Courtenay, a great zealot for the papal court, to the see of Canterbury, strong measures were taken to suppress Wickliff's opinions. His works were examined, and his doctrines condemned as heretical. King Richard II. was obliged to withdraw his protection, and severe punishments were decreed against Wickliff and his followers. He was, therefore, compelled to abscond, and seek his safety in exile. Some say that he travelled into Bohemia, others that he went to Paris. He was residing, however, at his rectory of Lutterworth some years after, and there he still persevered in his doctrine, faith, and piety. He published circular letters exhorting his followers to continue constant in the faith, and addressed Huss and the Bohemians in the same strain. After a contest, which lasted almost twenty years, with the corrupt powers of the Church, he departed this life in peace at his rectory at Lutterworth, in the year 1387. Some years after, Richard Fleming, bishop of Lincoln, at the command of Pope Martin V., ordered his bones to be dug up and burnt. This was done by virtue of an act of the council of Constance. Many martyrs were brought to the stake, or suffered grievous persecution in England and Scotland, at the same time.

It could not be expected that his enemies would represent the character of such a man with fairness, or his doctrines with candour. He was the object of gross misrepresentation and slander: his enemies asserted that he taught "that God was a creature; that he could annihilate nothing; that every thing was governed by fate; that Christ had three natures;" and other absurdities. Degrading epithets were applied to him and his followers, and among others, the term Lollards, a

CENT.
XIV.

word which had a doubtful origin, but a contemptuous meaning. The followers of Wickliff were, indeed, the constant laughing stock of the adherents to the court of Rome.

A reformation of doctrine and morals in Bohemia commenced in this century, but the Waldenses and Lombards had preceded the Bohemians in this march of knowledge and piety; and to them they were principally indebted for a spirit of inquiry and religious instruction. Mallæsius or Militzius, a canon of Prague, with great zeal and ability, called the attention of his countrymen to the unadulterated Gospel. He was soon followed by John Huss, who, toward the latter end of this century, spread the same opinions, with uncommon ardour and rare talents. About the same period Jerome of Prague returned to his native country, imbued with the same scriptural doctrines, learnt, as it is related, from Wickliff, and became a powerful coadjutor in the cause of religion and truth.

VII. COUNCILS.

National
and Pro-
vincial.

Ecclesiastical history enumerates many national and provincial councils in France, England, Spain, Germany, and Italy, as well as at Avignon, after the seat of the popedom was translated thither^s. The principal councils were assembled on account of the contests subsisting between the emperors and kings and the pope. From this fact we learn, that the inhabitants of Europe had, at length, found out a means whereby they might restrain the mighty and haughty Roman pontiff, protect their rights, assert their independence, and preserve the immunities of their respective churches.

Thus, in the council held at Paris A. D. 1303, the following articles were decreed against Pope Boniface VIII.: "that he was guilty of simony, that he was a homicide, usurer, heretic, epicure, a despiser of religion, and

^s Spelman, *Tomii Conciliorum*.

guilty of incest; that he had bribed the Saracens to invade Sicily, from his hatred to France⁴."

Several synods were convoked to devise means for ending the schism between the popes; and one was assembled to condemn the heresy of Pope John XXII. All the synods of this description favoured the religious and civil liberties of mankind.

But there were many councils called in various kingdoms of Europe, to preserve, and even to augment the authority of the popes, and throw up fortifications for the defence of the monks and superstitious clergy, against the attacks of zealous and pious men. These councils asserted the pretended rights and immunities of the Church, and the exemption of the bishops and clergy from all taxes, collections, and civil service. Decrees were passed against all secular persons who intermeddled with spiritual affairs, which subjected them to the pain of excommunication: and all persons convicted of heresy were to be delivered over to the secular power, to undergo the pains of death; and common Christian burial was denied to all, who died not in communion with the Romish Church⁵. These synods had also other objects; viz. to confirm various superstitions, the masses of the Virgin Mary, and abstinence from flesh on Sundays; to give authority to new fraternities, relics, and indulgences; to denounce the Albigenses, Waldenses, Lollards, Wickliffites, and Bohemians, who were then struggling for liberty of conscience; to confiscate their property, and to condemn their persons to the mines or to the flames.

Several councils were held respecting the Knights Templars. The object of some of them was to dissolve the society, and subject the members to grievous pains and punishments. Other councils supported them, and asserted their innocence.

⁴ Goldast, Molinæus, Bochellus, Peter de Marca.

⁵ Humanity was rarely exercised toward those who dissented from the received superstition of the times. Even natural affection was extinguished. Parents are taught by the Romish Church to deliver up their children, and children their parents, when supposed guilty of the sin of heresy.

CENT.
XIV.General
Council of
Vienne.

Only one general council was assembled during this century. It was convoked at Vienne in France A. D. 1311, and is called the fifteenth general council. Authors are divided upon the period of its sitting; by some it is confined to one or two, and by others it is extended to four years. From this synod proceeded the famous Clementines, or decrees issued by Pope Clement V.

Various causes are assigned for convoking this clerical body. The pope and Philip, king of France, had their individual interests to promote by it. Clement was very desirous to repeal the decrees which had been pronounced by Pope Boniface VIII. against Philip and the French nation; and to rescue the memory of that pontiff from the deserved odium which was entailed upon it. Some reformation of clerical discipline was also designed. The opinions of the Beghards, Fratricelli, Dulcinists, and Beguins, were to be condemned. But the secret spring, which moved Clement to call this council, was his obligation to gratify the revenge of Philip the Fair, in the condemnation of the Knights Templars by a general council⁶; and also his desire to excite another expedition to the Holy Land.

Respecting the acts of this council, suffice it to say, that the members were very accommodating to the pope and the king. The Templars were condemned, and the vast possessions which they had acquired, were put into the power of the pope: but the reform of the Church, which should have been the most important subject of decision, was reserved to the apostolic judgment and the sole will of the pope.

VIII. DISSOLUTION OF THE ORDER OF KNIGHTS TEMPLARS.

The order of the Templars, or Soldiers of the Temple, had been instituted by Baldwin II., king of Jerusalem, in imitation of the order of Hospitalers, and

⁶ John Villanus, Krantz, Constitutions of Clement V.

was confirmed by Pope Honorius II. A. D. 1128, and afterward by Eugenius III. From these popes, the Knights received, as a part of their dress, the white robe, and the red cross. Their duty was to protect pilgrims. The order became very popular. The actions which they performed were highly extolled, and, it must be admitted, that at a time when the weak were much exposed to the rapacity of the strong, the Templars did some service. In process of time, the order was joined by great numbers of the nobility and gentry of various nations. They obtained possession of cities, castles, and large tracks of land, and could raise large armies. Their wealth, by means of large donations and legacies, grew immensely. At length they became so formidable, that even kings sought their friendship, and they composed the chief strength of the army of Pope Boniface VIII., when he opposed Philip the Fair. For this act Philip never forgave them: and as their greatness provoked much enmity and rivalry, he determined upon seizing the first favourable opportunity of crushing the whole order: nor were their great riches a weak temptation to Philip and the succeeding pope. It must be allowed, that the Templars, like all the papal fraternities, were licentious: they were accused of great devotion to the fair sex, of hard drinking, rapacity, and very inhuman crimes, but of the latter, however, they solemnly declared their innocence in the hour of death.

Many plausible pretences were invented to make the abolition of this order appear somewhat consistent with justice. Philip and Clement V. were men who could conceal their designs under very fair and apparently open conduct. They adopted the best of all excuses, viz. a regard to religion and morality; and having accused the Templars of impiety and heathenism, they hunted them down, with ease and certainty⁷. The inclemency of Pope Clement was very apparent in the

⁷ Antoninus, J. Villanus, Thomas Walsingham, J. Boccaccio, Trithemius, Paulus Æmilius.

CENT.
XIV.
—

destruction of the Templars. He was conscious that his proceedings were contrary to every principle of justice, for they were condemned unheard and unconvicted. But he wished to gratify Philip⁸, who had raised him to the pontificate, through the interest of the French cardinals; and he was more inclined to this, because he found it necessary to refuse the king a boon in another important matter, which was nothing less than the condemnation of Pope Boniface VIII. Philip was anxious to have the bones of this pope disinterred, and to treat him like a heretic. To save the dignity of the pontificate was dearer to Clement, than ten thousand Templars; and the prospect of reserving a large part of their wealth and goods to his own disposal was a strong temptation. In the end, the king of France seized upon all the property within his power, a portion of which was given to the Hospitalers and the Franciscans; but the pope, who divided the spoil, did not forget his own interest, and actually obtained a considerable share.

The method employed to ruin the Templars, was to compel some of the order to accuse the rest. It appears that two Templars, one of Toulouse, the other of Florence, men of very depraved habits, were brought to punishment. By means of the rack and other tortures, by which they were examined respecting their fellows, a confession was extorted from them, that all the Templars practised the same enormities of which they confessed themselves guilty. This was all the trial and conviction of the Templars. The whole order was declared unfit to exist, and they were represented to be men, who were secret and sworn enemies to the religion of Jesus Christ. The next step was to deprive this powerful body of every means of resistance. On a day appointed, a general seizure of the Templars was made in France, A. D. 1307.

⁸ The severity of Philip, and his immoderate exactions, had excited disaffection among the Templars and other subjects in France. The immense wealth of James Molay of Burgundy, the grand master, also raised the king's envy; and there were other causes that made him determine upon their ruin.

The prisons were filled with them. This act was so sudden, that they had no time to concert any measures of safety. The year following, they were seized in a similar manner in England. No respect was paid to the general character of the individuals, their age, or their rank. Soon after, great numbers were executed. Fifty-nine Templars were broiled to death over a slow fire in one day at Paris, but they all, without exception, persisted in a denial of the crimes laid to their charge, and declared they were given up to death unjustly. The grand master, James Molay, duke of Burgundy, and Guy, brother of the Dauphin of Vienne, were put to the torture: unable to bear the infliction of such torments, and a promise of life being held out, if they would confess, they acknowledged themselves guilty. But this weakness did not avail them. The duke was conducted to Paris, and afterward brought to the stake: but he recanted his first confession, which the pain of torture had extorted from him, and declared his innocence. He was burnt over a slow fire. It is said, that with his last words he cited Pope Clement V. to appear at the awful tribunal of God within forty days; and that Clement surrendered up his wicked soul within the appointed time⁹.

So unjust and barbarous were the proceedings against the Templars, that several national councils were assembled in their behalf; in these they appealed to a future pope, and to the universal Church, to clear their innocence and rescue their names from infamy. Torments, and a death at which humanity shudders, was the reward granted by the Roman see to these their faithful servants. Tyranny is always ungrateful and cruel. Whosoever becomes the slave of a despotic power, will assuredly be sensible of this, when his services are either troublesome or useless. The dissolution of this order was complete: it sunk into oblivion at once. Philip did not long survive this cruel act. He was shortly after

⁹ Mezeray.

CENT.
XIV.

summoned to the bar of God's judgment, there to be confronted with those, whom he had oppressed and savagely treated upon earth.

**IX. STATE OF THE GREEK EMPIRE AND CHURCH:
CONTINUED DISSENTIONS BETWEEN THE GREEKS
AND LATINS.**

All history testifies to the grievously oppressed state of the East during this century. The domination of the Turks proceeded with gigantic strides to the seizure of the adjoining countries. The Sultans Urchan, Amurath, and Bajazet, overran a great part of Greece with surprising rapidity. Added to this, Syria and Palestine were lost to the Christians about the end of the last century, and all the maritime towns were occupied by the conquerors. This last circumstance contributed to render abortive all the expeditions, which Popes Clement V., John XXII., and Clement VI., promoted, and which only exhausted the strength of Europe in a cause which always ended in disappointment¹.

The weakness and indolence of many Eastern Emperors continued to facilitate the conquests of the Turks; while domestic dissensions diminished the remaining power of the falling empire². Andronicus Palæologus Senior was a prince of great virtue and courage, but he was very much averse to the Latins, and the hostility of the pope caused him much perplexity and trouble: at length he was obliged to resign the crown and retire to a cloister, through the civil discord which prevailed in the country. Andronicus Junior was molested by the insurrections of violent factions, and the hostile movements of the Turks. John Cantacuzenus, who had been tutor to John Palæologus, seized upon the empire, and displayed much vigour in the defence of the kingdom.

¹ Villanus, Froissart, Walsingham, Maimbourg.

² Geo. Pachymeres, Nicephorus Gregoras, Geo. Phranzes, Laonicus Chalcondylas, &c.

He averted the hostile aggressions of the Turks, by giving his daughter, Theodora, in marriage to the Sultan Urchan. He took other measures for the safety of the empire, but, after suffering many vexations and vicissitudes, he abdicated the throne, and took refuge in a monastery with Irene his wife. Many Greek writers have praised this Emperor very highly for his learning, talents, courage, and public spirit. John Palæologus, an unfortunately weak and effeminate man, succeeded to the throne. Domestic rebellions and external enemies soon pressed very sore upon him, and he was compelled to purchase tranquillity from the Turks, by a large sum of money, and to submit to the yoke of the pope. Under Manuel Palæologus the affairs of the empire were not happier. Intestine divisions and the hostility of the Turks continued to harass him also. He made several attempts to rise above his fortunes, and even undertook a journey to Charles V., king of France, to solicit military aid; but the jealousies, which then distracted Europe, defeated his purpose.

Whatever the Romish writers may allege, it is a fact, that the minds of the Greeks were always averse to the doctrines, rites, and dominion of the Latins. The attempts of the papal Church to subdue them, and under the pretence of a union, to dissolve the independence of the Greek Church, excited violent resistance. The necessities of some of the Emperors and the indifference of others, moulded by the craft of the popes, produced something like an acknowledgment of the power of Rome; but the clergy and people asserted their native independence as soon as possible, and refused subjection. This pretended union was, after all, only political. It was an alliance made in the hour of extremity; designed to raise a bulwark of defence against the Turks, and to defeat the machinations of the Latins who dwelt in Greece: for the Europeans, who composed the expeditions to the Holy Land, had seized upon several provinces and cities in Thessaly, Macedonia, the Peloponnesus, and other places.

**CENT.
XIV.**
—

On the procession of the Holy Ghost, the supremacy of the popes, purgatory, transubstantiation, and other points, the Greeks always dissented very widely from the Latins; and during the periods of disturbance and controversy, numerous writers appeared, who eloquently defended the cause of Grecian freedom. The principal were Nilus Cabasilas, Maximus Planudes, Nicholas Cabasilas, Barlaam, Gregory Acindynus, Nilus Damyla, Macarius Ancyranus, Nicephorus Gregoras, Philotheus, Macarius Macros, Gregory Palamas, &c. Many of their writings lie unprinted in various libraries on the Continent.

X. ECCLESIASTICAL WRITERS.

In the East.

Many of the Greek writers have already been named: some few remarks will be given upon the historians.

Nicephorus Callistus was the author of an ecclesiastical history to the time of Andronicus Senior. He was a superstitious and credulous man, and his history partakes of his own defects. His style is good, but his materials are chiefly gathered from legends, the lives of saints, and other unfounded writings.

Theodore Metochites wrote many works, among which is an ecclesiastical history, which is highly extolled by Nicephorus Gregoras.

Nicephorus Gregoras was not an inelegant writer. He composed a history from Theodore Lascaris to the last year of Andronicus Junior. The Latin and papal writers censure him very much.

John Cantacuzenus was, at first, a principal domestic of the Emperor Andronicus Junior: he was left in charge of the Emperor's son, and afterward became Emperor himself. He is numbered among the principal historians of those times, and deservedly bears away the palm from Zonaras, Cedrenus, Nicetas, Pachymeres, and even Gregoras. The papal writers, however, entertain no esteem for him, because he exposes the attempts of the Latins to coerce the Greek Church.

In the West, a long series of writers meets our inquiries into the state of learning. Many of them have been already enumerated among the witnesses for the truth, who boldly and eloquently defended the rights of princes against Romish innovations.

Dante and Marsilius were justly celebrated. The latter was a theologian and philosopher of no mean reputation, and deeply read in divine and human laws. Pope John XXII. numbered him among heretics, and denominated one of his works a pestilential book. In this work the author attempted, by arguments drawn from reason and Scripture, to oppose the presumption of the pontiffs in spiritual and temporal affairs, under the flimsy pretence of being vicars of Christ and successors of St. Peter.

Francis Petrarch, born of Florentine parents, was a disciple of Dante, and canon of Padua. He was the prince of the poets of his age. His works are even now greatly admired. Most of them deserve much commendation, particularly his letters, and his works on the contempt of the world and on true wisdom, his meditations on the penitential psalms, &c. In many passages he inveighs, in a bold and pointed style, against the prevailing corruptions of the Church, which he denominates "the mother of fornications and a school of errors." Pope Innocent VI. accused him of magic. This was, however, a ready-made accusation for all who endeavoured to correct the abuses of the Roman Church³.

Hubert de Casalis, a monk, was well acquainted with the Scriptures. His works contain many strong statements respecting the general depravity of the Church of Rome. He was condemned for heresy by Pope John XXII.

John Taulerus, a German writer, and a monk of the Dominican order, lived about the middle of this century. By examination of the Scriptures and of the Fathers, his mind was gradually opened to perceive that popery was a system of ceremony and corruption, and hence he was

³ De Mornay.

CENT.
XIV.

led to seek religion in its internal operation upon the heart. He has left upon record, some manly, honest, and judicious exposures of the pride, superstition, and pharisaical opinions of the Romish Church. He denounced their boasted works, merit, satisfactions, worship of the creature, and invocation of angels. He taught the worship of the one true God, and he exhibited our Lord Jesus Christ, as the pattern of human life, and the sole propitiation for our sins. These points he strenuously inculcated in his tracts, sermons, and conversation.

Nicholas Oresmius, bishop of Lisieux, was held in great estimation in the reign of Charles V. He wrote a treatise upon antichrist, his ministers, signs, and advent. He endeavoured to disseminate the truth, as far as he knew it, and his custom was to prove all his positions by quotations from the Scripture. He translated the Bible into French, and his edition is yet preserved in the libraries of the curious.

William Occam, a monk, has been mentioned before. He wrote with great strength of argument against the decrees of Pope John XXII. For this act of honesty he was obliged to fly to the court of Louis of Bavaria, with Michael Cesenas and Peter Corbarius, both of whom had written upon the same subject. Here they were partly secured from the thunders of the Vatican.

Michael Cesenas was a man well versed in the Scripture, on which he published several commentaries. He uses the same expressions respecting the Romish Church, as William Occam, and calls her "the mother of harlots."

There were many other writers, among whom John of Paris claims some notice. He wrote upon limiting the power of the pope, and also on the sacrament. It appears, that he denied the corporal presence, and held an opinion something like Luther's in after times, called consubstantiation.

Nicholas de Lyra, a converted Jew, composed notes on the whole Bible. In expounding the Scriptures, he

was excelled by none in this century. He was an excellent Hebrew scholar and worthy of a better age⁴.

Thomas Bradwardine, called the Profound Doctor, was chancellor to Edward III., and afterward archbishop of Canterbury. He had attained the highest dignities, although he died in the meridian of life. He was, with John Baconthorpe and others, among the witnesses for the truth in England, at a time, when gross darkness enveloped the land. He constantly taught the doctrine of free grace by the merit of Christ, justification by faith, and the necessity of holiness of life, against the Pelagians of his time.

Peter de Alliaco, bishop and afterward cardinal of Cambray, was a good writer. His opinions on the pope, the clergy of his time, the monks, legends of saints, and all the foolery of the Church of Rome, may be found in his book *de Emendatione Ecclesiæ*⁵. Among his works is a valuable treatise bearing the title of *A Recommendation of the Scriptures*. But he was very hostile to John Huss.

There were, also, many writers who enlisted in the cause of the popes. Alvarus Pelagius and Peter de Palude, both historians. William de Nangis. Albert of Strasburg. Ptolemæus Lucensis, the writer of an ecclesiastical history. John de Beka, canon of Utrecht. John Froissart, a faithful historian of his own times. John Vitoduranus. And lastly, Henry Knighton, an English canon, who was, however, at length, a convert to the principles of Wickliff.

This long chapter must be closed with mentioning Peter Amelius, bishop of Sinigaglia, author of the Itinerary of Pope Gregory XI. from Avignon to Rome. One subject in his work is worthy of notice, viz. that in the administration of the sacrament all the communicants received it in both kinds. His words are, "that the deacon gave the cup to all who had communicated at

⁴ It has been said of him, *Si Lyra non lyrasset, Lutherus non saltasset.*

⁵ Illyricus, Wolfius, and De Mornay.

CENT.
XIV.

the hand of the pope, saying to every one, The blood of our Lord Jesus Christ," &c. ⁶

XI. SCHOLASTIC THEOLOGY AND PHILOSOPHY: MONACHISM, &c.

The last age of the scholastic divinity had now commenced. In sophistry, barbarity, and impudence, it exceeded all former limits, and aimed at confirming the errors of the Romish Church, and overthrowing the truth. This sort of theology was generally employed about idle, useless, or presumptuous subjects, and brought into the schools monstrous novelties, in questions, definitions, and distinctions, respecting the Deity, the Trinity, the incarnation, the person of Christ, the power of the pope, transubstantiation, purgatory, &c. The professors of this jargon of barbarity were complimented with the most pompous titles. They were called the Acute, the Subtile, the Wise, and the Eloquent Doctors. Their learning was, however, a useless unintelligible gibberish, about majors and minors, determinations, formalities, predicaments, questions, and metaphysical refinements. The parent of the last misshapen offspring of scholastic philosophy was John Duns Scotus, a man fond of the fine-spun cobwebs of mystical definition. The worthy associates and successors of Scotus, continued to darken the glimmerings of truth, that were struggling for existence, till the glorious dawn of the Reformation.

Monachism.

Monachism still fettered the minds of multitudes with superstitious awe; and extended its influence wider than ever. The order of St. Francis began to eclipse all others in wealth, reputation, and royal sway. This was one of the four principal mendicant orders, which re-

⁶ The Romish Church, according to her present regimen, does not allow her lay members to drink of the cup in the sacrament. This is one point, and there are many others, on which there is much diversity of opinion among learned Roman Catholics. Many of them sigh for judicious and scriptural alterations in their Church. See Eustace's Tour through Italy, Vol. I.

commended poverty, or begging for the convent, as the very perfection of all religion. Pope Nicholas III. had asserted that Christ and his Apostles possessed nothing, either individually or in common: but Pope John XXII. afterward declared that the opinion was heretical. On this subject there was a sharp contest in the Church. Bartholomew Albicius wrote a book called "The Conformities of the Life of St. Francis with our Lord Jesus Christ," in which he attempted to prove that St. Francis far excelled John the Baptist, and almost equalled the Saviour in his miracles, merits, virtues, and renown. The same author wrote "The Conformities of the Virgin Mary with Jesus Christ." These books were highly valuable to the Franciscans.

The popes adopted every method to augment the power and influence of the mendicant orders, and they returned the favour by extolling and supporting the pope's supremacy. The regular clergy were overlooked and neglected. Clement VI., who had been a monk, asserted that the monastic orders were called of God and of the Church for the preservation and support of the latter.

Many new orders were instituted. The Franciscans divided into two bodies; one called Brethren of Observance; the other, Conventuals. The former distinguished themselves by a more strict regard to the rule of St. Francis, and austerity of appearance. From these two, there afterward branched out the Minims, Capuchins, Collectanei, and others.

New Or-
ders.

The order of the Jesuates was in this century instituted in Italy. This order afterward ended in the celebrated society of Jesuits, but with a modification of the former rule. The former were to eat food procured by their own labour, and not to intermeddle with secular or ecclesiastical affairs: the employments of a Jesuit were the reverse of these.

Jesuates.

The term Beghard or Minor Brother was an ambiguous name, under which the Waldenses and other pious persons frequently endeavoured to shelter them-

Beghards
and Be-
guins.

CENT.
XIV.

selves from the fury of persecution. These people were covered with reproaches and contumely by the inquisitors and papal annalists; but very little credit can be given to their slanders. The females of this order were named Beguins, or Begines: they adopted the rule of St. Francis, and called themselves Brothers and Sisters of Penitence. They did not confine themselves to cloisters, but begged their food from the benevolence of others, alleging the example of the Apostles. They were harmless and innocent, leading very moral lives. There was another and a different order of Beghards, who filled Italy with noise and clamour, when it was afflicted with intestine war, during the pontificate of Boniface IX.

Catharine
of Sienna.

Several new orders of nuns were also formed. The principal of these were founded by Catharine of Sienna, and Bridget, a Swedish lady of rank. The former was a female enthusiast of low birth, the zealous imitator of Hildegard, Clara, and other visionaries. She adopted a very severe and mortifying rule for her ladies, by frequent hunger, drinking only water, continual watching, and daily scourging. From her infancy she boasted of frequent communications with Christ, the Virgin Mary, Mary Magdalene, and the Apostles, yea, even with the triune God. She asserted that she was married to Christ by a solemn rite, at the desire of the Virgin Mary, and that he had given her a gold ring, ornamented with jewels. She followed, in most particulars, the rule of St. Dominic. Her rhapsodies were numerous and blasphemous, but she was canonized, after her death, by Pope Pius IV.

Bridget.

Bridget, a widow, after several peregrinations to the Holy Land, presented herself before Pope Urban V., and boasted of the spirit of prophecy and divers revelations. The pope confirmed a new rule which she instituted, called the Rule of St. Saviour. Her establishment consisted of monks and nuns living in separate but contiguous convents: by this rule they were not to have any private property, never to touch money, never

to go out of the convent or admit any stranger within. This society became very popular and wealthy. Bridget had eight children, all of whom were numbered among the saints.

CENT.
XIV.

XII. REVIVAL OF THE STUDY OF LANGUAGES: CELEBRATED SCHOOLS.

Pope Clement V. formed a design to restore the study of general literature, and to promote an acquaintance with Hebraical and Oriental learning; conceiving that this would be the best method of converting and instructing the infidels in the faith of Christ. This subject was brought forward and discussed in the council of Vienne, and the following decree was inserted among the Clementines, or bulls of Clement:—"By the approbation of this council, schools for instruction in the undermentioned languages shall be opened wherever the Roman court resides, and also at Paris, Oxford, Bologna, and Salamanca: and competent teachers in the Hebrew, Arabic, and Chaldee languages, shall be provided, &c." This decree was worthy a Christian council, and happy would it have been for the world, if all the papal decrees had been equally unexceptionable. About the same period Latin literature received a vigorous impulse from eminent men, whose names are deservedly honoured by posterity. These were Petrarch, Boccaccio, Gasparini, Leonard Aretino, Candido Decembrio, Valla, Algionus, Poggio, Angelo Politiano, and others. The minds of men being inflamed with a generous love of knowledge, the Greek language came into notice, and was introduced into Italy. The emigrants from the Eastern empire brought with them the lamp of Grecian wisdom. Emanuel Chrysoloras, an ambassador from Byzantium, was the first who taught his language and the literature of his country. After him many others, who left their country either on commission or exile, spread the knowledge of their history and learning in various parts of Europe. From this period, professors were re-

CENT.
XIV.
—

gularly appointed in the University of Paris to teach publicly the Greek, Hebrew, Chaldaic, and Arabic languages. Hebrew literature, also, flourished at Oxford, but Cambridge is not mentioned in the annals of the council of Vienne, which is somewhat extraordinary.

By this impulse, a love of learning and a thirst for information spread over Christendom. In France several new universities were established, among which were those of Angers and Orleans; and new privileges and immunities were granted to those already in operation. The natural effect of these liberal proceedings was to increase, in an uncommon degree, the number of students, and very widely to extend the boundaries of literature. In Italy the celebrated Universities of Pisa and Ferrara arose, under the auspices of powerful and leading men. In Germany, Poland, and Bohemia, the foundations of several universities were laid, or those already founded were augmented by donations from the rich, and prerogatives from the powerful. The Universities at Prague, Cologne, Cracow, and Heidelberg, were of this number.

XIII. MISCELLANEOUS EVENTS.

The reader has already been made acquainted with several particulars of civil history which took place in this century; particularly the foundation and increase of the Ottoman power. There existed much dissention, and several bloody wars were raised in the Germanic empire, between rival princes. Louis of Bavaria was elected Emperor in opposition to Frederic of Austria. Charles IV. was competitor to Louis. Rupert was the rival of Wenceslaus. These destructive contests destroyed the peace of the Continent, and shed the blood of men, who, but for the ambition and pride of their princes or popes, would have greeted each other as brethren. The fierce and violent disputes between Pope Boniface VIII. and Philip the Fair have been already noticed, and also the translation of the pontifical

seat to Avignon in France by Pope Clement V., and its removal to Rome by Gregory XI., which was the cause of a violent schism, among the popes, during fifty years. Many wars were excited against Louis of Bavaria by Pope Clement VI., and at length that prince was compelled to submit his affairs, state, and inclination, to the will and direction of the pontiff. This same Clement purchased the province of Avignon from Joan, Queen of Sicily.

There was a fierce war between England and France. The English invaded France, conquered several French provinces, and obtained the glorious victories of Cressy and Poitiers. Prince Humbert made a gift of Dauphiny to king Philip of France, upon the condition that the heir of France should bear the name of Dauphin. The three lilies were adopted by Charles VI. for the insignia of France.

Henry VII., the celebrated Emperor of Germany, being ordered by Pope Clement V. to be reconciled to Robert, king of Sicily, on the ground that he had bound himself by an oath of obedience and fidelity to the Roman see, denied that he was under such an obligation to any but God. This act of disobedience and contumacy highly inflamed the anger of the pope, and means were soon found to remove such a disobedient son of the Church: a poisoned wafer was administered to him in the sacrament. Many credible writers of the Romish communion testify to this fact.

Two kings of England were deposed during this century, Edward II. and Richard II. The former was declared, by a faction in the Parliament, unworthy of the crown, and in 1327 deprived of his dignity, placed in confinement, and his son raised to the throne. Richard II. was also deprived of his regal honours by an act of a rebellious parliament in the year 1399.

The Golden Bull⁷, or Pragmatic Sanction of Charles IV., Emperor of Germany and king of Bohemia,

⁷ It received this appellation from its having a seal of gold attached to it.

CENT.
XIV.

was framed and published in the year 1356. The design of it was to preserve the unity, rights, and prerogatives of the ecclesiastical and lay electors; to prevent the fatal effects of divisions among them in the choice of an Emperor, and to limit the power of the pontiff. A second design was to fix the election of Wenceslaus, son of Charles IV., to the imperial dignity: but this design was afterward frustrated.

Many new feasts and religious observances were instituted in this age. Many new monastic orders were founded, many new saints enrolled, new churches erected, relics discovered, and many extraordinary miracles performed. These miracles had great reference to all the existing superstitions; among others, to the consecrated host, which, in all possible situations and predicaments, proved itself, by supernatural agency, to be the real body and blood of Christ. Any reader, curious on this subject, and also on the no less wonderful exploits of the saints, will find an inexhaustible treasure in the annals of Bzovius and Spondanus.

The invention of guns and gunpowder by a German monk, Berthold Schwartz, is fixed to have taken place A. D. 1355. The Chinese, however, assert, that this discovery was known long before in China; and they also claim a priority, in the discovery of the art of printing and the magnetic needle; they also advance pretensions to the first invention of manufacturing silk. The use of the magnetic needle in navigation began to be common in this century among European nations. It was discovered by one John Gioia, who, having by chance touched a needle with a magnet, found that it had, when balanced, the property of settling north and south. The Chinese, in their histories, assert that it was used to direct the course of their ships eleven centuries before the Christian æra.

XIV. AFFAIRS OF THE JEWS, TURKS, TARTARS, AND CHINESE.

Nothing worth the consideration of the reader can be presented to him respecting the Jews; except that they continued, every where, to be exposed to bonds and imprisonments. Throughout Europe they were frequently assailed with punishment, loss of goods, slaughter, and burning alive⁸. These cruelties were exercised under the pretence, that the Jews profaned the host of the sacrament, poisoned the wells and fountains, and crucified Christian infants. David Ganz observes, that in France alone, more than the number which came out of Egypt, perished by disease, by the sword, and by famine. This statement is, probably, much exaggerated, but it is admitted, that kings and inquisitors seized every opportunity of incarcerating, forcibly converting, or murdering the unhappy Israelites. Several Jewish writers of this period extol the constancy and fidelity of their martyrs.

There were many learned men among the Jews, who resided most commonly in Spain. Among them may be numbered R. Ascher, or Harosh, a commentator on the Talmud; R. Levi Ben-Gerson, an annotator on the Old Testament; R. Jahakob, the son of Ascher; and R. Joseph Albo, author of a work called the Foundation of the Jewish Religion.

The progress of the religion of Mahomet was commensurate with the extent of the Moorish, Turkish, and Mogul-Tartar empire. In Egypt the Mamalukes, or bought slaves, as the Arabic word imports, who had been the military guards of the former Sultans of Egypt, had seized upon the empire, and promoted Mahometanism. The Mamalukes were of two distinct races, the Turkish and the Circassian.

Tamerlane, or Timur-Lenc, began his victorious career toward the close of this century. He was de-

⁸ Naclerus, Albert, Argentinensis, and Gencbrardus.

**CENT.
XIV.**

scended from the great Gengis Khan, and not, as has been represented, from a cattle driver. He obtained many victories over the various tribes in his own country, and then turned his conquering arms toward Asia Minor against Bajazet. With an army of 800,000 horse and foot he entirely overthrew the Turkish Sultan, and took him prisoner. Some authors affirm that Manuel II., the Greek Emperor, had entreated the aid of Tamerlane against the encroachments of the Turks, but this circumstance is not mentioned by the Byzantine historians. Tamerlane extended his conquests into all the neighbouring kingdoms, and subdued Tartary, Persia, Egypt, and India. After consolidating his empire, which had become of vast dimensions, he died at an advanced age in the year 1405. He was a friend to men of genius and learning.

The empire of China had been attacked in the last century by the Tartars, under the command of some branch of the family of Gengis Khan, with an army of 700,000 men. After some fighting, the Chinese were subdued. This conquest laid the foundation of the Western Tartar empire on the ruins of the Chinese dynasty, which their historians relate had stood for 4222 years. In the year 1358 the Tartars were deprived of their power, and expelled the kingdom by Chu or Taiçu, the chief of a Chinese banditti: he erected his palace at Nankin. Under the family of this conqueror the empire remained until the year 1644, when the Eastern Tartars made an irruption with vast forces, overpowered the Chinese, and founded the Chinese-Tartar empire, which still exists.

END OF THE FOURTEENTH CENTURY.

THE FIFTEENTH CENTURY.

A. D.
1401.

At the beginning of this century, Manuel II., Palæologus, was reigning, but reduced almost to the state of a titular Emperor of the East; Rupert or Robert, Count Palatine, was Emperor of the West; Boniface IX. filled the papal chair at Rome, but Benedict XIII., the rival pope, held the seat of his limited rule at Avignon; and Henry IV. was king of England.

I. SITUATION OF AFFAIRS IN CHURCH AND STATE.

Manuel Palæologus, at the beginning of this century, being straitened by the victories of the Turks, left the East under the regency of his nephew, and travelled to the courts of the kings of England and France to solicit assistance. Disappointment, however, was the only reward of his zealous exertions. He was received with the honour and respect suitable to his dignity, but the European monarchs were weary of warfare in the East, and seemed more inclined to draw their swords against each other, than to reap laurels in a war with infidels. Constantinople was at this time closely invested by the Turkish Emperor, Bajazet: but, for the present, the impending blow was averted. The Sultan was soon obliged to raise the siege, and meet a formidable army, led on by the victorious Tamerlane, who, in the beginning of this century, approached the Turkish dominions. The two Eastern conquerors and their armies met at Ancyra in Phrygia, and after a bloody battle, the troops of Bajazet were routed with great slaughter, and he himself taken prisoner. This event was some short respite to the empire of the East.

Charles VI., at the beginning of this century, swayed the sceptre of France. Henry IV. occupied the throne of England, after the deposition of the unfortunate

CENT.
XV.

Richard II. A war broke out with France, to revenge the quarrel of Richard, who was the French king's son-in-law. Henry IV. became an obedient son of the Church, and fulfilled the commands of the pope by being very hostile to the followers of Wickliff.

Wenceslaus governed Bohemia, but he was soon deprived of his dignity. His character is described to have been vicious, but it has been delineated by his enemies. It is certain that he favoured the Hussites, and refused obedience to the pope, which were crimes sufficient to procure his condemnation among papal writers.

The kingdoms of Europe were embroiled either in secret or open hostility on account of the rival popes. Ladislaus, king of Sicily, and Henry IV. of England, espoused the cause of Pope Boniface IX., whose seat was at Rome. Wenceslaus of Bohemia, and Sigismund of Hungary, adhered to Benedict XIII. at Avignon. Other states of Christendom took different sides. Many jealousies, animosities, suspicions, and violent quarrels, were occasioned by these rival pontiffs, who rejected every mode of reconciliation or compromise, although several princes were at great pains to contrive means for ending the dispute.

From this statement respecting the situation of affairs, the disordered state of Christendom may easily be understood. The pontifical Church was divided at one period into three parties. Two followed the disputing popes, and a third disowned both. To add to the infelicity of the times, in England, the parliament passed an act of persecution against the Wickliffites and Lollards⁹. In Bohemia John Huss, and his friends, roused by the repetition of the public sale of indulgences, began boldly to preach and write against the avarice, luxury, and libertinism of the papal court at Rome, and to shew the expediency of a reformation of the Church. These honest-minded men were encouraged by the well

⁹ Walsingham in Henry IV.

known fact, that their cause was viewed with no ordinary interest, by vast numbers in every kingdom of Europe.

CENT.
XV.
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II. CONTINUATION OF THE SCHISM IN THE POPE- DOM: PAPAL TYRANNY: NEW SCHISM UNDER EUGENIUS IV.

In as short a space as possible, the reader shall be presented with a correct relation of the violent schism between the Roman pontiffs¹. After the decease of Boniface IX. at Rome, in the year 1404, Innocent VII. succeeded him. He was not admitted to the papal throne before he had bound himself upon oath, to take measures to heal the schism. He did not, however, live to effect a reconciliation, but very soon after departed this life, and made way for his successor, Gregory XII. In order to procure the peace of the Church, the cardinals required him to take an oath, that he would abdicate the papacy, if Benedict XIII. at Avignon, who was bound by a similar oath, would resign the chair at the same time, that the see being then vacant, a new pope might be elected. This expedient seemed well calculated to put an end to the dispute about the spiritual dominion; but the event proved, that popes cannot easily be prevailed with to divorce themselves from power; both were unwilling and absolutely refused to resign. Benedict, indeed, held the papacy thirty years.

For a short time the Church had only two heads, but, presently, Europe saw with some surprise three infallible popes at once. Some of the cardinals who had assisted at the election of Gregory XII., having taken some offence at his conduct, privately left Rome, and called a council at Pisa in the year 1409, and proceeded to the election of another pontiff. They chose Alexander V., who immediately entered upon the functions of a head of the Church, with as much activity and

¹ For a detailed account see Theodoric de Niem.

CENT.
XV.

confidence as if he had not two equals, elected before himself, at Avignon and Rome. Gregory and Benedict received no favour from this council: they were declared to be “notorious schismatics and heretics, departed from the faith, perjured, scandalous, incorrigible men, and unworthy of any honour or dignity.” This denunciation did not greatly move the other pontiffs, and they continued to perform their ecclesiastical functions. But, about six years after, Gregory was prevailed upon to abdicate, and to leave the field to be disputed by the two remaining popes. Promises and threats were resorted to, in order to bring Benedict to the same yielding disposition; but they had no effect upon a man who believed that, being once raised to the pontificate, no human power had a right to deprive him of it. He therefore persevered in his divine right.

Alexander V. in a short time submitted to the fate which awaits the highest as well as the lowest of mankind; and John XXIII. was elected. This fact took place before the resignation of Gregory: so that again there were three equal heads to the Church, and every one claiming unreserved and unlimited obedience from the faithful, under pain of damnation. Bellarmine, who had the most sagacious instinct in discovering a pope, confesses, “that it was not easy to judge which of these was the true and legitimate pontiff, since each of them was not wanting in learned defenders and supporters².”

John XXIII., being unwilling to brook an equality, and longing to become sole head, convoked the council of Constance to suppress his rivals. Here, however, matters took a turn very contrary to his desire and expectation. The council accused him of grievous crimes, for which, indeed, there was some colour of truth, and immediately deposed him. He was seized, and confined in prison three years, under the care of Louis, Elector Palatine. The articles of impeachment

² Bellarmine *de Rom. Pont.* Lib. IV. Cap. 14.

against John were, “ that he was notoriously infamous, “ perjured, tyrannical, simoniacal, homicidal, incestuous, “ and deserving of detestation for his many abominable “ offences ³. ”

Martin V. was elevated to the papal chair in the year 1417 by the council which deposed John ⁴. The Church had been without any generally acknowledged head for four years; but Benedict continued pertinaciously to retain his papal functions and power till his decease, which happened in the year 1424. Clement V., who succeeded him, was induced to abdicate, after being pope about four years, and he left the field quite clear for Martin V.

This pontiff had several good qualities, but he was not deficient in that species of pride, which other popes had displayed, as is apparent from the circumstance of his compelling the Emperor Sigismund to hold the bridle, while he mounted his horse. Like his predecessors he was fond of money, and took measures to amass great treasures by exactions from the clergy, and impositions upon the people. He approved of the sentence by which John Huss and Jerome were burnt alive; and by a bull he ordered the Wickliffites, Bohemians, and Moravians, to be delivered over, in a summary manner, to the secular power for punishment; the better to promote this effect, he excited great outrages against them, under the title of “ Sacred Expeditions.” His displeasure was greatly raised against Sigismund and Conrad, archbishop of Prague, for affording protection to those who were accused of heresy, and he actually excommunicated them for this offence.

The schism of the popes had now in appearance subsided; but Martin V. died in 1431, which offered an opportunity for contention, and a new schism broke out with renewed violence. Eugenius IV. succeeded Martin. According to some previous agreement, a

³ See the eleventh and twelfth Sessions of the Council of Constance.

⁴ See the forty-first Session of the same Council.

CENT.
XV.

council was to be called for the regulation of Church affairs; the present pope was not very desirous of such assistance, but being somewhat bound by honour, he complied, and unfortunately for him the event was not satisfactory. The council of Basil was convoked, but the members, having already some feeling of their own strength, were not very obsequious to his directions. After much threatening on each side, and great reluctance to a rupture with the council, from a fear of the consequences, he pronounced a decree to dissolve it. It appears that the power of the pope was now much diminished, and his thunders were heard without the usual signs of awe and terror. A general council was a dreadful opponent to a pope, and they now knew their own strength. The council of Basil, in its thirty-fourth session, pronounced a sentence of deposition against Eugenius. The assembled Fathers decreed that “he was notoriously and manifestly contumacious, disobedient to the universal Church, a rebel, a violator and despiser of the canons, a disturber of unity, simoniacal, perjured, heretical, incorrigible, schismatical, departed from the faith, and an obstinate heretic, the dilapidator of the rights and goods of the Church, useless and damnable, unworthy of any title, rank, honour, or dignity, and, therefore, deprived of the papacy and Roman pontificate,” &c. Such is the language which a body of Roman Catholic bishops, assembled in the name of the Holy Ghost, for most weighty concerns of the Church, thought worthy of one of the pontiffs.

The council then proceeded to elect a new pope; and Felix V., who had formerly been married, took the ensigns of papal dignity. This decisive step, made by the council, again divided Christendom in hostile parties. Italy, part of France, England, Spain, and Hungary, united for the support of Eugenius IV.; Swabia, Helvetia, Bavaria, part of Saxony, and Burgundy, contended for the interests of Felix V. The kings of Spain, Sicily, and Poland, and the Emperor of Germany Frederic III., determined to obey neither of the rival

popes. Matters continued in this state for some time ; until, on the death of Eugenius, A. D. 1447, the Emperor, with other princes, was induced to acknowledge Nicholas V., the new pontiff. In about two years Felix V. was prevailed upon by the King of France to abdicate the pontificate. Nicholas V. consented to confirm the acts of the council of Basil, and all that the rival pope, Felix V., had decreed. Here ended the schism.

III. CHARACTER OF THE POPES: ANTICHRISTIAN SIGNS.

The popes of the first half of this century have already been noticed in the preceding chapter.

Nicholas V. was of humble parentage, but to this very circumstance, perhaps, may be owing the virtues which he exhibited. He certainly deserves, in some respects, the praise of posterity, for he was friendly to learning, and the patron of learned men. He also endeavoured to compose the differences, and to soften the animosities which distracted the Italian states, and he entertained sincere intentions of assisting the oppressed Greeks. These qualities, which must procure him some respect, were balanced by vices which greatly diminished their value. He was irritable, rash, and unrelenting. He built or repaired very sumptuous palaces in Rome, and displayed great luxury and magnificence in his style of living. To support this extravagance he made several sales of indulgences.

Calixtus III., a Spaniard, “was found,” says Æneas Sylvius, “to be the certain and indubitable successor of St. Peter, after almost eighty years of schism.” He exhibited a headstrong and implacable spirit. One of his first decrees was dictated by fear and pride, viz. “that no one should have the privilege of appeal from the pope to a general council.” He levied vast sums of money from the churches of Europe, under pretence of a war with the Turks: but these treasures he was compelled by death to leave to his successor.

CENT.
XV.

Æneas Sylvius succeeded **Calixtus III.**, under the title of **Pius II.**, in the year 1458. He had been secretary at the council of Basil, and had written the history of that synod with much accuracy and fidelity. He had been a man of great uprightness of character, and acknowledged talents, so that he would have been numbered with the great men of the age, if prosperity had not debased his virtues. His elevation to the pontificate changed his character. Soon after he was seated on the papal throne, he published a bull, in which he retracted and condemned his former works and actions, viz. his history of the council, and all that he had written against Pope **Eugenius**. This step prepared the way for many others of a similar character, so that he soon demonstrated to the world, that Pope **Pius II.** was not any way identified in character with **Æneas Sylvius**, who had formerly inveighed, with so much boldness and freedom, against the Roman court, and opposed the pride, corruption, unlawful authority, and infallibility of the popes, in his letters, dialogues, and treatises, which are still extant. In short, he took every method to obliterate in himself and in others the remembrance of what he had been. His conduct toward **Charles VII.** and **Louis XI.**, kings of France, and many other great personages, was very reprehensible. He displayed much loftiness in the performance of his sacred functions; and following the conduct of his predecessor, he issued a bull, prohibiting all appeals from himself to a future council, and denominating such appeals, erroneous and detestable. Ambition was his predominant passion, and to gratify this propensity for power, he made a sacrifice of a good conscience. He has left the character behind him of being more careful of the interests of his relations, than of the welfare of the Church⁵.

⁵ A Catholic composed the following epitaph for him :

“ *Impius hic situs est, crudelis, raptor iniquus,
Æneas Italiam quem genuere Senæ.*”

Paul II., his successor, was a worse man and a worse pope. He was the nephew of the late Pope Eugenius IV., and notorious for his antipathy to letters and learned men. Under him literature retrograded. He took measures to suppress knowledge and the means of instruction. The safest way was to bring the professors and teachers under the odium of the Church. He therefore pronounced many of the learned men heretics, and persecuted very severely Pomponius Lætus, Platina, and several other men of talent. He was infamous for avarice, luxury, indolence, gluttony, pride, tyranny, and the oppression of good men. This character may be collected from the sketch of his pontificate by Platina⁶; but if he be supposed a prejudiced witness, because the pope oppressed him, let the following testimony from Volaterranus be received as unexceptionable. “Under Paul II.,” says he, “the pontifical prosperity sensibly declined, the flood-gates of vice were opened, the ancient discipline of the shepherds totally relaxed, whole days were spent by the pontiff and his court in pleasure, weighing money, examining medals, gems, and pictures.”

Sixtus IV. succeeded the last pope in the year 1471. His character was not so vicious as some of his predecessors, but he was not more worthy the see of a Christian bishop. He wished to raise the papacy into a monarchy. He was a patron of learning, but a great lover of money; and writers of those times account him to have been the first promoter of *nepotism*, or the aggrandizement of nephews and relations, which occupied the succeeding pontiffs, in amassing money, and providing for their poor relatives with the goods of the Church, instead of distributing them to the pious and able among the inferior clergy. Writers have passed very severe censures upon him upon this account. He engaged in several wars with the neigh-

⁶ Platina finishes his *Lives of the Popes* with the pontificate of Paul II. This history is continued by Onuphrius and others.

CENT.
XV.

bouring states, and having exhausted his treasury, he had recourse to questionable expedients to replenish it. He instituted various new offices in the papal court, which he sold at a high price. He likewise contracted the period of the Jubilee to every twenty-fifth year, in order to obtain the emolument a little sooner. Very few of the antecedent popes exceeded him in superstition⁷.

Innocent VIII., of the family of Cibo, followed the steps of his predecessor. He undertook a war against Ferdinand of Spain, to recover the tribute to the see of Rome; and he endeavoured to fill his coffers with money extorted by a variety of contrivances and impositions. But he principally devoted himself to ennoble and enrich his relations, not his nephews, but his bastards. He favoured the family of the Medici, who were allied by marriage to that of Cibo. Volaterranus, in describing his character, observes, "that he was so condescending in appearance, as frequently to kiss men of the lowest rank, but, in reality, that he was kind to no one:" he adds, "that he neglected public affairs, and spent his time in ease, luxury, pomp, and pleasure." It is affirmed, that he publicly boasted of the number of his children (sixteen!)⁸. He left in his treasury a large sum of money, a million pieces of gold, which he had raised under the pretence of assisting the Greeks against the Turks⁹.

Alexander VI., whose name was Roderic Borgia, was the nephew of Calixtus III. Several Italian historians testify that he obtained the pontificate by subtilty and simony¹. Some call him a monster of

⁷ See Varillasius in *Hist. Medicæ*. Volaterranus.

⁸ The following epigram was made upon Innocent VIII. by one of his own time:

"Octo nocens pueros genuit, totidemque puellas,
Hunc meritò poterit dicere Roma patrem."

⁹ Onuphrius.

¹ See Panvinius, Guicciardini, and *Hist. Conclavis Alexandri*.—The notorious simony of this pontiff during the whole of his reign occasioned the following pasquinade:

"Vendit Alexander Claves, Altaria, Christum:
Emerat ille prius, vendere jure potest."

perfidiousness ; and he is with great justice accused of intolerance and pride toward kings and emperors, and of lust, cruelty, avarice, and gross impiety generally. In short, during his reign over the Church, Rome became a *Golgotha*, notorious for frequent and dreadful executions and assassinations by his orders. Among other vices he was excessively fond of women ; and it was said of him, that he filled Spain with harlots, and Rome with his spurious offspring. One of his sons, Cæsar Borgia, called Duke Valentine, was a great profligate, and frequently boasted that he would empty the coffers, which his father the pope had filled by the sale of indulgences, and the profits of a Jubilee. Indeed all his children, four sons and a daughter, by his mistress Vanozza, with the exception of one son, were of very debauched and wicked habits. Cæsar Borgia was a brave man, but a most vile and cruel wretch. He ordered the murder of his brother John, who was his rival in an unlawful amour² ; and he kept many assassins in constant pay at Rome, to poison or murder privately all those, who ventured to speak freely about himself and the pope, or whose property he designed to make his own. In effecting one of those barbarous acts, he had a narrow escape of his life. Having concerted with his father to poison nine newly-created cardinals, in order to seize upon their property, the poisoned cup, by some mistake, was presented to the pope and Cæsar, both of whom drank the contents. The constitution of the old pope was soon vanquished by the drug, and he died ; but Cæsar, after a long illness, recovered. The death of his father made a great change in his affairs. Hated as he was, the succeeding pope, Julius II., found no difficulty in stripping him of his ill-gotten possessions, and consigning him to perpetual imprisonment. From the prison he escaped, but he was soon after slain in a skirmish. Machiavel

² It has been said that the object of this amour was no other than their own sister Lucretia ; and that not only her brothers, but her father, the pope, also, committed incest with her !

CENT.
XV.
—

and Bzovius have praises even for Alexander and his son Cæsar Borgia.

IV. NEW DOCTRINES, SUPERSTITIONS, AND INNOVATIONS OF THE ROMISH CHURCH.

In this century many novelties in doctrine and practice were invented and defended at Rome, in opposition to the decrees of the councils of Pisa, Constance, and Basil, and to the opinion of the whole Christian Church. One of the chief doctrines which was thought most expedient to be inculcated, and which had never before been heard of, was this, “that there was no appeal from the sentence of the pontiff to a general council, even in matters of faith!” Eugenius IV. attempted to promulgate this new opinion, and he issued two bulls for the dissolution of the council of Basil, but he was compelled afterward to recall them. This failure did not deter other pontiffs. Pius II. issued a bull or decree at the assembly at Mantua, A. D. 1459, declaring that all appeals from the sentence and commands of the pontiff “were vain and pernicious, and incurred the judgment of execration:” yet he could not but confess, that before he was raised to the papal chair he held the old opinion, viz. that matters of faith, &c. were under the cognizance of a council. Respecting this new opinion the reader is here presented with an extract from a sermon preached before the Fathers assembled in the council of Constance: “The doctrine,” said the cardinal of Cambray, “that “there is no appeal from the pope to a general council, “is a monstrous and horrid stumbling-block; a flattering, “fallacious, and crafty adulation, which will cherish a “lust of domination in the pontiffs, and turn the papacy “into a tyranny destructive to the Church.”

The laity were deprived of the cup in the Eucharist, by a canon made at the council of Constance, in the year 1415. The pretence urged in the council for this measure, which had never before been subject to a law, was to avoid the danger of spilling it, and to

prevent the custom which prevailed of dipping cloths into it for the use of the sick and others; and the better to make the novelty plausible, it was alleged that the sick and infants never received the cup. Although there was much opposition, yet the law finally passed, by which the laity were no longer allowed to taste the cup. The preface of the council to this strange law is not a little singular. The council decreed, that “although Christ instituted this venerable sacrament after the supper, and administered it to his disciples under the forms of bread and wine;”—and again, “although in the primitive Church, the sacrament was received by the faithful in both kinds, yet the custom of the Church hath kept and does keep”—an opposite course. This act of sacrilege, by which the Romish Church plundered her members of the gift of Christ, caused great commotions in Bohemia, and vast numbers stood forth as the champions of their religious rights. The great distractions which were excited in the Church on this account alone, obliged the council of Basil to modify the designs of the last council. At Basil a decree was also passed respecting the cup, which was worded somewhat cautiously, to this effect, “that whether any person communicated in only one or in both kinds, according to the ordination and observance of the Church, it would worthily profit such communicants to salvation.” The clause was inserted in order to pacify the Bohemians, who had determined upon having the cup restored to them, or to separate from the Church.

The doctrine of the immaculate conception of the Virgin Mary, by which she was declared to be free from the taint of original sin, was asserted and decreed by the council of Basil. This decision, however, did not suppress the fierce disputes and perplexing controversies which divided the Church on this subject. The Dominican friars were combatants on one side, the Franciscans on the other. Mutual recriminations of heresy and sacrilege were thrown out against each other: and

CENT.
XV.

bishops, archbishops, cardinals, and universities were embroiled for years on this knotty point. Pope Sixtus IV. made several attempts to decide the question, but owing to the violence of the disputants, he could not succeed.

Several new superstitious festivals were appointed, and a multitude of indulgences circulated among the people at moderate prices. The feast of the Visitation of the Virgin Mary to the house of Elizabeth, the feast of the Immaculate Conception, and the feast of the Transfiguration of Christ, were among the number of new festivals.

New fraternities, which contributed very much to promote idolatry, were likewise instituted. Among them was the society of the Rosary or Psalter of the Virgin Mary in England. In this fraternity, and most probably among all Catholics, it was esteemed a singular mark of devotion to repeat 150 *Ave-Marias* and 15 *Paternosters* at one time. This was the original invention of Dominic, but having fallen into disuse, it was brought again into notice in this age.

Vast treasures of relics were discovered in the fifteenth century, but it would be a task not very agreeable to the reader, to wade through a description of them. Among these precious things, was found the Title which was put on the Cross of our Lord. It was discovered in the church of the Holy Cross at Jerusalem, enclosed in lead. The very iron lance that pierced the side of Christ was presented to Innocent VIII. by Bajazet II. He also presented a hand of John the Baptist to the Knights of Rhodes. The body of St. Luke was imported from the East to Venice; but it ought to be known, that the inhabitants of Padua claimed the honour of possessing a body of this Evangelist long before. This relic was the cause of a violent quarrel between the two cities.

The pope alone possesses the privilege of canonizing saints, and judging of the validity of relics; and the popes of this period did not allow their power, in

this respect, to remain dormant. They multiplied the number of saints daily, and often with so little regard to propriety, or to the real character of the deceased, that disgrace rather than honour thereby accrued to the Church. This well-known fact induced Cardinal Bessarion to say, "that the new saints raised a doubt in his mind respecting the old ones."

The disposal of indulgences for the remission of sins was now become almost a common traffic. It was the mint which coined money for the Romish Church; the gold mine for profligate nephews and natural children; the nerves of the papal wars; the means of liquidating debt; and the inexhaustible fountain of luxury to the popes, cardinals, and bishops. Indulgences were therefore granted with great frequency, and with no sparing hand. A public sale of them was generally preceded by some specious pretext: for instance, the reduction of the Greeks under the yoke of the Latin Church; or a war with heretics; or a crusade against the Neapolitans, &c. Too often the pretences for selling indulgences were, in reality, bloody, idolatrous, or superstitious.

It would be an endless labour to recount the innumerable false miracles, visions, and fables, which the fertility of monkish invention turned to very good account in this century. As the darkness of night generally appears thicker and more dense toward morning, so the moral and fanatical darkness of the Church was greater, or seemed to be so, about the dawn of the Reformation. The demand for relics and other impositions was great. Miracles and apparitions were frequent. The object of these miracles, &c., was to uphold the credit of transubstantiation, purgatory, masses for the dead, the service of the Virgin Mary, the wonderful virtues of images, relics, and the form of the cross, to establish new doctrines and superstitions, and to render popular new saints and fraternities. By means of these pretended revelations the minds of the people were infatuated, and no small gain was brought to the crafts-

CENT.
XV.

men. Bzovius, an accredited papal historian, has filled four large volumes with little else but such rubbish. One or two examples of superstition will, probably, satisfy the reader. The Dominicans asserted that the wounds of Christ were imprinted on the body of St. Catharine of Sienna; the Franciscans maintained that this was an imposture: this gave rise to another quarrel between these two mighty rivals. The ring, with which Joseph betrothed Mary, the mother of Christ, was discovered. The people of Chiusi obtained this singular relic, but as they did not watch it very carefully, it was soon stolen and sold to the inhabitants of Perugia. This piece of dishonesty created great animosity, and almost produced a war. Moreover, the inhabitants of Padua and Venice were on the point of drawing the sword, to decide which city possessed the identical body of St. Luke, which both parties thought they had obtained from the East.

The Greek and Oriental Church was verging very fast to a state of superstition and barbarism, similar to that which we have just described: with the exception of a decided opposition to many errors in the Romish Church.

Most useless, and even impious subjects of disputation occupied the pens and minds of the monks, schoolmen, and some ecclesiastical writers during this period. It was long debated throughout the Western Church, whether the blood of Christ, which fell upon the ground in the three days of his passion, was properly the object of that worship which was due to God. One party alleged that, when it was separated from the body of Christ, the hypostatical union was dissolved, and it ought not to be worshipped. Others again denied that the blood spilt on the ground lost the hypostatical union, and they asserted, that it was always with Christ, with his body and soul. This obscure and useless question continued a long time to engage and irritate the minds of many learned writers. By this, and similar subjects, oftentimes fiercely and obstinately controverted, the

Church was put into a state of distraction and perplexity, so that sound doctrine, real piety, and genuine religion, were banished from the hearts and minds of Christians⁸.

V. CRISIS OF ANTICHRISTIAN IMPIETY: CRUEL PERSECUTION: BLOOD OF THE MARTYRS.

To all pious and sensible persons the yoke of the papal religion grew daily more intolerable: the tyranny, impiety, simony, ambition, misrule, and warfare of the popes, the propensity of the higher classes of the clergy to various species of immodesty and wickedness, seemed, at length, to have exhausted human patience. Such a state of religion occasioned every where great scandal to Christianity, even among Jews and Infidels. This subject was brought forward, with great zeal and eloquence, in the councils of Constance, Sienna, Basil, and Pisa, where it appeared that great numbers desired a reformation of the Church, first in the head and then in the members. Abundant proof of the truth of this fact has been laid before the reader in the account of the papal schism, and in the lives of the popes, Paul II., Sixtus IV., Alexander VI., and others.

But the depravity of the Church was also heightened by shedding blood. Rage and cruelty toward those who dissented from the system of vice and error above-mentioned, were characteristics of the popes and the satellites of the Romish court. A terrible example was made of John Huss, who was burnt alive July 7, 1415, and of Jerome of Prague on July 29, 1416, while the council of Constance, by which they were condemned, was still sitting. The persecutors manifested a temper more barbarous than infidels, but the persecuted shewed a wonderful spirit of meekness, fortitude, and patience. The Church seemed every where to rise in arms against her own members, because they

⁸ See Bzovias.

CENT.
XV.

rejected the superstition of Rome. A very atrocious persecution was set on foot in England against the Lollards and followers of Wickliff, whose bones were taken up and burnt in the year 1428, by a decree of the council of Sienna. In France, also, the persecution raged against the Picards and Waldenses, who were frequently given up to the merciless flames. Louis XII. sent strong bodies of troops to attack some branches of the Albigenses in his dominions. In Bohemia, the Hussites were grievously persecuted. Pope Martin II., by his bull, blew the trumpet that called the soldiers to destroy their Christian brethren, without Christian mercy. Much blood was spilt in that region. During almost a hundred years, gleaming swords or raging flames were the common instruments of death almost constantly in use, to destroy those who attempted to expose the iniquity of the court of Rome, or to follow the dictates of conscience.

Another shocking example of cruelty was exhibited in the burning of Jerome Savonarola, a Dominican monk, a man of unimpeachable morals and great learning⁴. Previously to his being arrested, he had written and preached, with great freedom, upon the tyranny of the popes, the general depravity of the Church, and its wide departure from the Gospel of Christ. He also excited the wrath and malice of the Medici family, by declaiming warmly against the tyranny they exercised over the state; they therefore united with Pope Alexander VI. for the apprehension and condign punishment of this upright monk. Poor Savonarola was seized, thrown into prison, put to the torture, and at length condemned, with two of his friends, to suffer the pain of death by fire. A vast number of cruel deaths, equally unjust, might easily be produced, but enough has already been advanced to shew the propriety of applying the words of the Revelations to the Church of Rome, viz. that she was "the woman drunken with

⁴ J. Picus of Mirandola, Gratien, Guicciardini, and Marsilius Ficinus.

the blood of the saints, and with the blood of the martyrs of Jesus⁵." There were, indeed, some, but small, in comparison, was their number, and feeble their voice, who openly inveighed against these barbarous proceedings⁶.

The public auction of church preferments, and the sale of the pardon of sin, by which every stain of wickedness could be atoned for by money, contributed to bring the character of the Church very low. To such a pass had this pernicious custom proceeded, by the conduct of Boniface IX., John XXIII., Sixtus IV., and Alexander VI., that the council of Constance thought it high time to take public cognizance thereof. A complaint was made by the Fathers of the council "that it was customary to traffic for every thing sacred by the hand of dealers and money changers, as in the case of merchandise." These things, together with the addition of corrupt doctrine, drew forth the honest expostulations of such men as Huss and Jerome, and afterward of Luther and Zuinglius. But the cup of iniquity was not yet full. Impiety had not yet attained the height which it afterward reached under the domination of Popes Julius II. and Leo X. Can the reader wonder that Roman Catholics, whose eyes were at that time opened by the study of the Scriptures, and a recurrence to first principles, should designate their own Church by all the appellations, whereby the oracles of God have marked the features of Antichrist? Epithets of an antichristian tendency are very frequently applied to their Church by authors of the fifteenth century. Among others, Francis Zabarella asserted, that "the pope made himself more than God⁷." And what surprise can such an expression raise in the mind of any one, who knows that dispensations were to be obtained

⁵ Rev. xvii. 6.

⁶ See the Life of Peter Castellanus by Baluze.

⁷ The following blasphemous inscription was recorded on a triumphal arch raised in honour of Sixtus IV.: "Et meritò in terris crederis esse Deus," Deservedly thou art believed to be a God upon earth.

CENT.
XV.

for incest and sodomy, and that such were granted by Popes Martin V., Sixtus IV., and Alexander VI.? But all these enormities, the accounts of which are still to be read in historians, the members of the Romish Church are taught to palliate or to disbelieve⁸.

VI. PARTICULARS RESPECTING JOHN HUSS AND JEROME OF PRAGUE.

John Huss, from his early years, was addicted to the study and the love of truth; and when he grew up, he excelled many eminent and learned men in Bohemia. His high character induced Wickliff to write to him, and to send him some of his works. These writings were read and highly approved of by Huss and his friends, but they did not meditate any separation from their Church. The first cause of the protest of Huss against papal practices, was occasioned by a sale of indulgences throughout Europe by the command of Boniface IX., in the year of the Jubilee. In order to extend the sale, it was confidently affirmed that "the souls of those who should die on the road to Rome would immediately fly to heaven." This abuse of the privileges of the Church roused the indignation of Huss, who declaimed loudly against it: and soon after he began to expose the fallacy of papal supremacy, fire of purgatory, prayers for the dead, worship of images, invocation of saints, auricular confession, communion

⁸ It has, certainly, been gravely charged upon some Roman Catholics, who have edited works of history, divinity, and controversy; that they have expunged such passages as militated against their opinions, or else that they have interpolated the books with their own sentiments. The imputation of a want of fairness and candour has also been made upon our Roman Catholic brethren, in their defence of their Church, in which it has been stated that their propositions and admissions have generally a secret meaning. The practice of having a secret meaning to their words was, indeed, so notorious, that the oaths of abjuration and declaration against popery contain this passage, "I swear according to the plain and common sense and understanding of the same words, without any *equivocation, mental evasion, or secret reservation whatsoever.*"

in one kind, and transubstantiation. This boldness raised the anger of the pontiff, but, for the present, Huss escaped without much injury. Another sale of indulgences by John XXIII. for a crusade against Ladislaus, king of Naples and Sicily, again roused the zeal of the honest professor, who immediately wrote and preached against this profanation of the Gospel. He was cited to Rome, but he appealed from the pope to his Saviour. When the council of Constance assembled, Huss was commanded to appear before the Fathers and explain the reasons for his conduct. The Bohemians would not permit their beloved teacher to go to Constance without the assurance of a safe conduct. This necessary precaution was granted by the Emperor Sigismund, under a solemn promise, that Huss should be protected in going and returning, and during his stay there. Huss went to the council under this assurance of his safety. He was heard in the assembly, and ordered to retract his opinions. He soon perceived that some leading men present were resolved upon his destruction; he therefore designed to return; but the council, acting on the principle that faith ought not to be kept with a heretic, to their eternal disgrace, to the dishonour of the Emperor, and in open defiance of the law of nations, seized Huss, and treated him with much cruelty. He was put in chains and brought back into the council, where they loaded him with contumely, slander, ridicule, and abuse. He endeavoured to assert his innocence, but he was silenced by their vociferations and clamours. In the anguish of his heart he cried out that "his humble appeal was to God and the Lord Jesus Christ, who knew, and would judge the just cause of every man; and he besought God not to depart from him, for trouble was nigh at hand, and there was none to help." This act was imputed to him as an additional instance of impiety. Being ordered by the cardinal of Cambray to retract his errors, he entreated him first to allow him to be convinced that they were errors, and then he would renounce them; and he observed, that

CENT.
XV.
—

many things were laid to his charge which he knew not, and that he could not retract what he had never taught. It is said, that the Emperor was reluctant to violate his word, by delivering Huss, and afterward Jerome, to the flames, but he was told that his promise could not prejudice the right of the Church.

Here, then, we behold a zealous and good man, whom neither promises nor terrors could move to deny his conscience, who prayed for his murderers, and in meekness commended his soul to that Saviour who died for him—we see this man, with patience and fortitude, prefer degradation, reproaches, curses, and even the horrors of being burnt alive, to consideration, respect, and honours, with error and superstition. When he saw a rustic with eager forwardness carrying wood to burn him, he smiled at his zeal, and exclaimed in the words of Jerome, “O holy simplicity.” But the rage of his enemies, misnamed Christians, was almost extinguishable. Even at the stake they did not permit him to enjoy any quiet, but rehearsed the usual curses in his ears, which concluded with these words, “We devote thy soul to the infernal devil.” His ashes were gathered up, and cast into the Rhine, to prevent their being taken away and honoured by his friends.

It is not a little remarkable, that the same council, which seized John Huss, also arraigned Pope John XXIII. The crimes of which these two men were accused, were widely different. The pope was impeached of cruelty and vice: Huss was accused of conforming to the doctrines of Wickliff; he was condemned even unconvicted. Huss was degraded from the priesthood, subjected to much indignity, and burnt alive; but the pope was deposed and imprisoned only, and afterward raised to the highest office in the papal court, and the Deanery of the sacred college. Let posterity judge of the equity and charity of the majority of the holy Fathers of Constance in this particular.

Jerome of Prague was the friend and companion of Huss, and embarked with him in the same design of

spreading the truth, and of exposing error. Through an excess of zeal and confidence in the goodness of his cause, he voluntarily went to Constance while the articles of indictment were exhibited against Huss, and before his pretended trial was over; but when he witnessed the barbarous treatment toward that meek and patient man, and perceived that he was not allowed to speak in his own defence, he began to fear for his own safety, and privately withdrew from a place, where he considered it dangerous to expose himself without a safe conduct from the Emperor and the council. By the orders of the members he was pursued, overtaken, and brought back, loaded with chains. Bound with these fetters they produced him before the assembled council, surrounded by a crowd of furious enemies, thirsting for his blood, and crying out, "Away with him, burn him." Upon his attempting to speak in his defence, in order to shew that there was not any ground for a charge of heresy against him, they overpowered his voice by loud clamour and noise. They then imprisoned him in a foul and dark dungeon, chained in such a manner, that he could neither stand nor lie down, but was obliged to continue in a painful posture, with his head bent to the earth. Here they confined him for 340 days, with no other sustenance than bread and water. When this severe treatment had almost exhausted nature, and his life was endangered, they attacked him with kindness, flattery, promises, and the prospect of a speedy deliverance, if he would recant; at the same time the punishment of death by fire was threatened if he refused. Overcome by these diabolical arts, and wearied with his long and painful imprisonment, he was persuaded to abjure his opinions, and those held by Huss and his followers. This recantation procured him only some mitigation of the severity of his imprisonment. The council was not satisfied with his present humiliation, and some time after he was again arraigned. Perceiving that they sought his life more than his salvation, he recovered his natural courage, and manifested an abhor-

CENT.
XV.
—

rence of his former abjuration. He launched forth into the praises of Wickliff and Huss, and expressed his deep repentance, that through the fear of death, he had been so pusillanimous as to forsake them, and the truth of the Gospel of Christ. With great fortitude he endured all their scoffs and reproaches, and seemed not only to despise the fear of dissolution, but even to long for its approach. He intrepidly listened to the imprecations by which they devoted his soul to the devil, cheerfully submitted to the customary dress on which fiends were painted, welcomed the cords, the chain, the stake, and the slow fire which was to consume his body; and he continued to sing or rehearse psalms and hymns until the fire and smoke choked his utterance. Poggio of Florence, who has left a fair history of those times, and of the proceedings of the council of Constance, closes his account of Jerome with these words, "He was a man worthy of the memory of mankind." And Æneas Sylvius, afterward Pope Pius II., confirms the testimony of Poggio, as to the meek and devout behaviour of Jerome and Huss. His words are, "They suffered death with a constant mind, went readily to the stake as though invited to a feast, and even in the midst of the flames sung psalms and hymns."

Both Jerome and Huss expressed their conviction, that a hundred years would not elapse, before such men would arise and undertake to disseminate the doctrines of true religion, as the papal court would not have power to burn.

VII. INSURRECTIONS IN BOHEMIA: THE COMPACTA OF BASIL: OPPRESSION OF THE BOHEMIANS.

The cruel sentence of the council of Constance, in the matter of Huss and Jerome, soon spread over Europe: good men were struck with horror, and all, in whom the feelings of humanity were not stifled by error, lamented that Christianity was so much debased. The Bohemians sent expostulatory letters to the council, but

without obtaining any answer or redress. This neglect tended to irritate men, who were already disaffected. In the mean time, the work of reformation was carried on with great vigour: almost the whole country of Bohemia became converted to the doctrines of Huss, and preachers went forth with the Bible, and convinced the inhabitants of other kingdoms, that religion had been corrupted. Complaints and remonstrances, because the cup was withdrawn from the laity, daily increased, and at length, before the council of Constance broke up, communion in both kinds was decreed by the University of Prague to be lawful and necessary.

Wenceslaus, king of Bohemia, died in the year 1419. His death became a signal for bloody wars. Pope Martin V. immediately brandished the thunderbolt of excommunication against the Bohemians, and at the same time called the faithful to arms. He summoned the Emperor and some of the kings and princes of Europe to assemble their armies, and to hasten to the extermination of the sacrilegious Hussites. The Emperor Sigismund, like a true son of the Church, immediately commenced a bloody persecution in Bohemia, by entering the country at the head of a large army. Such unprovoked and inhuman treatment drove the Bohemians into open revolt. Under the command of Ziska, they took the field, and for almost fourteen years, Bohemia, Moravia, Lusatia, Austria, Misnia, and other parts of Germany, were desolated by the horrors of war⁹.

As soon as the campaign opened, both armies fought with great bravery. The Emperor, whose cause was certainly a bad one, lost several battles; and such was the valour and success of the Bohemians, that there appeared no way of diminishing their forces or subduing their zeal in the cause of religious liberty, if only they remained firmly united. But unfortunately, contests and rivalry wasted their strength. In a short time they

⁹ See Æneas Sylvius, John Dubravius, &c. but very little credit can be given to Cochläus and Bzovius.

CENT.
XV.

were divided into two parties; one, the Taborites¹, or genuine Hussites, contending for a reformation of the Church; the other, the Calixtines², demanding only the restitution of the cup to the laity. Their efforts became greatly embarrassed, but still they carried on the war, until the death of Ziska, their renowned leader, when another party, called the Orphans³, arose from among them, steering a middle course between the former two. This seemed a lamentable occurrence, but notwithstanding unfavourable appearances, the Bohemians were neither disheartened nor overpowered, and still continued to stand upon their defence.

Sigismund, finding that he did not make any progress in the war, but that he had diminished his own strength, and perceiving that the Bohemians, notwithstanding their differences, were resolved to contest every foot of ground with him, began to look about for other means of settling the affair. The pope, also, observing that his excommunication awakened no terror in the bosom of men instructed out of the Scriptures, was desirous of trying some other means. These two arch persecutors had recourse to a stratagem, which they hoped to effect by means of a council. It was planned to call the council of Basil in the year 1431, and to invite the attendance of the Bohemian leaders, and then to make their internal differences the means of a triumph over them. The ostensible plea for assembling this synod was to settle the contest between Frederic of Austria and Philip, duke of Burgundy, and to extirpate heresies⁴. When the council was met at Basil, the attendance of the Bohemians at the conference was requested with many bland and apparently kind promises, granting

¹ They were called *Taborites* from the city which Ziska built, and named *Tabor* in allusion to the Mount of Transfiguration, on which the Apostle Peter wished to erect tabernacles, saying, "it is good to be here."

² So called from *calix* a cup.

³ On the death of Ziska great numbers were inconsolable, and considering themselves deprived of a parent and protector, called themselves *Orphans*.

⁴ *Aeneas Sylvius in Historiâ Bohemicâ, Orthuinus Gratius in Fœderis Rerum Explicendarum.*

pleading their own cause. A safe conduct and even hostages were given for the parties who came on behalf of the Brandenburg and Bavaria, and becoming sureties to this Bohemian knights, chosen from a list at the synod, to urge their articles were comprised in four articles. The first required communion in both kinds. The second, for genuine Hussites, insisted on the removal of public crimes, and the removal of scandals from the Church. The Orphans proposed a general article to procure the free preaching of the word of God. And lastly, Peter Payne, a Wickliffite, and a fugitive from England, urged an article to prevent the exercise of civil authority by the clergy. These articles were called the *Bohemian Compacta*. After fifty days had been spent in a fruitless debate on these questions, the Bohemians perceived that there was no other design in the council, but to delude and deceive them, and they prepared to return home. They were, however, circumvented by a new stratagem. While the debates were still kept up, delegates were sent from the council to Bohemia, and having assembled the heads of the parties there, persuaded them that if the first article was obtained, all the others would follow in due course, and, therefore, that the best way was to drop the three last articles, and unite for the first. Thus the four articles were reduced to one, and the article respecting the use of the cup alone remained. Upon this being urged in the council, and the delegates declaring that they had made a compact with the Bohemians at home, those who had had the management of the affair in the council perceived that their countrymen had been duped. But it was too late for alteration. Communion in both kinds was permitted by the council, but still with some mental reservation, which was, and, perhaps, may still be, the invariable custom of bigotted adherents of the pope. The council decreed that communion in both kinds "was useful and salutary to those who received it wor-

CENT.
XV.

thily." With this sentence the Bohemians were compelled to be satisfied, and to retain the other dogmas and errors of the Church. For by this measure the Calixtines, a very strong party, were substracted from the main body of Hussites, and immediately joined the pope and the Emperor in persecuting their brethren and former companions. After the death of Procopius, the second victorious leader of the Taborites, several thousands of them were enticed into some neighbouring barns, to give in their names to serve their country against its enemies. As soon as they were within the barns, the doors were closed, fire was applied to the roofs, and they were thus barbarously consumed in the flames. The remaining Hussites occupied the city of Tabor, and prepared for resistance. But, after a siege in which they displayed much bravery and valour, the city was taken, and many of the inhabitants were put to the sword. Those who were saved were cast into prison, and many of them were afterward brought to the stake. This dreadful havock almost annihilated the Hussites; a few escaped, and sought refuge in other countries. During the sitting of the council of Basil, every means was tried to obtain permission to use the vernacular language at divine service, and a reformation of various abuses in the Church, and in these petitions many of the Calixtines united; but the greater part of the Calixtines joined in every outrage against the Hussites, whose case became truly wretched. Driven from towns and villages, and the habitations of men, often hunted like wild beasts of the forest, they were obliged to seek retreats in the dens and fastnesses of the mountains of Silesia. Some time after, the few remains of these innocent, but unfortunate Christians, formed a union with the surviving Waldenses, on the confines of Moravia and Austria. Hence the common appellations of Waldenses, Bohemian Brethren or *Unitas Fratrum*, and Moravians⁵.

⁵ That the faith of the Hussites was, at first, the same in substance as that of Protestants, may be gathered from *Aeneas Sylvius*, in his long epistle (the 130th)

VIII. OTHER WITNESSES IN THE CHURCH OF THE
CORRUPTION OF ROME.

Many witnesses of the errors of the Church have been named, and their opinions recorded. The Wickliffites in England, the Hussites, the Calixtines, the Waldenses on the confines of Bohemia, Moravia, and Piedmont, and Jerome Savonarola and his followers, have already occupied our notice. But, beside this noble army, there were not a few in the very bosom of the Church, who bore witness to her abominations, and to the necessity of a reformation, both in doctrine and morals, in the head and in the members. There were many members of the council of Constance, Sienna, and Basil, whose minds were inflamed with ardent zeal in this good cause; and great numbers, in all parts of Europe, celebrated for their high rank, talents, or learning, desired a purification of the Church. Indeed there was such ground for real complaint, that popes and councils made frequent promises of a reformation, but they were never fulfilled.

Our confined limits can admit but a few celebrated names: viz.

Peter Alliatus, cardinal of Cambray, who presented his book on the "Reformation of the Church," to the council of Constance: but with great inconsistency this man persecuted John Huss and Jerome of Prague; private pique debased his religious sentiments.

The anonymous author of a work called "The Golden Looking-glass of the Pope, the Roman Court, and the Prelates," in which he censures, in very strong language, the errors, exorbitancy, simony, and malversation of the Romish court. It was written A. D. 1414.

130th) against the Bohemians, written A. D. 1461. Also from their Confessions and Apologies, preserved by the author of *Fasciculus Rerum Expetendarum*, Marquard Freher in *Rebus Bohemicis*, Balthasar Lydius in *Waldensibus*, John Amos Comenius *ad calcem Hist. Laditli*, &c.

CENT.
XV.

Francis Zabarella, cardinal and archbishop of Florence, deprecated the usurped power and tyranny of the popes, and very forcibly urged the necessity of a reformation of the Church.

Nicholas de Clemangis, of Paris, an excellent and very learned man. He wrote on "the Corrupt State of the Church," on "Antichrist," on "the Vain Infallibility of General Councils," and a work on Theology, in which he laments, in mournful and eloquent strains, the common neglect of the Scriptures.

James Gerson, chancellor of Paris, and ambassador of the king of France at the council of Constance. Unfortunately he had imbibed a deep rooted prejudice against John Huss and Jerome of Prague, and he consented to the sentence against them; but his own opinions differed very little, if at all, from theirs. He was a bold declaimer against the tyranny of the pope, the novelties of the scholastics, and the superstitions of the times. On these subjects he published many letters and treatises, and he suffered exile, loss of friends, relatives, and dignity, for his steady adherence to the cause of truth, as far as he was acquainted with it.

Theodoric de Niem, the writer of the Apostolic Letters, afterward a bishop. His long residence at the papal court afforded him many opportunities of witnessing the prevalent abuses, and he exposed the simony, tyranny, sacrilege, lusts, and impiety, of the higher clergy. He wrote "a History of the Schism between Urban VI. and Clement," and another work on the same subject which he called "Nexus Unionis;" also "the Life of John XXIII." &c.

There were also, J. Poggio, a Florentine. Laurentius Valla, a canon of the Lateran. Cardinal Julian, president of the council of Basil. Æneas Sylvius, who wrote the history of the council of Basil, &c. John Wesselus, professor at Heidelberg, a zealous and powerful preacher of a purer theology, which his works testify: he was burnt alive. Rodolphus Agricola, who followed in the steps of Wesselus. John Reuchlin, celebrated for his

knowledge of Hebrew and Greek literature. James Wimpelingius, professor at Heidelberg: he strongly recommended the works of Gerson. Werner Rolewinck de Laer, author of the *Fasiculus Temporum*. B. Platina, librarian of the Vatican. John Trithemius, abbot of Spanheim. John Baptist Mantuanus, general of the Carmelite order. John Picus, who died in the flower of his age, toward the end of this century: during his short life, he attained great celebrity, being called the phenix of his age. These, and many others, whose names must necessarily be omitted, wrote upon, or exposed the vices of the Roman Catholic Church, of which they were members, and deplored the errors, vices, and superstition of the popes, cardinals, clergy, and people. Beside these, there were in this age a vast number of anonymous writers, whom fear kept secluded, who disseminated their opinions respecting the miserable state into which they saw the Church was brought, by the depravity and ignorance of her teachers.

IX. COUNCILS.

Among the councils of this century, omitting a vast number of national and provincial synods, the most celebrated were the general councils of Pisa, Sienna, Constance, Basil, and Florence; some particulars of which have transpired in the foregoing chapters.

The council of Pisa was convoked A. D. 1409. It was assembled by some cardinals without the authority of the two rival popes, but with the consent of the kings of France, England, Portugal, Bohemia, Sicily, &c. Popes Benedict XIII. and Gregory XII. were cited to appear before this council; and after a judicial process these pontiffs were deposed as being “notorious schismatics and heretics, apostates from the faith, infamous for crimes, and perjured.” Peter of Candia was elevated to the papal chair by the name of Alexander V., and esteemed the legitimate pope.

General
Council of
Pisa.

CENT.
XV.

The principal business of this council which, indeed, ought to have occupied the first attention of the members, was the reformation of the Church in the head and in the members. A decree was passed in the assembling of the council, that this subject should receive due consideration before it dissolved: but as soon as Alexander V. was elevated to the papacy, he postponed this important concern to the next council, which was to be called in three years. The same subject always met with the same fate in future councils.

Of Con-
stance.

The second council was assembled at Constance. It was, in reality, the continuation of the council of Pisa, which was adjourned by Alexander for three years. In the interim, Alexander V. died, and John XXIII., his successor, convoked this council A. D. 1414, two years after the appointed time. The council of Constance continued to sit for nearly four years. It appears that Pope John XXIII. was extremely reluctant to assemble the members of this synod, having some presentiment of his fate. The event was certainly disagreeable to him: he was deposed from the chair of St. Peter A. D. 1415. The principal articles of accusation against him have already been detailed in a preceding chapter.

This council had in view the prosecution of several important objects; the healing of the schism among the popes; the deposition of Pope John XXIII.; the silencing of the rival popes, Benedict XIII. and Gregory XII., who were still exercising their functions; and the election of a new pontiff; beside other matters of interest to the Church. On the deposition of John XXIII., there was an interregnum in the papacy for two years, during which time the council continued to pass decrees without the acquiescence of a pope, and the greater part of the business was transacted without any acknowledged head. A few months before the close of the session, Cardinal de Columna was elected pope by the name of Martin V.

The debate on the reformation of the Church “in the head and in the members,” which was opened in the

was renewed in this council. The good decree ordaining a reformation, but as observes, "many points were dis-formation, but few things were

CENT.
XV.

al councils was defined and mon. It was decreed that "the au- councils proceeded immediately from as above a pope, who was subject to ge- acils, and bound to obey them in all things ang to the faith." This decree the high Church among the Catholics has endeavoured to call in question, but they have been successfully opposed by the French writers and others.

Heresy was to be exterminated. This point occupied long deliberations, and caused many stormy debates in the council, in which were many who desired an alteration in church affairs. But the bigotted party was more numerous, and John Huss and Jerome of Prague, the Bohemians and the Wickliffites, were delivered over to ruin. To extirpate these dissenters from the "mother and mistress of all Churches" was the first act of Martin V., on his accession to the papal throne.

The prohibition of the cup in the sacrament was another act of the council. The blood of our Lord Jesus Christ, in that holy rite, was absolutely denied to the laity, and monopolised by the clergy; nor was it pretended that this decree rested upon the authority of Scripture, but was merely considered expedient in the opinion of the council. To such a length was this spiritual tyranny about to proceed, that there was a design seriously entertained of prohibiting even presbyters and deacons the benefit of the cup. The intention was, doubtless, to stop the rising reformation in Bohemia, and to raise the power of the Church above the words of Christ. So inconsistent and contradictory were the acts of this council.

The third synod was held at Sienna. It was assembled A. D. 1423, by Pope Martin V., first at Papia, but

Of Sienna

617
CENT.
XV.
JAMES
JAMES
JAMES

CENT.
XV.
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upon the breaking out of the plague soon after, it was adjourned to Sienna. The business which the mitred Fathers understood to be peculiarly designed for their consideration, was the necessary reformation of the Catholic Church, and the consolidation of a union with the Greek establishment. This council was not able to effect any of its purposes, for it was soon dissolved, and every thing relative to Church affairs was reserved to a fitter time and place. On the reformation of the Church, Martin V., in his letters, observed "that he intended to prosecute and complete a reformation in the members," but he was silent concerning the *head*.

Of Basil.

The fourth general council was assembled at Basil by Martin V., according to the decree of the synod of Constance, "on the celebration of councils at fixed periods." But Martin departed this life before the first session of the council, and was succeeded by Eugenius IV. A. D. 1431. The new pope confirmed Julian, cardinal of St. Angelo, president in the office of papal legate; but having taken alarm at a preliminary decree passed by the council, "that a general council was above the pope," he immediately took measures to dissolve this uncivil assembly. Rather a long and sharp conflict took place between the pope and the council, but at length the former was obliged to signify his assent to their authority.

The vigorous measures and independent proceedings at Basil, soon exhausted the patience of Eugenius, and, as he was afraid to dissolve the council, justly supposing they would not obey him, he determined upon removing these resolute prelates into Italy, where he could outnumber them by his own clergy, or, at all events, coerce them with his own armed troops. He proposed to adjourn the council to Ferrara, but this motion was obstinately opposed by the council, and another violent quarrel ensued between the head of the Church and the assembled members. In the end, he called a council at Ferrara, which was afterward adjourned to Florence, and is called by papal writers the council of Florence.

Council
called by
the pope
at Ferrara
and remov-
ed to Flo-
rence.

The council of Basil refused to appear at this convocation, and cited Eugenius IV. to appear before them, and, on his non-appearance, pronounced him contumacious. The pope resorted to his spiritual armory, and hurled the thunder of excommunication with great vehemence, devoting the council to hell and damnation. But such experienced veterans were not easily subdued: they treated his bull with contempt, deposed him from the papacy, and, in the end, elevated Amadeus, duke of Savoy, to the pontificate, by the title of Felix V., A. D. 1439.

CENT.
XV.
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By the acts of the council of Basil, and the commentaries of Æneas Sylvius, secretary to the assembly, it appears that the Fathers had these several objects in view: viz.

Acts of the
Council of
Basil.

A general reformation of the Church in the head and in the members, which had been decreed by the preceding councils of Pisa, Constance, and Sienna, but had been always opposed by the Roman court, and was again defeated by the art of Eugenius IV. It was designed, also, to fix upon a firm basis the positions, that a general council was above a pope, and that a pope ought to obey such council in matters of faith. The council also designed to abolish the annats, or first fruits, and the long list of tribute, which had been imposed by the popes upon every Church in Europe, that would submit to the extortion. Also the confirmation of the Pragmatic Sanction of Germany, which was intended to check the usurped authority of the popes. It was further contemplated to root out heresy, and to oppress the Bohemians: and that they actually did so, in violation of every principle of Christian charity, has already been shewn in detailing the cruelty endured by the Bohemians and Moravians. Lastly, it was intended to fix the union between the Churches of Rome and Greece upon a firm basis. The confirmation of various superstitions and feasts was also completed by this council, and the Virgin Mary was decreed to have been conceived "immaculate and free from the taint of original sin."

CENT.
XV.

Notwithstanding the violence and machinations of Eugenius, the council continued sitting ten years after the election of Felix V. In the year 1443 it was prorogued and transferred to Lausanne, where it continued its operations some time, and was dissolved in the year 1449. When Pope Nicholas V. ascended the papal throne, after the death of Eugenius IV., A. D. 1447, he approved, by a bull, all the acts of Felix V. and of the council of Basil.

A pertinacious controversy exists in the Romish Church respecting the authenticity of the council of Basil. Pope Eugenius IV. condemned it, and Pope Pius II. ardently desired to abolish the remembrance of it; although, when he was plain *Æneas Sylvius*, he was a principal agent, and supporter of the liberties of the council, and passed some very high eulogiums upon its labours and designs. Various contradictory decrees have been issued from the Romish Church respecting this council. The freedom of its inquiries, and the boldness of its acts, have always rendered it an object of aversion to the popes. Some have endeavoured to expunge it from the list of general councils, but the liberal friends of religious liberty in the Romish Church have defended its validity. As it is impossible to deny that this council was legitimately convoked, the former party frequently allow it to be a general council; but they make a distinction of time. They assert that it was translated to Ferrara, and afterward to Florence, by Eugenius, and, therefore, that the acts of the Fathers of Basil, after that period, were not lawful, and consequently that Pope Felix V., elected A. D. 1439 by them, was not a true pope, and ought not to be enumerated among the infallible pontiffs of the city of Rome, the mistress of the universe⁶.

⁶ Bellarmine, Philip Labbe, Leo Allatius, *Æneas Sylvius*, Noel Alexander, John Launoy, Edmund Richer, &c.

**X. STATE OF THE ORIENTAL CHURCH AND EMPIRE:
CONTINUED DISSENTION BETWEEN THE GREEKS
AND THE LATINS.**

The calamity of the Eastern empire grew every day more painful, and ruin seemed impending, though for a while delayed, at the beginning of this century. In the reign of Manuel Palæologus, who was crowned A. D. 1373, Constantinople was twice besieged: once by Bajazet I., toward the end of the fourteenth century, and again by Amurath II. in 1422. In the reign of John Palæologus the empire seemed to be approaching its fate. He undertook a journey to Europe under the pretence of forming a union with the Church of Rome, but in reality to seek military aid. It was a vain hope: he obtained nothing but fair promises, and in the reign of Constantine Palæologus, his brother and successor, the empire entirely sunk under the victorious Turks, who took Constantinople on the 29th of May, A. D. 1453. The conquerors permitted the Greeks the existence of the ecclesiastical establishment, and the exercise of their religion; but from this time the Grecian name became allied to slavery and degradation⁷.

But, however deplorable the fortune of the Oriental Church might be, the Greeks would never consent to a union with Rome in matters of faith, although the two Emperors, Manuel and John Palæologus, in their exigences, attempted to betray the cause committed to their trust. Leo Allatius has laboured in vain to prove "the perpetual consent of the Greek and Romish Church." Many Greek writers, with eloquence and fortitude, have defended the cause of their Church, and demonstrated the errors of the Latins in the articles of the pope's supremacy, purgatory, transubstantiation, &c. The Latin faction, however, it is admitted, was very

⁷ See the Greek writers, G. Phranzes, L. Chalcondylas, Leonard Chius, and Isidore Ruthen.

CENT.
XV.

numerous in the East, and made strenuous exertions to subject the Greek Church to the Roman yoke. The true Greek party, by their three patriarchs, called a council at Jerusalem, and passed several resolutions to support their falling Church, and endeavoured to recall, by letter, the unfaithful Emperor to the profession and defence of the ancient faith and discipline.

XI. CELEBRATED WRITERS: REVIVAL OF LITERATURE: NEW SCHOLASTIC ESTABLISHMENTS.

It would be of no advantage to the reader, to transcribe the long catalogue of ecclesiastical writers, who flourished in this century. A full account of them may be found in Trithemius, Sixtus, Possevin, Gesner, Miræus, Bellarmine, Labbe, &c. Many have already been named among the witnesses for the truth, and some few Greek authors have been noticed. It would likewise be superfluous to give the names of the scholastic theologians, the most celebrated of whom were devoted to the pope and the old regimen. It may be observed, that men of letters were now very numerous, and that a resuscitation of literature had happily taken place. This revival of learning was discernible in Italy, Germany, France, Spain, and Britain: it had been promoted by Popes Eugenius IV., Nicholas V., and Sixtus IV., by the powerful family of the Medici in Italy, and by emperors, kings, electors, and princes in other countries⁸.

Many persons were allured to the study of literature by the estimation in which talent was held, and the rewards which learning obtained. The study of Greek, Latin, and Hebrew, became fashionable; and history and jurisprudence, with other pursuits which elevate the mind and call forth the exertions of genius, were prosecuted with much zeal and diligence. Greek, especially, became the object of general acquisition through

⁸ Sabellicus, Volaterranus, and the Historians of the respective nations.

the influx of so many Greek men of talent, who left their own country during these troublesome times. Many of these illustrious strangers contributed very materially to the revival and extension of learning⁹. There were several very good Greek historians, who, in their own country, recorded the passing events of the East¹. In the West, also, there arose many able writers and good historians². Hebrew literature was very successfully cultivated by several eminent men, who rendered essential service to theology by their critical knowledge of the text of the Bible³. Moreover, lectures on jurisprudence were given in a manner that did honour to the talents of several professors who were engaged in this science⁴.

One natural consequence of the extension of literature was an augmentation of the number of Universities, Halls, and Colleges. Many new foundations of edifices

⁹ They were Manuel Chrysoloras, Francis Philelphus, George Trebisonde, Theodore Gaza, Cardinal Bessarion, John Argyropulus, Demetrius Chalcondylas, Constantine Lascaris, Janus Lascaris, &c.

¹ Ducas, author of a History of Constantinople, George Gemistus, George Phranzes, who wrote of his own times, and Laonicus Chalcondylas, who wrote a Turkish History.

² The writers in the West were Candido Decembrio, Laurence Valla, Leonard Aretine, Poggio of Florence, Angelo Politiano, Hermolaus Barbarus, John Baptist Egnatius, John Picus of Mirandula, Marsilius Ficinus, Rodolph Agricola, and John Trithemius. They were men of great influence and celebrity.

Among the historians of the West were John Froissart, Theodoric de Niem, Poggio, Matteo Palmieri, John Jovianus Pontanus, John Annii of Viterbo, Leonard Brunus Aretine, Flavius Blondus, Bartholomew Platina, Æneas Sylvius, Baptista Fulgosus, Philip de Comines, James Wimpfeling, Marcus Antonius Coccius Sabellicus, Baptista Mantuanus, John Nauclerus; and soon after, Paulus Jovius, Albert Krantz, Thomas Walsingham, &c.

³ Among these must be recorded the name of John Reuchlin or Capnio, a prodigy of learning, and the ornament of the Universities of Tübingen, Heidelberg, and Ingolstadt. He was the author of the first Hebrew Grammar and Lexicon.

⁴ After Bartolo, and his pupil Baldi de Ubaldis, who obtained great celebrity in the preceding century, must be mentioned John de Imola and Nicholas Vordanus. Among the professors of the Canon Law were Francis Zabarella, John de Turrecremata, and Nicholas Tudeschus Panormitanus, all cardinals.

CENT.
XV.

sacred to learning were laid in this century, which were destined to shed the rays of science over lands long enveloped in darkness. Buildings sacred to knowledge rose in Spain, Saxony, France, Britain, Germany, Italy, Switzerland, and other parts of Europe; and these establishments were put under the superintendence of men of splendid abilities and ardent zeal in the cause of learning. Large and numerous libraries began to be collected by princes, the nobility, and the clergy; and vast numbers of persons of wealth favoured the dissemination of knowledge. The University of Venice, which at this period shone bright with the light of literature, was enriched by Cardinal Bessarion with the munificent bequest of his valuable library, consisting of a rare collection of the works of ecclesiastical and Greek writers.

XII. MISCELLANEOUS EVENTS.

**New Mo-
nastic Or-
ders.**

Before we detail a few remarkable occurrences in secular affairs, the reader must be informed that many new religious orders and various superstitions were instituted in this century, notwithstanding the loud and repeated clamours for a reformation of the Church, and the extension of literature. The order of the Hermits of Fiesoli of St. Jerome; the Penitents, another order of Dominicans; the order of Minims of Jesu Maria; the order of Penitent Magdalenes; the order of the Blessed Virgin; and several others; received the approbation of the popes, and were recommended to the support and favour of Christians, by vows of humility, fasting, self-tormenting, &c.

**Affairs in
the East.**

The lamentable fate of Constantinople has been already related. The succeeding Turkish Sultan, Bajazet II., soon after subdued Epirus, the Morea, and several other Grecian provinces. The Greeks, undoubtedly, fought many obstinate and bloody battles, and, in some parts, disputed the advance of the Turks with their native intrepidity. Two heroes who led the Gre-

elian forces immortalized their names; George Castriot, called by the Turks Scanderbeg, and John Corvinus Hunniades, general of the forces of Ladislaus, king of Hungary. But Greece was doomed to fall, and the bravery of a few could not rescue a country sunk in effeminacy, immorality, and superstition, from the fate which heaven had ordained.

CENT.
XV.

About the year 1429, Joan of Arc, the French heroine, for a long time perplexed the English army in France. She was at length taken prisoner, and, after the barbarous custom of the times, cruelly put to death on a charge of magic. Some time after, the English were driven from their conquests, and retained nothing but the town of Calais. The civil wars between the royal houses of York and Lancaster now threw the kingdom of England into great commotion, and almost exterminated the nobility.

The Maid
of Orleans

During this century some naval expeditions were undertaken, and important discoveries were made of countries hitherto unknown to Europe. The Portuguese, in the reign of John II., A. D. 1487, coasted along the shores of Africa, and doubled the Cape of Good Hope. Vasco de Gama, in the year 1498, approached the continent of India. Soon after, Malacca and the Molucca Islands were discovered by Alphonso Albuquerque and Francis Almeida. These openings to the East inflamed the ardour of navigators to attempt something in the West. Christopher Columbus or Colon, after a fruitless attempt to obtain ships from England, was sent out by Ferdinand and Isabella of Spain A. D. 1492, and, in his first voyage to the West, discovered the Fortunate Islands, Guadaloupe, and Hispaniola. Succeeding navigators, Alphonso Niger, Vincent Pinzonus, Ferdinand Cortez, and Americus Vesputius, a Florentine, explored several parts of the Western Continent. From the last, America received its name.

Naval ex-
peditions
and disco-
veries.

That most valuable invention, the art of printing, which considerably facilitated the progress of learning, was made in this century. The first knowledge of this

Invention
of printing

CENT.
XV.

useful art is claimed by the Chinese, but it certainly was not known in Europe till the year 1440. There are many competitors for the honour of this discovery. Laurence Coster of Haerlem, John Guttenberg of Strasburg, John Faust of Mentz, and some others, have been named as the benefactors of civilized nations by this important and useful invention.

Affairs of
the Saracens and
Jews.

The affairs of the Saracens must necessarily be dismissed with a very brief remark. Their power was somewhat curtailed. They were expelled from the kingdom of Granada in Spain, and the whole Peninsula was delivered from their dominion: the Turks had already overpowered them in the East. The Jews obtained but little respite from their sufferings. The Inquisition was established in Spain by Pope Sixtus IV. The alternative of banishment and death or conversion to Christianity was made to the sons of Israel. The same offer was proposed to the Moors or Saracens, who remained in Portugal and Spain. Many of them became Christians by these coercive measures, and many were exiled or put to death. Some violent controversies arose among the Jews, viz. between the Caraïtes and Rabbanists. A few good writers among them were brought into notice, but the veil was still upon the heart of this once favoured, but now outcast people of God ⁵.

⁵ Chronica Judæorum, David Ganz, Hottinger.

END OF THE FIFTEENTH CENTURY.

THE SIXTEENTH CENTURY,

TO THE COMMENCEMENT OF THE REFORMATION IN
SAXONY, SWITZERLAND, &c.

The century distinguished for the Reformation, when so wide and remarkable a division was made in the Church, began A. D. 1501. Maximilian I. was Emperor of the West; Alexander VI. was in the papal chair; Louis XII. was king of France; Henry VII. of England; Ferdinand and Isabella ruled in Spain; and Emanuel reigned in Portugal.

A. D.
1501.

I. STATE OF THE CHURCH: UNIVERSAL CORRUPTION.

Nothing could be more lamentable than the condition of the Eastern Church. The Turkish empire was daily absorbing all the ancient Grecian dominions; it had already occupied the islands of the Ægean sea, the Morea, Epirus, Græcia, Mœsia, Albania, Bosnia, Walachia, part of Dalmatia, and of Cimmerian Tartary. The Turks were also threatening Moldavia, Hungary, Venice, Italy, and other parts of Europe. The Grecian Church was subjected to an almost intolerable barbarian yoke, and the highest ecclesiastical preferments and dignities were sold publickly to the best bidder. Nor were there wanting domestic schisms and heresies, which increased the burden of a foreign despotism: still, however, the Greeks resisted, with great pertinacity, any approximation to a union with the Church of Rome.

In the East.

The temporal affairs of Europe were improving by the recent discovery of new continents and new arts: but the spiritual and moral state of the people was truly melancholy. Romish Babylon was converted into the seat of unclean and impious spirits. "From the head to the feet there is no soundness in it," exclaimed Savonarola, who became a martyr for such honest asser-

In the
West.

tions. This fact may easily be proved by a reference to the received doctrines and opinions. Nothing was held in veneration, but scholastic sophistry and nonsense, apocryphal traditions, the boastings of monks, the omnipotence of the pope, the virtue of masses, the flames of purgatory, the protection afforded by the Virgin Mary and a multitude of saints, the infallibility of the Church, merit of works, auricular confession, absolution from sin by indulgences and pilgrimages, &c.

Divine worship consisted in the adoration of the host, in the observance of the feasts of the Virgin Mary, in confession to the priest, in seeking the protection of saints, angels, and the crucifix, in vain vows and oblations, in the recitation of hourly prayers in Latin, in counting beads, and in entering into a cloister.

The regimen or discipline of the times may be learnt from the execrable practices of Pope Alexander VI. and Cæsar Borgia, his natural son; from the open simony, cruelty, pride, luxury, rapacity, tyranny, and undeviating perfidy of many popes, and ecclesiastics high in office; from the domination of the clergy over the consciences of men; and especially from the establishment of the Inquisition, that house of cruelty, which desolated the Church in Spain, Arragon, Italy, Germany, and France. New tricks, to deceive and impose upon the credulous, were daily invented by the monks; and lastly, in the whole body of the clergy, with some few brilliant exceptions, there was a dark eclipse of all the light which emanates from the oracles of God.

The general state of morals, formed by so much ignorance and fanaticism, may likewise be learnt from the manners of the Roman court, and from the universal abandoned character of the popes, cardinals, bishops, and clergy. "All things have their price at Rome," says a writer of those times. And while the unjust law of celibacy forbade the "marriage bed undefiled" to the clergy and religious orders, the monasteries and nunneries became the receptacles of lust and impurity: and, notwithstanding the zealous exertions of all the

witnesses of the truth, and of many great and good men in communion with the Church of Rome, the general state of the Church in doctrine, discipline, worship, and morals, was very depraved and superstitious.

II. CHARACTER OF THE ROMAN PONTIFFS: NECESSITY OF A REFORMATION.

Alexander VI., whose name the reader has already associated with Herod or Nero, occupied the papal chair: his character was a compound of tyranny, luxury, and rapacity. Having exhausted his treasury by frequent wars, he had recourse to various unlawful expedients to obtain supplies of money. He sold the dignity of cardinal, and other high offices; he privately took away the lives of the rich clergy, and by accusations of treason or heresy contrived to obtain their property; in short, he left no species of extortion and cruelty unpractised. He was the very model of a tyrant⁶, and such a character is drawn of him by cotemporary historians. One of them observes, "there can be no doubt that he designed to take away many other lives, by administering poison to the newly-elected cardinals, if he had not been, by the providence of God, the cause of his own death⁷."

Pius III., nephew of Pius II., has left little to engage the historian. He had, it is said, determined upon a reformation of the Church and the restoration of Christian discipline, but his premature death disappointed the hopes of good men. There were strong suspicions that he was removed by poison; and his upright intentions might occasion the catastrophe. There can be no doubt that the attempt to reform the Romish Church, although attempted by a pope, was an undertaking fraught with peril. The same sudden fate was

⁶ See "The Prince" by Machiavel.

⁷ Onuphrius, &c.

**CENT.
XVI.**

the lot of Adrian VI. and Marcellus II., both of whom entertained the same design as Pius III.

Julius II. was raised to the papacy A. D. 1503. The cardinals exacted an oath from him, before his elevation, to this effect, that "he would not engage in war with any prince, nor pass any severe ecclesiastical censures without the advice of the college of cardinals; and that he would assemble a general council within two years, and promote a reformation of the Church." Oaths were, at that time, to a pope, weaker than the cords which confined the muscular arms of Samson. Julius knew how to disengage himself, and by his actions shewed himself to be "a perjured disturber and scandalizer of the Church and of Christianity," which character of him was publicly asserted by the council of Pisa A. D. 1511. Papal writers carefully conceal his perjury, but unanimously represent him to have been "a simoniacal, turbulent, cruel, and crafty man." When firmly seated in the papacy, his chief design was that of exciting wars and promoting discord. He put himself at the head of his armies, he led the troops in person to battle, and often directed the operations of the engineers. He deprived John Bentivoglio of his possessions, and subdued Bologna, Perugia, and other places. According as it suited his interest or political views he was a friend or a foe to the adjacent powers. One of his principal designs was to extirpate the Venetians, for which purpose he formed an alliance with the Emperor Maximilian, the kings of France and Spain, and other princes. Having taken from them many cities and countries, he found means to engage them in his service, and directed his arms against the king of France, his former ally, who had rendered him essential assistance. When he heard that the king of France was advancing toward Rome with a large army, it is said that he offered a full remission of sins to any one who would kill him; and he refused every proposal of accommodation and peace with the king. The conduct of Julius became every day more extravagant, and at

last, the council of Pisa was convoked, A. D. 1511, and a sentence of suspension was passed against him. He immediately assembled another council at the Lateran, but he died in 1513, before he could bring his mischievous designs to maturity⁸.

John de Medicis succeeded Julius, under the title of Leo X.⁹ The writers of those times very properly place him at the head of the Epicureans of his day. One laudable trait in his character was his love of literature; he frequently extended his fostering hand to bring forward men of genius and science, of which he was an excellent judge; but in all other respects he was a vicious man, and obtained the objects of his wishes, whether wealth or power, by the crooked paths of perfidy and fraud, marked out by Machiavel. Leo was most ignorant of religion, excepting the few ceremonies which he had to perform in public; and it is said he even treated Christianity as a fable. In several particulars he trod in the steps of Julius II. He continued the council of the Lateran which Julius had convoked, and he persevered in his machinations against Louis XII. Finding his own forces inefficient, he subsidized a large body of Swiss troops to take the field against the French, with whom he carried on a war. He united very opposite qualities in his character. He patronised learning, was greedy of money, studious of military warfare, and devoted to pleasures, games, amours, hunting, convivial parties, and grand pontifical suppers, surpassing even Lucullus in luxury and splendour. He was lavish in the extreme in his gifts to his friends, and daily expended large sums in this manner.

⁸ For further particulars respecting the war between Louis XII. and Pope Julius, the reader may consult Guicciardini and the French historians. When Louis was marching toward Rome, he struck medals with this inscription, "Perdam nomen Babylonis;" I will destroy the name of Babylon.

⁹ Mr. Roscoe has written an elegant life of Leo X., but he cannot conceal the follies and misconduct of this too-highly-extolled pope. Let the reader peruse Onuphrius, Paul Jovius, Guicciardini, and Father Paul's History of the Council of Trent.

CENT.
XVI.

To support his extravagance and replenish his coffers, he extorted the annats¹ with great rigour from Francis and the French clergy. He deprived Rovere, the nephew of Julius II. of the dutchy of Urbino. He blew the trumpet for a new Crusade to the Holy Land, with the design of securing a portion of the money, which would pass through the pontifical treasury. He opened a vein of gold in the mine of papal indulgences for his sister Magdalene, and sold a paper remission of sins to every individual who had piety and faith sufficient to induce him to become a purchaser. The frequency of this practice and its attendant opprobrious circumstances, brought great reproach upon religion; and had more influence, perhaps, than any other thing, to rouse the spirit of several eminent men, whose attempts to produce a reformation were favoured by Divine Providence; so that a large part of the Church of Christ emerged from the surrounding darkness into the light of true religion.

Leo X. died A. D. 1521, and was succeeded by other popes, who were neither more moral nor more religious than their predecessors, Adrian VI. excepted, who was removed, as was suspected, by poison. He designed a reformation of the Church, and had courage to attempt this Augean labour. Clement VII. followed the footsteps of Julius II., but was not so base a character. Paul III. was another Nero. He was strongly suspected and accused of having defiled his sister and daughter, and of poisoning his mother. Julius III. was a blasphemer, and more than suspected of unnatural practices. And lastly, Paul IV. was a proud and

¹ The annats were the first fruits, or a whole year's income of ecclesiastical livings. It is supposed that the first bishop who extorted them was Antonius of Ephesus, A. D. 400. Pope Alexander V. or John XXII. first demanded them for the see of Rome, and Benedict IX. first obtained them from England. The parliament granted them to the crown in the reign of Henry VIII., and they were restored to the Church for the augmentation of poor livings by Queen Anne. This fund is commonly called *Queen's Anne's Bounty*.

cruel man, whose statues and pictures were broken and destroyed, immediately after his death, in token of the abhorrence in which his memory was held.

CENT.
XVI.
—

III. COUNCILS.

Of the two rival councils, esteemed general, that of Pisa takes the precedence. It was convoked A. D. 1511, but after sitting about a month, it was transferred to Milan for the sake of security. Nine cardinals of high rank had secretly left Rome to be present at the meeting of this synod, and to give weight to its measures. It was assembled by the consent of the Emperor Maximilian I., Louis XII. king of France, and others interested in the affairs of the Church. The design entertained by those who desired a general council was to bridle the wild animosity and turbulence of Pope Julius II., who was the very torch of war. The council was assembled legitimately, by the authority of the cardinals, and according to the oath of Julius, who had sworn to convoke a synod within two years after his elevation. As he did not keep this oath, the cardinals, obeying the decrees of the council of Basil, lawfully assumed a power which, in other circumstances, belonged to the pontiff. This synod accused Julius of contumacy and other crimes, and immediately proceeded to suspend him from the administration of the papacy, as well in spirituals as in temporals. The members then confirmed the decrees of Constance and Basil, "that the authority of a general council was above the pope," and decreed "a reformation of the Church in faith and morals, in the head and in the members."

General
Council
of Pisa.

To oppose this council, another was assembled by Pope Julius II. at the church of the Lateran A. D. 1512. It is called the fifth general council of Lateran. After the decease of Julius, which happened the next year, this convocation was continued by Leo X., who desired to attain the following objects. To declare the council of Pisa schismatic, and all who adhered to it, especially

Of Lateran

CENT.
XVI

Louis XII., king of France. To abolish the Pragmatic Sanction², which had been projected by Louis IX., and lately revived by the council of Basil, the design of which was to secure the rights of the sovereign in the disposal of ecclesiastical preferments, &c., and to abridge the power of the pope. Another object which Leo had in view was, by the council of Lateran to strengthen the power of the Romish see, which had been much shaken by the decrees of the councils of Pisa, Constance, Basil, and the existing synod of Pisa.

The orator who opened the session at the council of Lateran, highly extolled Pope Julius II. He described him as “the spouse of the Church, and God’s vicegerent: one who had caused his military prowess to be dreaded by great kings, which no pope had done before, and that thereby he had greatly extended the temporal empire of the Church.” To the ear of a Protestant, the epithets and titles which, in the decrees of this council, were ascribed to the popes Julius and Leo by Cardinal Cajetan and others, must sound very strange. It was said of Julius, “that he ought to be adored, that he resembled God, and was another God upon earth.” Leo was described as “the lion of the tribe of Judah, King David, the Saviour who was to come, King of Kings, and monarch of the whole world, holding two swords, the spiritual and temporal; the person whom all the kings of the earth should worship, to whom alone all power in heaven and in earth had been given, &c.”³

It is hardly necessary to observe, that every point which was gratifying to Pope Leo X., was carried in the council of Lateran. The real interests of the Christian world were compromised and neglected, and

² After the decease of Louis XII., his successor, Francis I., was induced to accede to a Concordate instead of the Pragmatic Sanction, by which, among other things, the nomination to bishopricks, &c., was reserved to the kings of France, and the annats were allowed to the pope. This Concordate was forcibly imposed by the king upon the French people.

³ See the Acts of this council.

the errors and corruptions of the Church were confirmed. Thus says Edmund Richer, a papal French writer of the history of this council,—“this was the long and greatly desired reformation, the boon expected by Christian nations for more than two hundred years! or rather, this was the incrustation, the sanction, and consolidation, of all the abuses of the Roman court.”

CENT.
XVI.

IV. GENERAL DESIRE AFTER A REFORMATION : WRITERS, &c.

From the preceding statements the reader may easily learn, how deep were the sighs, and how ardent were the wishes of vast numbers for a reformation of the Church in the head and in the members, in schools and monasteries, both in faith and morals, in doctrine and discipline. It has already been shewn, in the foregoing history, that the Albigenses, Waldenses, Wickliffites, Hussites, Bohemians, and Moravians, forsook their mother church, on account of the impurities with which she was justly chargeable. There were, moreover, a great multitude of pious and learned men, holding similar opinions respecting the necessity of a change in doctrine and practice, who still remained in communion with the Roman Church, although their minds were much averse to her abuses. Many of these have been named in the list of witnesses for the truth, but an infinite number lay hid, who, from fear of the inquisitors and the reproaches of heresy, did not dare to avow their opinions publicly. Christianity became the jest of infidels of every description, and the Church could not appeal, as the early Christians did, to simplicity of manners and purity of faith.

It was doubtless designed by Divine Providence, that, before the attempt of Luther, Zuinglius, and others, a reformation of the Church should be urged by the united voices of kings, princes, prelates, universities, and all who had any regard for piety, purity of doctrine, and good morals. That this was undeniably

CENT.
XVI.

the fact, has been made evident in the pages of this history, on the authority of the writings of Peter Alliacus, Nicholas de Clemangis, Gerson, and others, and the decrees of the councils of Pisa, Constance, Sienna, and Basil. So vehement was the desire of all Europe, that, on the death of Alexander VI., a reformation of the Church, in the head and in the members, was immediately sought after by numbers of great influence. The cardinals bound themselves by an oath, that whosoever should be elected pope should directly call a general council for this especial purpose. When Pope Julius II. violated this oath, the council of Pisa was convoked without his consent, and a decree was passed, "that the synod should not be dissolved, nor could be dissolved, until the Universal Church was reformed." It was, however, dissolved by the death of Pope Julius II. and of Louis XII. The hopes of Christendom were then turned to the council of Lateran. Many specious promises were made by Leo X., but his design was only to beguile all Europe, or, as the French Catholic writers observe, "to whiten over the abuses of the Roman court."

So urgent were the remonstrances of a very large part of Europe on the subject of a reformation, and its necessity was so evidently demonstrated, that at length Popes Pius III., Adrian VI., and Marcellus II. endeavoured to enter upon this important business. The instructions which Adrian sent to the Emperor and the Electors are remarkable: "We know that there
 " have been in this holy see, for some years, many abo-
 " minations; nor is it surprising, if the disease should
 " descend from the head to the members, from the
 " high pontiff to the inferior prelates." Again, "We
 " promise, that we will give all attention, first that
 " this court from whence all the evil proceeds, be re-
 " formed; to procure which reformation we consider
 " ourselves strictly bound, for as much as we see that
 " the Universal Church ardently desires this reforma-
 " tion." This was the language and address of an

upright and honest pope. But these popes, who had the real good of the Church in view, were soon removed into another world, probably by poison; and after their death, nothing further was attempted. Insomuch that many thought a reformation would be impossible, and openly declared "that the court of Rome in things of that nature would always seek its own interest, and not the things of Jesus Christ."

It falls not within the compass of our design to enumerate all the writers who appeared to vindicate the necessity of a change in the morals, discipline, and administration of the Church; many of them were little inferior in talent to Luther: a few honourable names will, however, be presented to the reader. John Francis Picus, who addressed Leo X. in an eloquent work, entitled "The Reformation of Morals;" William Budæus; Ulric Hutten, who intrepidly exposed the vices and wickedness of the popes; Desiderius Erasmus, though a time-serving and timid man, did great service to truth, by his exposure of many monastic abuses, his translation of and paraphrase on the New Testament, and various other writings; James Faber Stapulensis, John Ferus, Polydore Vergil, Louis Vives, Peter Castellanus, Charles Molinæus, and many friends and companions of Luther, Calvin, and Zuinglius.

V. PROXIMATE CAUSE OF THE REFORMATION:
HAWKERS OF THE INDULGENCES OF LEO X.:
OPPOSITION OF LUTHER AND ZUINGLIUS.

The public and frequent sale of all sacred things at Rome has been already detailed and deservedly censured. Although the Church was much debased, it seemed hardly possible that the consciences and souls of men should become a jest, and heaven be sold for a stipulated price. This unheard of impiety attained its climax in the pontificates of Alexander VI. and Leo X., the latter, who was the most expensive and luxurious of all the popes, sent his agents into various

CENT.
XVI.

parts of Europe with full power to sell remission of every kind and degree of sin. So profitable was this traffic, and so great the necessities of Leo and his fair sister, that in Germany alone, the practice was repeated thrice in the space of three years, viz. in the years 1514, 1516, and 1517. John Tetzel, a Dominican friar, was employed in this affair, and accompanied his offers to sell indulgences, with the most impudent and shameless language, declaring that “the souls of deceased persons would fly from purgatory to heaven, as soon as the jingling of the money, paid for the indulgence, was heard in his box.” The price of a plenary absolution of every sin was ten shillings, and Christians were persuaded, that they might, at this small expence, ensure a safe entrance into the regions of purity, holiness, and joy. The pretexts which were urged to excuse the sale of indulgences were, the expence of building St. Peter’s Church, the necessary preparations to resist the threatened invasion of the Turks, and some other trifling reasons; but the true cause is to be found in the luxury and prodigality of Leo and his sister. The circumstance of such repeated sales of pardon for sin, roused the spirit of Martin Luther, and other eminent men, to rescue the church from worse than Egyptian bondage.

Luther was a monk of the Augustine order, a doctor and professor of divinity in the University of Wittemburg. He had long been a zealous defender of the doctrine of Augustine, respecting the free grace of God and the necessity of righteousness of life. His first public act, except his sermons and lectures, was to oppose ninety-five Theses against indulgences, purgatory, penance, and other abuses of the Church, which he offered publicly to defend before the University against all comers. This was in the year 1517. These Theses, with explanatory letters, he submitted to Albert of Brandenburg, archbishop of Mentz, exhorting him to abolish the absurd and sinful practice of granting indulgences. Luther was cited to Rome the next year.

In the mean time, he sent other explanatory letters to the archbishop, to John Stupitius, vicar-general of his order, and also to Leo X., to whom as yet Luther referred himself and the whole matter. But the evil was aggravated at Rome. In the year 1518 a new sale of indulgences was advertised by Leo, and the sale made accordingly. The power of the pontiff was extolled more highly than ever, by the writers of the Roman court: letters were also sent to Frederic, elector of Saxony, to forward the views and purpose of Cardinal Cajetan, who was sent into Germany to re-establish the falling credit of paper pardons, and to reduce the refractory Luther and his friends to obedience. He was, however, disappointed. Luther was inflexible. The influence of his doctrines was surprising, and soon spread over Saxony. Some judicious measures which he adopted, such as translating the Bible into the vernacular language, printing sermons, tracts, Psalms, &c., had a good effect, in extending the truth; and from this beginning, the reformation, so ardently desired, proceeded, until a large part of Germany, Prussia, England, Switzerland, Holland, and other countries, renounced communion with the corrupted Church of Rome, and formed religious establishments according to their own ideas of expediency, and the consent of Scripture.

History should also faithfully record the honoured name of Ulric Zuinglius, a man of great knowledge and wisdom, a good linguist, well acquainted with the Scriptures, and with the writings of the Fathers. This upright and simple-minded man was a minister at Zurich, in Switzerland. Before the German reformer appeared to demand public regard, Zuinglius preached the Gospel of Christ, laying aside the traditions and superstitions of the Church of Rome. He drew the substance and proofs of his sermons from the Sacred Writings; and his success was equal to the most sanguine expectations. He commenced his spiritual labours A. D. 1516, before the repeated issue of papal indulgences in Switzerland suggested fresh matter of com-

CENT.
XVI.
—

plaint to his serious mind, and before the progress of inquiry had established other great reformers in the design of breaking the chains of mental slavery, which then enthralled the wisest and the best of mankind.

The year 1517 is the celebrated epoch of the REFORMATION, which brought religious liberty to so many millions. The infatuation of Leo X. contributed, as much as the boldness, piety, and zeal of the reformers, to this happy result. His measures were calculated to heighten rather than to extinguish the flame of discord and disaffection. He abolished the French Pragmatic Sanction, annulled the decrees of the councils of Constance and Basil, and dissolved the Lateran synod without attempting any thing to promote the long-desired reformation. He created thirty-one cardinals in one day, either to augment his power, or to fill his purse; and, instead of listening to sound advice, he persisted in the sale of his indulgences, and in closing up every avenue to reconciliation with the reformers upon the *basis of truth.*

INDEX.

A.

- ABELARD**, Peter, a theologian of Paris, accused of heretical opinions, 490.
- Abraham**, son of Terah and father of the Jewish nation, 115; the land of Canaan promised to him and his posterity, 116; innumerable fables in the East respecting him, 117.
- Absolution**, as used in the primitive church, granted to penitents publicly, and privately in cases of severe sickness, 238, 274.
- Acacius**, bishop of Constantinople, intrepidly resists the encroachments of the bishops of Rome in cent. V. 344.
- Accho**, or Acre, a sea-port town in Palestine, 89, note 4.
- Acephali**, an heretical sect of the Eastern church in cent. V. 337.
- Acominatus**, Nicetas, a Byzantine historian in cent. XIII. 539.
- Akra**, a mount on which part of Jerusalem was built, 96.-
- Acropolita**, George, a Byzantine historian in cent. XIII. 539.
- **Constantine**, son of the preceding, a writer in cent. XIII. 539.
- Adam**, parent of mankind, commits sin, and entails its guilt on his posterity, 108.
- canon of Bremen, a writer of cent. XI. 409.
- Adamites**, an heretical sect of cent. XII. 491.
- Adar**, a Jewish month, 11; on what principles the Ve-adar, or intercalary month, was governed, *ib.*
- Ademar**, a French monk and writer of cent. XI. 409.
- Adrian**, the Roman Emperor, destroys Jerusalem, 100.
- I. pope, his extortions and pride, 409.
- II. a proud man, 428.
- III. places the election of the pope in the suffrages of the clergy and people, 428.
- IV. instances of his haughtiness, 482.
- Æneas Sylvius**, see *Pius II. pope.*
- Agnoetæ**, heretics of cent. V. 365.
- Agobard**, archbishop of Lyons, a writer of cent. IX. 436.
- Ahasuerus**, who, 159; various opinions respecting the time of his reign, *ib.*
- Albert**, the Great, a commentator on Peter Lombard, in cent. XIII. 496, 538.
- Albicius**, Bartholomew, author of a book on the conformity of St. Francis with Christ, 579.

Albigenses, dissenters from the church of Rome, origin of the name, their creed, morals, and sufferings for the sake of religion, 486, 511. See *Waldenses*.

Alboinus, king of the Longobards, persecutes the Christians in cent. VI. 372.

Alcuin, a learned Englishman, advances the cause of truth and knowledge in cent. VIII. 420.

Alexander II. pope, his tyrannical character, 459.

———— III. instances of his despotism and atrocity, 483.

———— IV. his acts of tyranny and cruelty, 523.

———— V. one of the three existing heads of the Romish church in cent. XV. 589.

———— VI. his hateful and debauched character, 596, 631.

———— Natalis, an historian, 190.

Alexandria, a city of Egypt, a celebrated college founded there in cent. II. 225.

Alexandrian æra, or Macedonian period, an account of, 27.

Alfred, the Great, King of England, reforms many abuses in the church and promotes learning, 426, note 9; founds the University of Oxford, 427.

Alliacus, Peter, cardinal, exposes the errors of the church of Rome, but is prejudiced against John Huss, 560, 577, 615.

All-Souls, the feast of, instituted by Odilo, abbot of Clugny, 458.

Almaric, a French theologian, condemned in the fourth council of Lateran, for exposing the errors of the church of Rome, 530.

Alms, for widows and the sick, &c. collected by the primitive Christians after divine service, 233.

Amalekites, a people who dwelt on the confines of Idumea, 85.

Ambrose, bishop of Milan, a Latin father of cent. IV. 313.

Ambrosius, Ansbertus, a witness of the truth in cent. X. 446.

Amelius, Peter, bishop of Sinigaglia, a writer of cent. XIV. 577.

Amen, repeated aloud by the primitive Christians at the conclusion of every prayer, 232, note 1, 233.

America, discovered by Columbus, 627.

Ammonites, descendants of Lot by his younger daughter, 85.

Amorites, inhabitants of a part of Palestine, 84.

Amour, William of St., a French theologian, who exposed the mal-practices and unsound doctrine of the monks in cent. XIII. 529.

Anacletus, bishop of Rome, a martyr in cent. II. 250.

Anastasius, Emperor of the East, persecutes the orthodox Christians, 353.

———— librarian of the Vatican, a writer of cent. IX. 436.

———— bishop of Antioch, a writer of cent. VI. 370.

Anglo-Saxons, their conversion in cent. VI. 354.

Anselm, archbishop of Canterbury, a writer of cent. XI. 469, 486, note 7, 497.

Anthony, St., the order of, founded in cent. XI. 471.

Antichrist, rise of in the Latin church, 380; in the East, or Mahometanism, 384; progress of in the actions of the popes in cent. IX. 427; ge-

- neral expectation of in cent. XII. 485; witnessed in the lives of the popes in cent. XIV. 549.
- Antioch, a city of Syria, where the disciples of Christ were first called Christians, 206.
- the synod of in cent. IV. 310.
- Antiochus Epiphanes, persecutes the Jews, sells the office of high priest, establishes Hellenism at Jerusalem under pain of death, and burns all the copies of the Law, 173.
- Antipater, father of Herod the Great, made procurator of Judea, 182.
- Antonia, tower of, on mount Acra, from which the Romans watched the Jews at their public feasts, 98.
- Apelles, a heretic of cent. II. 244.
- Aphthartodocetæ, heretics of cent. VI. 364.
- Apocrypha, the books of, those written during the captivity, 157; are not all bound up with the canonical Scriptures, 167; composed in Greek by Hellenistic Jews, *ib.*; never admitted into the sacred canon by the Jews, nor by the Fathers of the first four centuries, *ib.* note 4, and 292; added to the canonical books by the council of Carthage in cent. V. 326.
- Apocryphal, or fictitious writings, of cent. I. 217; of cent. II. 255; of cent. III. 283.
- Apollinaris, bishop of Laodicea, his heretical opinions, 306.
- Apostles, The Acts of, 197; the promulgation of the Gospel promoted by their dispersion, 199; the places to which they travelled only partially known, 200.
- ' Creed, its apostolical antiquity doubtful, 199; not named with the creeds made in the councils of Nice and Constantinople, 200.
- Aquila, author of a Greek version of the Old Testament in cent. II. 246.
- Aquinas, Thomas, a scholastic theologian of cent. XIII. 538.
- Arabic language, the Bible translated into it by Rabbi Saadiah Gaon in cent. X. 452.
- writers in cent. XII. 505.
- Ararat, a mountain in Armenia on which the ark rested, 111.
- Archbishops, their authority acknowledged by the council of Chalcedon in cent. V. 329.
- of Canterbury and York, see *Chronological Tables*.
- Arianism, its rise in cent. IV. 304; its principal heads and supporters, *ib.*; condemned by the council of Nice, 308; councils held in favour of it, 311; is embraced by the Vandals under Genseric, who persecutes the orthodox, 348; is widely extended in cent. VI. 363; is expelled from Spain by Recared, 374.
- Arians, are divided into factions, 305; persecute Eustathius, Anastasius, and others, *ib.* note 3; instigate Constantius to persecute the orthodox, 315; persecute Chrysostom, 347.
- Aristides, an apologist for Christianity in cent. II. 248.
- Aristobulus, son of Hyrcanus, an Asmonean prince, first assumes the title of King of Judea after the Babylonish captivity, 174.

- Aristotle**, founder of the Peripatetic sect, 171; his metaphysics preferred to the Scriptures in cent. XIII. 537.
- Arius**, a heretic of cent. IV., his opinions and supporters, 304; he dies a miserable death, 320.
- Ark**, Noah's, its dimensions and tonnage, 110.
- Armenians**, the sect of, its rise in cent. V. and separation from the church, 337.
- Arnold of Brescia**, a writer of cent. XII. is burnt alive for exposing the tyranny and corruption of the Romish church, 491.
- of Villanova, a celebrated writer of cent. XIV. boldly exposes the errors of the church, 560.
- Artemon**, a follower of Montanus, 245.
- Ascetics**, their rise and principles in cent. II. 228, note 4.
- Asher**, the tribe of, its situation, 89.
- Asideans**, a sect of the Jews, remarkable for holiness of manners, 177.
- Assemblies**, religious, the manner of calling them, &c. in cent. II. 230, note 1, 237.
- Athanasius**, bishop of Alexandria, a bold and learned defender of the doctrine of the Trinity, 311; not the author of the creed which bears his name, 312.
- Athenagoras**, an Athenian presbyter of cent. II., his works, 253.
- Atonement of Christ**, the doctrine of, inculcated by the primitive Christians, 226, note 9, 267, 293.
- Audius**, a heretic in cent. IV. 306.
- Augustine**, bishop of Hippo, a Latin father of cent. IV. 313.
- Augustinians**, an order of monks instituted in cent. XII. 501, 532.
- Augustus Cæsar**, the Roman Emperor, orders a census of the people to be taken throughout his dominions, 191.
- Aurelian**, the Roman Emperor, persecutes the Christians, 280.
- Austin**, or **Augustine**, a monk, converts the Anglo-Saxons and becomes the first Archbishop of Canterbury, 354.
- Avignon**, the seat of the papacy removed thither in cent. XIV. 551.
- Azazel**, the goat on which was laid the sins of the Jewish people, set at liberty in a desert toward Beth-horon, 104.

B.

- Babel**, the tower of, designed and begun by Nimrod, 113.
- Babylonian or Nabonassarean æra**, when adopted, 29; its error, *ib.*
- Babylonish captivity**, its three stages, &c. 154. See *Captivity*.
- Baconthorpe**, John, a witness for the truth in cent. XIV. 577.
- Bajazet I.** the Turkish sultan, his warlike deeds, 548.
- II., his exploits, 626.
- Baldwin**, succeeds Godfrey as king of Jerusalem, 476.
- Balsamon**, Theodore, a writer of cent. XII. 499.

- Baptism, Christian, the waters of the deluge a type of it, 111; infant baptism practised by the primitive Christians, 234; time and place of its administration in cent. II. 235; alterations made in it in cent. III. 270; further innovations in cent. IV. 297, notes 6 and 7.
- Barcochebas, a Jewish impostor, announces himself to be the Messiah, and instigates a rebellion, 259.
- Barlaam, a Greek writer of cent. XIV. 528, 574.
- Barnabas, the epistle attributed to him supposed to be spurious, 214.
- Baronius, Cæsar, a Roman catholic historian, character of his work, 190; is abridged and continued by Bzovius, Spondanus, and others, *ib.*
- Bartholomew, St., his relics found in the East, 429, note 6.
- Basil, council of, contends with Eugenius IV. 620; its acts, 621.
—— a Greek father of cent. IV. 312.
- Basilides, a Gnostic heretic, 243.
- Basilus, founder of the sect of the Bogomili, 489.
—— of Seleucia, a writer of cent. V. 346.
- Beads, strings of, adapted to the purpose of prayer by Peter the Hermit, 458.
- Bede, the venerable, his character, 396.
- Beghards and Beguins, sectaries of cent. XIV. 560, 579.
- Beka, John de, a writer on the side of the pope in cent. XIV. 577.
- Benedict IX. pope, instances of his tyranny, 469.
—— XI. his character, 550.
—— XII. his character, 552.
—— XIII. antipope at Avignon, 557.
- Benedictines, order of, instituted in cent. VI. 372; noble personages belonging to it, 373.
- Benefit of clergy, easy conditions on which it might be obtained in cent. XII. 481, note 4.
- Benjamin, tribe of, its situation, 87.
- Benno, cardinal, his character of Hildebrand, 461; exposes the corrupt practices of the Romish church, 464.
- Berengarians, oppose the notion of transubstantiation in cent. XI. 465.
- Bernard, abbot of Clairval, his character as a writer, 498.
- Bertram, or Ratramnus, opposes the doctrine of transubstantiation in cent. IX. 432.
- Beryllus, a bishop in Africa, denies the divinity of Christ, 277.
- Bethany, its situation and present state, 104.
- Bethlehem, its situation, 104.
- Bethphage, its situation, 104.
- Bishop, qualifications for the office of, in cent. VIII. 406.
—— universal, title of, not received by Gregory the Great, 355.
- Bishops, ordained over every church in the apostolic age, 207; their jurisdiction, &c. in cent. II. 241; in cent. III. 275; in cent. IV. 302.
—— of Rome, innovations by them in cent. VII. 379. See *Popes*.

- Bishops of Rome, list of, see *Chronological Tables*.
 ——— of Rome and Constantinople strive for supremacy in cent. VI. 358, see *Popes*.
 Bissextile, year, why so called, 5.
 Blood, the primitive Christians abstained from eating it, 239, 273.
 Bogomili, sect of the, in cent. XII. 489.
 Bohemia, a reformation commenced there by Mallæsius, John Huss, and Jerome of Prague in cent. XIV. 566; insurrections in cent. XV. when Sigismund, Emperor of Germany, by the Pope's command, carries fire and sword through the country, 610—614.
 Bologna, the Roman jurisprudence first taught there after the discovery of the Pandects of Justinian, 503.
 Boniface III. pope, first assumes the title of Universal Bishop, 380, 381; grievous consequences of this assumption of power, 382.
 ——— VIII. his tyranny, 547; his character, 549.
 ——— IX. his character, 556.
 ——— Winfrid, a missionary to the Germans, establishes several bishop-ricks, but promotes many superstitions, 403.
 Books, canonical of the Old Testament, composed in epoch IV. 127; in epoch V. 140; in epoch VI. 151; in epoch VII. 156; in epoch VIII. 162.
 ——— canonical of the New Testament, their authors and dates, 201, 202.
 Borgia, Cæsar, son of pope Alexander VI., his profligacy, 597.
 Bouillon, Godfrey de, a leader of the crusades, 455; elected king of Jerusalem in cent. XII. 476.
 Bradwardine, Thomas, Archbishop of Canterbury, exposes many errors in the church in cent. XIV. 577.
 Breviary, the Roman catholic, its absurdities and superstitions, notwithstanding several reformatations, 318, note 8, 470, notes 8 and 9.
 Bridget, a visionary of cent. XIV. founds a new order of nuns, 580.
 Britain, visited by St. Paul, 200, note 2.
 Bulgarians, re-converted in cent. IX. 424; contention between Rome and Constantinople respecting them, 434.
 Burgundians, converted in cent. V. 323.
 Burials, of the primitive Christians and martyrs, 251, 271.
 Byzantine historians, a list of, 189.
 Bzovius, a Roman catholic historian, 190.

C.

- Cadmus, a Phœnician, migrates from Canaan in the time of Joshua, and founds colonies in Bœotia and other parts of Greece, 131.
 Cæsar, Julius, corrects the errors in the Roman year, 5.
 Cain, son of Adam, the depravity of his posterity, 109, 110.
 Cainan, son of Arphaxad, omitted in the Hebrew Bible, and by Josephus, 112.
 Cajetan, Cardinal, his efforts to reduce Luther to obedience unavailing, 641.

Calendar, European, its error and reformation, 5 ; when received into Britain, 6.

—— Roman, 9.

—— Jewish, its fasts and festivals, 10—13.

Calippic period, an account of, 27.

Calixtines, their rise in Bohemia, demand the cup in the Eucharist, 612, 613, 614.

Calixtus II. pope, instances of his tyranny, 482.

—— III. decrees that there should be no appeal from the pope to a general council, 593.

Callistus, Nicephorus, a Greek writer of cent. XIV. 574.

Calvary, mount, its situation, 100.

Cambridge, the University of, founded in cent. VII. 400.

Canaan, its names and situation, 81 ; extent, seas, rivers, and mountains, 82 ; the ancient inhabitants, 83, 131 ; neighbouring nations, 85 ; divided among the twelve tribes of the Israelites, 86—89, 130 ; the prophecy of Jacob fulfilled in this division, 131 ; at first governed by judges, 132 ; afterward by kings, 136 ; divided into the two kingdoms of Israel and Judah, 142 ; its division under the second temple, 90 ; made tributary to the Romans, 182 ; becomes a Roman province, 194 ; its appearance greatly changed after the destruction of Jerusalem, 94, 100.

Canons, apostolical, forged in later ages, 215.

—— Regular, the order of, instituted in cent. XI. 471 ; their mode of life, 532, note 4.

Cantacuzenus, John, a Greek Emperor and historian of cent. XIV. 574.

Captivity of the 10 tribes of Israel, 144, 152.

—— Babylonish, its three stages, 144, 154 ; various opinions respecting its beginning and end, 155.

Cardinal, origin of that dignity, 463.

Carmelites, the order of, instituted in cent. XII. 501.

Carpocrates, a Gnostic in cent. II. 243.

Carthusians, the order of, instituted in cent. XI. 470.

Casalis, Hubert de, a writer of cent. XIV. 575.

Cassiodorus, Peter, an opposer of papal corruption in England in cent. XIII. 526.

Catechumens, candidates for baptism, 234.

Catharine of Sienna, an enthusiast of cent. XIV. 580 ; canonized by pope Pius IV. *ib.*

Cathari, heretics in cent. XII. 491 ; applied as a term of reproach to the witnesses for the truth, 487.

Cedrenus, George, a Byzantine writer of cent. XI. 468.

Celestine III. pope, instances of his arrogance, 484.

—— V. his good character, 524 ; abdicates the papacy, 525 ; his miserable end, *ib.*

Celibacy, of the clergy, not sanctioned by law in cent. II. 243 ; more prac-

- tised in cent. IV. being supported by Jerome and Ambrose, 300; condemned by many eminent men, *ib.*; a debate respecting it in the council of Nice, 308; becomes very general in cent. V. 327; enjoined on the clergy by the pope, 485; much opposed throughout all Europe, *ib.*
- Celsus, an Epicurean philosopher of cent. II., his opposition to Christianity, 202.
- Censures, ecclesiastical, publicly recited against delinquents in cent. II. 232.
- Centuriators of Magdeburg, their Ecclesiastical History, 189.
- Cerdon, a Gnostic of cent. II. 244.
- Ceremonies, their increase in cent. VI. 379. See *Superstitions*, and *Rites and Ceremonies*.
- Cerinthus, a heretic of cent. I. 217.
- Cerularius, patriarch of Constantinople in cent. X. resists pope Leo IX. and defends the Greek church, 449, 486.
- Cesenas, Michael, a celebrated writer of cent. XIV. 576.
- Chalcedon, council of, 339.
- Charlemagne, subdues the Saxons and promotes learning and religion, 403; his right of investiture and of confirming the pope elect acknowledged by Adrian I. 411; opposes the received superstitions, 412; attempts a reformation of the church, 425.
- Charles V. of France, opposes the encroachments of the popes, 559.
- Chinese, acquainted with eclipses and the length of the solar year, 5; claim the invention of gunpowder, the art of printing, of making silk, and the use of the magnetic needle, 584.
- empire, overthrown by the Tartars in cent. XIV. 586.
- Choaroes, king of the Persians, persecutes the Christians, 372; his conversion, *ib.*
- Christianity, the rapid progress of in cent. I. by the dispersion of the Apostles, 199, 200, note 2; four apostolical and many other churches founded, 204—206; oppositions of the heathen, 210, 222; zeal of the Christians to disseminate it in France, Germany, Britain, and Scotland in cent. II. 234; its propagation, and the formation of new churches in cent. III. 264; is adopted by Constantine the Great in cent. IV. and becomes the religion of the Roman empire, 287—292; continues its progress through much opposition, 314—316, 321; embraced by the Irish, Burgundians, Franks, &c. in cent. V. 323; by the Ethiopians, Colchians, Iberians, Armenians, Picts, and Anglo-Saxons in cent. VI. 354; injured by gradual innovations in doctrine and ceremonies, 355—358; disseminated in cent. VII. with papal dominion among the Anglo-Saxons, Frieslanders, Westphalians, Danes, Swedes, Franks, Thuringians, and Germans, 378; mixed with many superstitions, 379; maintained in a purer state by many churches, 383; suffers from Mahometanism in the East, 384, 401; in cent. VIII. is extended with much superstition into remote parts of Europe, 402; obscured by gross darkness, 405; efforts of many to revive it, 411—413; is annihilated in parts of the East by the Saracens and Turks, 421; embraced by the Poles, Sclavonians, and Russians in cent. IX. 423; groans beneath the pride of the popes, and the superstitions of the received religion, 427, 430; is almost extinguished in cent. X. 440—443; propagated

with the prevailing superstitions among the Normans, Muscovites, Poles, Hungarians, &c. 444; extended by the crusaders in cent. XI. 455; in cent. XII. received by the Pomeranians, Livonians, Norwegians, and Finlanders, 476; extirpated in Palestine by the Mahometans, 477; its obscurity continues to augment, 478—481; much purified by the Waldenses, 488; its corruption increased by the scholastic theology, 496; nominal dissemination of it in cent. XIII. 507; celebrated witnesses for it, 525; continues to be more and more vitiated in the West by the new scholastic theology, 537, 578; suffers much in cent. XIV. from the oppression of the Turks, 547, 548; dishonoured by the popes, 549; debased by superstition in many parts of the East, 572; gains friends among the Waldenses, Wickliffites, Bohemians, &c. 561; further obscured in cent. XIV. by new doctrines and innovations in the West, 598; great scandal brought upon it in cent. XV. 603; universal corruption of it produces the Reformation, 629, 637.

Christ, only three particulars known respecting him until of the age of thirty years, 194; duration of his ministry not exactly known, 195; his actions not recorded in chronological order by the Evangelists, 196.

Chronology, its definition and use, 1; introduction to, 2.

Chrysostom, an eloquent Greek father of cent. IV. 312; suffers many reverses of fortune and dies in exile, 347.

Church, patriarchal, its corruption before the flood, 109; preservation in the family of Shem, 112; which also degenerates by the general depravation of morals and doctrine, 113; methods by which God edifies it, 114; its history under Abraham, Isaac, and Jacob, 115—119.

——— Jewish, Moses appointed its lawgiver, 123; promulgation of the Law, 125; state of the church under Joshua, 129; under the judges, 132; under Samuel, 135; who effects much good, 136; its state under Saul, David, and Solomon, 137; a schism made in it by Jeroboam, 143; becomes gradually idolatrous and corrupt, until the captivity, 150; its state during the Babylonish captivity, 155; under the second temple, 158; the reformation of it by Ezra, Nehemiah, &c. 162; it grows more and more debased by superstition and depraved morals until the nativity of Christ, 175—185.

——— Christian, its state in cent. I. 203—209; its state, customs, and pure morals in cent. II. 224; sound doctrine, 225—229; simple rites and discipline, 230—243; much persecuted, 247; its state in cent. III. 263; doctrine, 264; rites, 269; torn with schisms, 277; suffers cruel persecutions, 279; appearance in cent. IV. 287; is supported by Constantine, 289; still persecuted, 291, 313; its rites multiplied, 294—301; distracted by Arian and other heresies, 304—306; its state in cent. V. 322; doctrines, 324; torn by the Pelagian, Nestorian, Eutychian, and other heresies, 331—337; many disorders in it, 342; the orthodox greatly persecuted, 347; its state in cent. VI. 353; innovations, 355—358; the bishops of Rome contend for its supreme authority, 358—361; Arianism very prevalent, 363; its misery increased by dissensions among the orthodox, 365; still persecuted, 371; its state in cent. VII. 376; great increase of superstition, 378; rise of antichrist in the West, 380; in the East, 384; new heresies arise, 389; schism between the Greek and Latin churches, 394; its state in cent. VIII. 401; doctrine, 404; the popes make new

advances in tyrannical power, 407 ; they meet with opposition, 411 ; the image-controversy, 413 ; several heresies in this cent. 416 ; its appearance in cent. IX. 423 ; reformations by Charlemagne, 424—427 ; progress of antichrist, 427 ; oppositions to papal innovations, 430—432 ; miserable state of the church in cent. X. 440—443, 451 ; oppositions to the corruption and tyranny of Rome, 445 ; the Greeks resist Romish encroachments, 449 ; new bishopricks erected in Germany, 451 ; state of the church in cent. XI. 453, 454 ; its ignorance, superstition, and vice exemplified in the character of the popes, 456—463 ; schism between the Greek and Roman churches increases, 465 ; monachism increases, 470 ; wretched appearance of the Romish church in cent. XII. in doctrine, morals, and discipline, 478—484 ; endeavours made by great and good men for a reformation, 485 ; especially by the Waldenses, 487—489 ; the Greek church very corrupt and much oppressed, 494 ; bad effects of the scholastic theology, 496 ; many new orders of monks stupify the people, 500 ; melancholy picture of the eastern and western churches in cent. XIII. 506 ; the crusades tend to corrupt the morals of Christians, 511 ; the Waldenses persevere in their good cause, 511, 512 ; but endure dreadful persecutions, 515 ; the Inquisition established to oppress them, 516 ; idolatry, error, and superstition, the prominent features of the church, 517 ; one degree of fanaticism succeeded by another, 518 ; rendered worse by the tyranny and usurpation of the popes, 525 ; many witnesses for the truth, 526 ; state of the Greek church, 527 ; mendicant orders of monks instituted to support the Romish church, 532 ; scholastic theology somewhat modified, but no less pernicious, 537 ; low state of the church in cent. XIV. 547 ; proved by the depravity of the popes, 549—557 ; many eminent men attempt to diffuse light through the prevailing darkness, 558—560 ; further instances of the degeneracy of the oriental church, 572 ; bad effects of scholastic theology and monachism, 578 ; state of the church in cent. XV. 587 ; its extreme iniquity exemplified in the impure morals of the popes, 589—598 ; the cup in the sacrament taken from the laity, 599 ; crisis of antichristian impiety, cruelty, and vice, 603 ; universal corruption of doctrine and morals in cent. XVI. causes the separation of a large part of Europe from the see of Rome, 629.

Church, oriental, its state in cent. IX., the violent schism between the eastern and western churches, 433 ; its state in cent. X. 448 ; opposition to Rome, 449 ; its state in cent. XI. 465 ; its state in cent. XII. 494 ; its miserable condition in cent. XIII. 527 ; vain attempt of the popes to consolidate a union, 537 ; its state in cent. XIV., further contentions with the Latins, 572 ; deplorable condition in cent. XV. 623, see *Church, Christian*.

——— **Romish**, see *Church, Christian*.

——— **British**, founded in the apostolic age, 224, note 6.

Churches, apostolical, their names and situation, 203 ; ceremonies and method of worship customary in them, 203—206.

——— **edifices for public worship**, first built by royal authority in cent. IV. 295 ; a description of, 298, note 1.

Cicero, his definition of a year, 4, note *.

Cinnamus, John, a Byzantine historian of cent. XIII. 539.

Circumcision, its institution and use, 116 ; omitted by the Israelites in the wilderness, but renewed after the passage of Jordan, 129.

- Cisterians, the order of, instituted in cent. XI. 471.
- Claudius, bishop of Turin, a zealous opposer of the corruptions of the church, 436.
- Clemangis, Nicholas de, a writer of cent. XIV. and XV. exposes the malpractices of the church of Rome, 560; his works, 616.
- Clemens Alexandrinus, a father of the church in cent. II., some account of, 254; spurious writings attributed to him, 255.
- Romanus, two epistles ascribed to him, 214.
- Clement II. pope, his pride, 459.
- III. his arbitrary power, 484.
- IV. his ambition, 523.
- V. transfers the seat of the papacy to Avignon, 550; his servile subjection to the king of France, and haughtiness to other potentates, *ib.*; dissolves the order of the Knights Templars with great cruelty, 569.
- VI. his tyranny, 552; his amours, 553.
- VII. antipope, raised to the pontificate by the French party, 555.
- Cleophas, Simeon, a martyr in cent. II. 250.
- Clepsydra, an instrument to ascertain the lapse of hours, 18.
- Clergy, their manners in cent. III. 276; take away the key of knowledge in cent. VIII. 405; their manners in cent. X. 440—443; their ignorance in cent. XII. 481, note 4.
- Clovis, king of France, embraces Christianity, 323; miracle at his baptism, 351.
- Clugny, the monastery of, 439, note 1.
- Codex Theodosianus, composed in cent. V. 350.
- Colarbasus, a Gnostic of cent. II. 244.
- Colleges and schools, highly instrumental in establishing the doctrines of Christianity, 225, 290.
- Columbanus, or Columba, the founder of monasteries in Italy, 397.
- — a monk, founds the monastery of Glastonbury in cent. VI. 397, note 7.
- Comestor, Peter, inventor of scholastic history, 497.
- Comnena, Anna, writes an elegant history of her father's reign, 500.
- Comuenus, John, Emperor of the East, 494.
- Confession, publick, changed into private by Leo I. in cent. V. 327.
- auricular, ordained by the fourth council of Lateran, 517.
- Congellus, or Comgallus, founds the order of Apostolics, 373.
- Conrad, of Lichtenau, an eminent historian of cent. XIII. 539.
- Constance, council of, deposes pope John XXII. and silences the rival popes Benedict XIII. and Gregory XII. 618; attempts some reformations, 619; declares a general council above the pope; condemns Huss and Jerome to be burnt, and deprives the laity of the cup in the sacrament, *ib.*
- Constantine, the Great, embraces Christianity, 288; causes of his conversion, *ib.*; his edicts, 289; supposed by some to have favoured Arianism, 304.

Constantinople, made the seat of the Eastern empire, 320; taken by the Turks in cent. XV. 623.

———— council of, in cent. IV. 309; in cent. VI. 367; in cent. VII. 391; the Quini-sexum, 392; in cent. VIII. 417.

Constantius, the Roman Emperor, persecutes the orthodox in cent. IV. 315.

Contentions, among the orthodox, 365; between the Greek and Romish churches in cent. VII. 394; in the Romish church respecting relics, &c. 602. See *Schisms*.

Controversies in cent. VI. 366; in cent. VII. on the observance of Easter, &c. 394; in cent. VIII. respecting image-worship, 413; on the corporal presence, 417; in cent. IX. on the corporal presence, 433; in cent. XI. on the same subject, 464.

Copts, descendants of the Jacobites, 416.

Councils, apostolical, are reckoned four, 215.

———— general and provincial, in cent. II. 256; in cent. III. 284; in cent. IV. 307; in cent. V. 338; in cent. VI. 367; in cent. VII. 391; in cent. VIII. 417; in cent. IX. 435; in cent. X. 447; in cent. XI. 467; in cent. XII. 492; in cent. XIII. 535; in cent. XIV. 566; in cent. XV. 617.

———— spurious in cent. IV. 311.

Courts of justice, Jewish, 132.

Creeds, used in or before cent. IV. 292.

Crema, John de, the pope's legate to England in cent. XII. disgraces his cause, 492.

Crescens, a Cynic philosopher, opposes the Christians in cent. II. 262.

Cross, the custom of making the sign of on the forehead adopted in cent. II. 239; superstitious use of in cent. IV. 301; increases in cent. V. 326.

Crusaders, their profligacy the cause of their reverses, 477, note 1.

Crusades, undertaken in cent. XI. 455; the cause of many evils, *ib.*; their continuation, 507; and disastrous issue, 509, 510, 544; many abortive attempts to renew them, 572.

Cyprian, an eminent Latin father of cent. III. 283.

Cyril, a writer of great learning and zeal in cent. V. 346.

Cyrus, king of Persia, allows the Jews to return from Babylon and rebuild the temple, 158.

D.

Damascene period, used by the Syrians and Arabs, 27.

Damascenus, John, a Greek writer of cent. VIII. 411; anathematized as an image-worshipper, 415; his opinion on the corporal presence, 417; a precursor of the scholastic divines, 496.

Damianus, Peter, a writer of cent. XI. exposes the depraved state of the church, 469.

Dan, tribe of, its situation, 88; Danites seize upon Laish in the north of Palestine, *ib.*

Danes, infest the coast of England, 438; receive Christianity, 444.

- Daniel**, a Jewish prophet, the period of his prophetic office, 156.
- Dante**, inveighs against the degeneracy of his church in cent. XIV. 560.
- Darius**, king of Persia, the temple at Jerusalem completed in his reign, 159.
- David**, king of Israel, his history, 137.
- Day**, a seventh observed by the ancient Greeks and Orientals, 14; artificial, *ib.*; civil, 15; natural, solar, and sidereal, *ib.*; variously divided, 16; Jewish sacred and civil, *ib.*; of the week, rule to find it for any given day of the month, 25, 26.
- Days of the week**, their names derived from the superstition of the ancient Romans, 17.
- Deacons**, seven ordained by the Apostles, their duty, 207, 242; assist at the sacrament in cent. III. 275.
- Dead**, prayers for them used in cent. V. 326.
- Decades**, the division of a month used by the Greeks, and lately by the French at the Revolution, 7.
- Decapolis**, its situation, 93.
- Decius**, the persecution under him very severe, 279.
- Decretals**, Roman, by whom compiled, 497; some forged, 369.
- Deluge**, the universal, account of, 111.
- Diocletian**, persecutes the Christians with unrelenting cruelty in cent. IV. 313.
- Dionysius**, the Great, bishop of Alexandria, opposes the notion of a millennium, 269; a defender of the Trinity, 282.
- the Less, abbot of Rome, invents the Christian era, 29, 374.
- Dionysian period**, an account of, 26.
- Dioscorus**, bishop of Alexandria in cent. V. adopts the errors of Eutyches, 335.
- Discipline of the church** in cent. I. 209; in cent. II. 233, 257; in cent. III. 272—275; in cent. IV. 298; much relaxed, 300; grows worse in cent. V. 327.
- Dithmar**, bishop of Mersburg, an historian of cent. XI. 469.
- Divine Service**, method of conducting it in cent. I. 208, note 7; in cent. II. 231—257; in cent. III. 269—272; in cent. IV. 295—298.
- Doctor**, origin of the degree of, 504.
- Doctrine**, of the Apostles, to be found in their writings, 206.
- Christian, of cent. I. and II. whence it may be collected, 225; particularized, 226, 227; of cent. III. 264—268; of cent. IV. 292; some corrupt additions, 293; of cent. V. 324; corruptions increase, 326—328; of cent. VI. 354; new innovations introduced, 355—358; in cent. VII. witnesses against the prevailing corrupted doctrine, 383, 384; in cent. VIII. very corrupt additions continue to be made to the fundamental truths of the Gospel, 404, 405; in cent. IX. 423, 425, 432; in cent. X. 443, note 8; in cent. XI. 454, 456, 465; in cent. XII. 478—480, 486—488, 496; in cent. XIII. 517, 537; in cent. XIV. 578; in cent. XV. 598—606; in cent. XVI. 630.
- Dominic**, founds a monastic order, 501, 515, 532; undertakes the conversion of the Albigenses, 532.

Dominicans, an order of monks instituted in cent. XII. 532; persecute the Albigenses, 533; intrusted with the office of the Inquisition, *ib.*; acquire vast riches and power, *ib.*; promulgate much superstition, 542; the sale of indulgences granted them by Leo X. 640.

Domitian, a violent persecutor of the Christians in cent. I. 212.

Donatists, their rise in cent. IV. 306; separate from the church on account of discipline, 307, note 6; a conference between them and the orthodox, 342.

Donatus, founder of the sect of the Donatists, 306.

Dositheans, a sect among the Samaritans, 181.

Doxopatrius, Nilus, a writer of cent. XI. 468.

Durand, William, a writer of cent. XIV. who exposed the degeneracy of the Romish church, 560.

E.

East, prayers usually made toward that quarter by the primitive Christians, 238.

Easter-Day, its retrograde motion makes a correction in the calendar necessary, 6; rule to find it, 25; dissensions and controversies respecting the time of its observance, 256, 258, 366; when kept by the ancient British churches, 259; and by the Scots in cent. VI. 366; fixed by the council of Nice, 25; rule to find it, *ib.*

Eastern Empire, the imbecility of the Emperors hastens its decline in cent. IX. 433; the political horizon grows darker in cent. X. 448; becomes still weaker in cent. XIV. 549, 572; its fall in cent. XV. 623.

Eber, a patriarch, cotemporary with Abraham, 113.

Ebionites, heretics of cent. I. 217.

Ecclesiastical, power legislative, in whose hands in cent. VIII. 410; in cent. X. 447.

Eclectics, a sect of philosophers, their rise in Egypt, 172.

Edomites, who, 85.

Edward II. king of England, deposed, 583.

—— III. resists the usurpations of the popes, 559; favours Wickliff, 564.

Eginhard, a writer of cent. IX. 437.

Elders, of the people, their office in the African church in cent. III. 276.

Eli, high priest of the Jews, some account of, 135.

Eligius of Limoges, a writer of cent. VII. 396.

Elipand, bishop of Toledo, his heretical tenets in cent. VIII. 416.

Emmaus, its situation, 104.

Emperors, Roman, &c., see *Chronological Tables*.

Enoch, the seventh patriarch from Adam, 109.

Enos, a patriarch, in whose time public worship is supposed to have been established, 109.

Epact, tables for finding it, 23.

Ephesus, general council of, 338.

- Ephraim, the tribe of, its situation, 88.
 ——— the Syrian, a writer of cent. IV. 312.
- Epictetus, a Stoic philosopher, 171.
- Epicureans, a sect of philosophers, 171.
- Epiphanius, a Greek father of cent. IV. 312, 345.
- Epiphany, when celebrated, 296.
- Episcopacy, conspicuous in cent. I. and II. 207; proved also by the epistles of Ignatius, 240—242; a list of the primitive bishops of Jerusalem given by Eusebius, 207, note 9.
- Epistles, canonical, 202.
- Epochs, fixed, established by Ptolemy Philadelphus, 1; division of the Old Testament history into nine epochs, 2; table of them, 30; epoch I. 108; epoch II. 111; epoch III. 115; epoch IV. 122; epoch V. 135; epoch VI. 142; epoch VII. 154; epoch VIII. 158; epoch IX. 172.
- Equinox, vernal, observed on the twenty-fifth of March in the dictatorship of Cæsar, and on the twenty-first of March, A. D. 325, 6.
- Era, Babylonian, an account of, 28; Christian, 29; Mahometan, or Hegira, 28; of the martyrs, 29; Roman, 28; Spanish, or era Hispanica, 29.
- Eras, the most convenient for history, 2.
- Erasmus, Desiderius, a writer of cent. XIV. exposes many errors of Rome, 639.
- Errors, condemned by the University of Paris in cent. XIII. 530.
- Essenes, a Jewish sect, an account of, 180.
- Esther, queen, the history of, 159.
- Ethelbert, king of Kent, converted to Christianity, 353, note 1.
- Ethelwolf, king of the West Saxons, his submission to the pope, 438.
- Eucharist, frequently received by the primitive Christians, 232, 233; had several names, 236; various rites respecting it, *ib.* and 237; innovations in cent. III. 270, 271; transubstantiation unknown in cent. IV. 293; the people communicate in both kinds, and use leavened bread, 297, 298; in cent. VIII. the Latins promulgate a doctrine something like that of the corporal presence, 417; Paschasius first publicly asserts the doctrine of transubstantiation in cent. IX. 432; a violent controversy respecting it renewed in cent. XI. 464; the cup taken from the laity in cent. XV. 599.
- Eudocia, a learned Empress of the Greeks, 347.
- Eugenius III. pope, instances of his tyranny, 482.
 ——— IV. his conduct, character, and deposition, 592, 598; attempts in vain to control the council of Basil, *ib.*
- Enlogius, an ecclesiastical writer of cent. VI. 370.
- Eusebius, bishop of Cæsarea, an historian of cent. IV. 199, 311.
 ——— bishop of Nicomedia, an Arian in cent. IV. 305.
- Eustathius, an ecclesiastical writer of cent. XII. 499.
- Eustochia, a literary lady in cent. V. 347.

Euthymius, Zigabenus, an ecclesiastical writer of cent. XII. 499.

Eutyches, author of a heresy in cent. V. condemned in the council of Chalcedon, 335, 339.

Eutychians, their rise and pernicious tenets, 335—337.

Eutychius, a Greek historian of cent. X. 450.

Evagrius, Scholasticus, a Greek writer of cent. VI. who favoured image-worship, 370.

Evenings, two computed by the ancient Jews, 16.

Events, miscellaneous,

in cent. I. 219;	in cent. II. 259;	in cent. III. 286;
in cent. IV. 320;	in cent. V. 350;	in cent. VI. 374;
in cent. VII. 398;	in cent. VIII. 421;	in cent. IX. 437;
in cent. X. 451;	in cent. XI. 471;	in cent. XII. 502;
in cent. XIII. 541;	in cent. XIV. 582;	in cent. XV. 626.

——— remarkable, see *Chronological Tables*.

Excommunication, its period among the early Christians regulated by the nature of the offence, 237; was humiliating, 238; was in vivid exercise in cent. III. 273—275.

Ezekiel, the prophet, the period of his ministry, 156.

Ezion-geber, a sea-port of Edom taken by David, 140, note 8.

Ezra, assists in reforming the Jewish Church after the captivity, 162.

——— the book of, the period of its history, 163.

F.

Facundus, bishop of Hermiana, a writer of cent. VI. 371.

Faith, justification by, a doctrine of the primitive church, 226.

Fasts, Christian, how observed in cent. II. 238; augmented in cent. III. 271; a still greater increase in cent. IV. 296.

——— Jewish, 10—13.

Fathers, of the Church, their character and works, 252, 281; errors of doctrine to be found in their writings, 268.

Feasts, or festivals, Christian, in cent. II. 238; increased in cent. IV. 296; in cent. XV. 600.

——— Jewish, 10—13.

Felicians, heretics in cent. VIII. 416.

Felix II. pope, tyrannises over Acacius, patriarch of Constantinople, 330.

—— V. elected by the council of Basil to oppose Eugenius IV. 592, 621.

—— bishop of Urgel, his heretical doctrine respecting Christ, 417.

Ferus, John, a writer in favour of the Reformation, 639.

Fiefs, instituted in cent. X. 452.

Finlanders, exchange heathenism for the idolatry of the church of Rome in cent. XII. 476.

Flavianus, bishop of Constantinople, condemns the heresy of Eutyches, 336.

Flodoard, a writer of cent. X. 450.

Florence, council of, adjourned from Ferrara by Eugenius IV. 620.

Florinians, heretics of cent. II. 245.

Formosus, raised to the papacy by the most vile arts, 426.

France, receives Christianity under Clovis, 323; is invaded by the English in cent. XIV. 583.

Francfort, the synod of, 419.

Francis, founder of the Franciscans, 516; story concerning his wounds, 542.

Franciscans, the order of, instituted in cent. XIII. 516; employed in converting and persecuting the Albigenses, 533.

Fratricelli, sectaries of Italy and France, oppose the corruptions of Rome in cent. XIV. 560.

Frederic II. Emperor of Germany, withstands the violence of the popes for thirty years, 525.

Friars, mendicant, their origin in cent. XII. 501; new orders of, 532; violent dissensions between the Franciscans and Dominicans, 534.

Froissart, John, an historian of cent. XIV. 577.

Fulbert, bishop of Chartres, a writer of cent. XI. 468.

Fullo, Peter, usurps the episcopacy of Antioch, 343; is excommunicated, 345.

G.

Gad, the tribe of, its situation, 86.

Galerius, see *Maximian*.

Galilee, a description of, 92, 98.

Gallus, the founder of an order of monks in cent. VII. 398.

Gareb, the hill of, where situated, 102.

Gaulonites, or Galileans, a faction among the Jews, 181; their insurrections accelerate the downfall of the nation, *ib*.

Gemara, the, compiled by Rabbi Johanan Ben Eliezer between cent. V. and VII. 261, note 4.

Genealogy of our Lord, why differently related by St. Matthew and St. Luke, 191.

Gengis Khan, his conquests and character, 545.

Gerbert, see *Sylvester II*.

Germans, partly converted in cent. II. 224; their conversion completed in cent. VII. 378.

Germanus, a strenuous supporter of image-worship in cent. V. & VI. 420.

Gerson, John, inveighs against the tyranny and superstition of Rome in cent. XV. 616.

Gethsemane, a village near Jerusalem, 104.

Gibellines, see *Guelphs*.

Gihon, a mount on the west of Jerusalem, 102.

Gilbert de la Porrée, condemned for heretical opinions in cent. XII. 491.

Girgashites, the inhabitants of Gadara, 84.

Glaber Radulphus, a writer of cent. XI. 468.

- Gnostics, an heretical sect, their rise, 243; their opinions, 244, note 4.
- Godeschalcus, an itinerant preacher of the doctrine of predestination in cent. IX. 432; his constancy and meekness under persecution, 433.
- Golden number, particulars respecting it, 22.
- Gospel, see *Christianity*.
- Goths, harass the church in cent. VI. 353.
- Gratian makes a digest of the papal canon law and the statutes of councils, 497.
- Grecian year, description of, 4.
- Gregoras, Nicephorus, a Greek writer of cent. XIV. 574.
- Gregorian year, so called from pope Gregory XIII. 6; table of the lunar cycle for, 23.
- Gregory I., the Great, bishop of Rome, a voluminous writer of cent. VI. 354; his works much interpolated, 356, note 4; composes an office of the mass, 357; refuses the title of Universal Bishop, 371; establishes an order of monks, 373; sends missionaries to England, 377.
- II. pope, instances of his haughtiness, 407.
- III. his arrogance toward Leo the Emperor, 408; makes England tributary to him, *ib.*
- VII. pope (Hildebrand), his base and intractable character, 460—463.
- IX. his exorbitant pride and malice toward Frederic, Emperor of Germany, 522.
- X. his extortions and despotism, 523.
- XI. his character and wicked works; translates the seat of the pontificate from Avignon to Rome, 554.
- XIII. corrects the calendar, 6.
- Nazianzen, a Greek father of cent. IV. 312.
- Thaumaturgus, a celebrated Greek father of cent. III. 282.
- archbishop of Tours, a writer of cent. VI. 371.
- Grosseteste, Robert, bishop of Lincoln, exposes the corruption of the court of Rome, 526.
- Guelphs and Gibellines, two hostile parties, their rise in cent. XII. 477, note 9, 481, note 5; distract Italy and Germany, 510, note 2, 527.
- Gunpowder, invented by Berthold Schwartz in cent. XIV. 584.

H.

- Haggai, the prophet, assists Ezra, 162; the period of his prophetic office, 163.
- Hales, Alexander, a scholastic doctor in cent. XIII. 537.
- Ham, son of Noah, the corruption of the Church originates in him, 113.
- Haymo, bishop of Halberstadt, a writer of cent. IX. 436.
- Hayton, an historian of cent. XIII. 540.
- Heathen affairs in cent. I. 222; in cent. II. 261; in cent. III. 285; in cent. IV. 319; in cent. V. 349.
- Hebrew language, now printed in Babylonian or Chaldaic characters, 161.

Hegesippus, an ecclesiastical historian of cent. II. 253.

Hegira, see *Era Mahometan*.

Helena, mother of Constantine the Great, builds a church on mount Calvary in cent. IV. 295.

Hellenism, publicly professed at Jerusalem in the high priesthood of Jesus, 166.

Hemerobaptists, a Jewish sect, an account of, 181.

Henoticon, of Zeno, the purpose for which it was issued, 343.

Henricians, witnesses for the truth in cent. XII. 58.

Henry II. of England, his abject submission to the pope, 503.

—— IV. of Germany, much oppressed by pope Gregory VII. 462.

Heracleon, a Gnostic who practised magic arts in cent. II. 244.

Heresies, of cent. I. 216; of cent. II. 243; of cent. III. 276;
 of cent. IV. 304; of cent. V. 331; of cent. VI. 363;
 of cent. VII. 389; of cent. VIII. 416; of cent. XII. 489;
 of cent. XIII. 529.

Heretics, see *Chronological Tables*, also *Heresies*.

Hermannus Contractus, a writer of cent. XI. 469.

Hermes Trismegistus, his books contained all the Egyptian philosophy, 122.

Hermits, Christian, see *Ascetics*.

Hermogenes, a heretic of cent. II. 244.

Herod, the Great, an account of, 182—185.

—— Agrippa, persecutes the Christians, 210.

Herodians, an account of, 181.

Hesiod, mentions a sacred seventh day, 14.

Hesychius, bishop of Jerusalem, a writer of cent. V. 346.

Hierax, a heretic of cent. III. 277.

Hilary, a Latin father of cent. IV. 312.

—— bishop of Arles in cent. V. supposed the author of the Athanasian Creed, 312.

Hildebrand, see *Gregory VII. pope*.

Hildegard, a celebrated abbess of cent. XII. 502.

Hildegund, a recluse of cent. XII. who disguised her sex, 502.

Hillel, a Jewish rabbi, 178; makes an alteration in the Jewish calendar, 27.

Hincmar, archbishop of Rheims, an eminent writer of cent. IX. 437.

Hindoo year, description of, 5.

Hinnom, a valley on the south of Jerusalem, 102.

Hippolytus, a Greek father and martyr in cent. III. 282.

History, ecclesiastical, prefatory remarks upon it, 107, 187; the sources of it, 107, 189.

Hittites, lived in the south of Palestine, 84.

Hivites, inhabited the north-east of Canaan, 84.

Holy Land, *see* *Canaan*.

Holy water, its use suggested by the Roman Lustrum, 19.

Homer, mentions a sacred seventh day, 14.

Honorius I. bishop of Rome in cent. VII. anathematized as a Monothelite, 391, 393.

———— III. his tyrannical spirit and unchristian actions, 521.

———— IV. instances of his lawless temper, 524.

Hormisdas, bishop of Rome, contends with the Scythian monks of Constantinople, 365.

Hospitalers, some account of, 500.

Hours, the division of the day into, unknown to the Egyptians and ancient Jews; first invented by the Babylonians, from whom the knowledge of them is derived by other Orientals, and by the Greeks and Romans, 16, 17; their length variable in some countries, 17; the invention not yet adopted by the Chinese, Hindoos, Tartars, or Persians, 18; first measured by the clepsydra, afterward by the sun-dial and sand-glass, *ib.*

Hugh of St. Victor, a writer of cent. XII. 498.

Hungary, Christianity fully established in that country in cent. X. 444.

Huns, invade some provinces of the Roman empire, 319.

Huss, John, burnt alive by the order of the council of Constance, 603; particulars of his trial, condemnation, and conduct at the stake, 606—608.

Hussites, their rise in Bohemia, wars and sufferings, 610—614.

Hymeneus and Philetus, heretics of cent. I. who denied the resurrection of the body, 217.

Hyrchanus II. the last king of the Asmonean family, murdered by Herod, 183.

I.

Iconoduli and Iconolatræ, image-worshippers, 414, 416.

Iconomachi and Iconoclastæ, opposers of image-worship, 416.

Ides, a division of the Roman month, 8, 9.

Idolatry, the revival and increase of after the flood, 113, 114; its progress in epoch III. 120; publick idolatrous rites first established in Egypt, 121; upheld by oracles and divination, 122.

Ignatius, bishop of Antioch, suffers martyrdom, 250; his epistles, 252; fictitious writings attributed to him, 255.

Ildefonsus, a writer of cent. VII. 396, note 2.

Images, introduced into churches in cent. IV. but not for worship, 301; the custom much opposed by eminent men, *ib.*; in cent V. images and pictures begin to receive veneration, 326; controversy respecting their use in cent. VIII. 413.

Image-worship, condemned by the council of Constantinople, 418; supported by the council of Nice and other synods, 415, 416, 418; again condemned by the council of Francfort under Charlemagne, 419.

Incense, used at Divine Service in cent. IV. 300.

India, the continent of, first approached from Europe by sea by Vasco de Gama, 627.

- Indians, Malabar, converted to the Faith of Christ in cent. IX. 424.
- Indiction, instituted by Constantine, 19; still used by the popes *ib.*; rule to find it, *ib.*
- Indulgences, the power of granting them held by the pope in cent. XII. 480; the sale of them frequently resorted to in cent. XV. 601; the subject brought before the council of Constance, and the practice condemned, 605; many sales by Leo X., which alienates the minds of great numbers from the Romish Church, 640.
- Innocent II. pope, instances of his tyranny, 482.
- III. his inordinate presumption, 484; establishes the Inquisition, 516; decrees transubstantiation, 517; interdicts the reading of the Gospels, Epistles, and Psalms, in the vernacular language, 519; excommunicates several kings, 520; raises large sums of money on various pretexts, 521.
- IV. his wicked character, 522.
- VI. his tyranny, avarice, and superstition, 553.
- VIII. his character, 596.
- Innovations, made in Christianity in cent. II. 228, note 4, 239; in cent. III. 271—273; in cent. IV. 294—302; in cent. V. 326—328; in cent. VI. 355—358; in cent. VII. 378—380; in cent. VIII. 405, 413; in cent. X. 441—443; in cent. XI. 456, 470; in cent. XII. 478—481, 496; in cent. XIII. 517—519, 537; in cent. XIV. 578—581; in cent. XV. 598—606.
- Inquisition, its origin and office, 516, and note 2.
- Institutions, apostolical, 209.
- Interdict, papal, its effects, 484, note 2.
- Investiture, contest respecting the right of it, 475.
- Ireland, receives Christianity in cent. V. 323.
- Irenæus, a father of the Church, martyred in cent. II. 254.
- Irene, Empress of the East, patronizes image-worship, 415.
- Isaac, the patriarch, his life and character, 117.
- Ishmaelites, the places of their abode, 85; are a monument of the truth of the Scriptures, *ib.* note 3.
- Isidore, of Pelusium, a celebrated writer of cent. V. 345.
- of Seville, a writer of cent. VII. 396.
- Israel, kingdom of, its division under Rehoboam, 142; the ten tribes carried into captivity, 152; re-established by the Maccabees, 174; made tributary to the Romans, 182; sovereignty of assumed by Herod the Great, 183; divided between his three sons, 185, 194; reduced to a Roman province, 194; antecedent causes of its total ruin, 219; its final overthrow with the destruction of Jerusalem, 220.
- Israelites, their history, 118, 123. See *Epochs* passim.
- Issachar, the tribe of, its boundaries, 89.
- Iturea, a country of Palestine, 94.
- Ivo, bishop of Chartres, a writer of cent. XI. 469.

J.

- Jacob, the patriarch, his history, 117.
- Jacobites, heretics of cent. VI. VII. and VIII. 364, 389, 416.

- James, St., knights of, instituted in cent. XII. 501.
- Jandunus, John, a writer of cent. XIV. 560.
- Janizaries, their organization and dissolution, 548.
- Japheth, son of Noah, ancestor of the Europeans and northern Asiatics, 112, note 1.
- Jebusites, ancient inhabitants of Jerusalem, 84.
- Jehoshaphat, the valley of, its situation, 102.
- Jephthah, offers up his daughter, reasons for and against the supposition that she was sacrificed, 134.
- Jeremiah, a Jewish prophet, exercises his office first in Judea, and afterward in Egypt, 156.
- Jericho, its situation, 104.
- Jeroboam, his policy to prevent the return of the ten tribes to their allegiance, 142.
- Jerome, of Prague, burnt alive in cent. XV. 608; his trial and conduct, 609.
- of Savonarola, exposes the vices and errors of Rome, and suffers death, 604.
- Jerusalem, a description of, 95—100; entirely destroyed by Adrian, 100; sacked and destroyed by Titus, 220—222; the attempts of Julian the Apostate to rebuild its walls miraculously defeated, 821.
- Jesuates, an order of monks instituted in cent. XIV. 579.
- Jesuits, the society of, instituted in cent. XVI. 72.
- Jewish period, or year of the world, 27.
- Jews, their language after the captivity a species of Syriac, 160; use the Chaldaic characters, 161; particulars respecting them in cent. I. 219;
 in cent. II. 259; in cent. III. 285; in cent. IV. 319;
 in cent. V. 349; in cent. VI. 376; in cent. VII. 400;
 in cent. X. 452; in cent. XI. 473; in cent. XII. 504;
 in cent. XIII. 546; in cent. XIV. 585.
- Joachim, abbot of Flora, condemned in the fourth council of Lateran for exposing the errors of the Romish Church, 530.
- Joan of Arc, put to death on a charge of magic, 627.
- pope, an account of, 429.
- Job, a descendant of Uz, 119.
- the book of, esteemed an authentic memoir, 128.
- John VIII. pope, successor of Leo IV. called pope Joan, 428.
- VIII. successor of Adrian II., his presumption, 428.
- XII. deposed for his crimes by Otho I. 445.
- XVII. deposed and put to death with great cruelty, 446.
- XXII. obtains the papacy by a stratagem, 551; his character, 552; his contest with Louis, Emperor of Germany, 558; his deposition, *ib.*
- XXIII. deposed by the council of Constance, 590, 606.
- Prester, a Christian king of India in cent. XII. 503.
- king of England, cedes his kingdom to the pope, 520.
- Jordan, the river, the Israelites pass over it in a miraculous manner, 129.

- Josephus, a Jewish historian, 107; inaccurate in some particulars, 174, note 7; corroborates the history of John the Baptist, 196; whether the passage relating to Christ be genuine, 197.
- Joshua, his history, 129; author of the book which bears his name, 140.
- Jubilee, the year of, among the Jews, 13.
 ——— Roman catholic, its institution, 544.
- Judah, tribe of, its situation and extent, 87.
 ——— kingdom of, its division from Israel, 142; brief particulars respecting its kings, 145—149; decay of religion in, 150; subverted by Nebuchadnezzar, 154; return of the people by the decree of Cyrus, 158.
- Judas Maccabæus, succeeds his father in the office of high priest and general of the Jewish army, 174.
- Judea, a description of, 91. See *Canaan*.
- Judges, among the Israelites, their jurisdiction distinguished from that of kings, 132.
 ——— the book of, by whom composed, 140.
- Julian, the Apostate, revives heathenism and attempts to extirpate Christianity, 291, 315; his character, 315, note 5; his attempts to rebuild Jerusalem miraculously defeated, 321.
 ——— period, an account of, 26.
- Julius, Africanus, his works, 282.
 ——— II. pope, his tyrannical and warlike proceedings, 632.
 ——— III. his wicked character, 634.
- Justification by faith, a doctrine of the primitive Church, how understood, 226, 227, note 2, 267, note 1, 293, 325, 355.
- Justin I. Emperor of the East, favours the Christians, 362.
 ——— Martyr, a father of the Church, suffers martyrdom in cent. II. 250, 253; fictitious works attributed to him, 255.
- Justinian, Emperor, destroys the kingdom of the Ostrogoths, and re-unites the Eastern and Western empires in cent. VI. 359, note 8; his life and character, 362; his Pandects, 374.

K.

- Kalendarium, Romanum, 9.
- Kalends, Roman, 8, 9.
- Kings, Jewish, their supreme authority in ecclesiastical and civil affairs exemplified in the reigns of David, Solomon, &c. 137; a list of them, 143.
 ——— European, see *Chronological Tables*.
- Knighton, Henry, a writer for the pope in cent. XIV. converted by Wickliff, 564, 577.
- Koran, the, an account of, 397; translated into French, A. D. 1130, 505.
- Koreish, an Arabian sect, 385.

L.

- Lacedæmonians, claim consanguinity with the Jews, and desire a league with them, 166.
- Lactantius Firmianus, a Latin father of cent. IV. 312.

- Lanfranc**, archbishop of Canterbury, a writer of cent. XI. 469.
- Language, Latin**, origin of its use in public worship, 379; the popes endeavour to make this use of it universal, *ib.*
- Languages**, the study of revived in cent. XIV. 581.
- Laodicea**, a synod held at, in cent. IV. 310.
- Lapsed**, among the primitive Christians, their discipline in cent. II. strict and salutary, 237, 238; in cent. III. 273.
- Lateran**, councils of, in cent. XII. 493; in cent. XIII. 535; in cent. XVI. 635.
- Laurentius**, his cruel martyrdom in cent. III. 280.
- Law, Jewish**, its promulgation from mount Sinai, 125; repeated with some alterations, 126.
- **Roman**, restored and taught in the schools in cent. XII. 503.
- Leap-year**, an account of, 6, 19.
- Lent**, the fast of, began to be observed in cent. IV. 296.
- Leo III.** Emperor of the East, opposes image-worship, 414.
- **VI.** a writer on several subjects, 437.
- **IX.** pope, his encroachments, 459.
- **X.** unites in his character very opposite qualities, 633; his infatuation cuts off all reconciliation with the reformers, 642.
- Leontius of Constantinople**, a writer of cent. VI. 370.
- Levi**, the tribe of, their portion at the division of Canaan, 131.
- Libelli Pacis**, granted by martyrs and confessors to the lapsed, 237.
- Litanies**, first used in cent. V. 327.
- Literature**, the revival of in cent. XIV. 581; in cent. XV. 624.
- Liturgies**, some in use in cent. VI. 357, note 6.
- Livonians**, receive the Christian name in cent. XII. 476.
- Lolhard**, Walter, a witness for the truth in cent. XIII. 530.
- Lombard**, Peter, author of the scholastic theology in cent. XII. 496.
- Longobards**, occupy Italy in cent. VI. 375.
- Loretto**, legend of, 542, 543, note 4.
- Louis the Pious**, deposed in cent. IX. by the arts of the bishop of Rome, 435.
- Love-feast**, celebration of in cent. II. 234; in cent. III. 271; discontinued in cent. V. 328.
- Lucian**, of Samosata, violently opposed to Christianity in cent. II. 262.
- Lugdunenses**, see *Waldenses*.
- Luitprand**, bishop of Cremona, a writer of cent. X. 450.
- Lully**, Raymond, a celebrated writer of cent. XIII. 540.
- Lunar cycle**, an account of, 22.
- Lustrum**, Roman, an account of, 19.
- Luther**, Martin, his zeal and intrepidity against the errors of Rome, 640.
- Lyons**, councils of, 536.
- Lyra**, Nicholas de, an eminent writer of cent. XIV. 576.

M.

- Macarius**, a writer of cent. IV. 312.
- Maccabees**, restore the civil and religious polity of the Jews, 174.
- Macedonius**, patriarch of Constantinople, his heresy, 306.
- Magus**, Simon, an apostate of cent. I. 216.
- Mahomet**, his birth, character, reverses, and success, 385, 386, 388; relates in his Koran several particulars respecting Christ, 196.
- Mahometanism**, its rise and fundamental points, 386, 387; spread very rapidly by the force of arms, 388, 390.
- Malachi**, the last of the prophets, 164.
- Malmsbury**, William of, an English historian of cent. XII. 498.
- Mamelukes**, an account of, 545.
- Mammæa**, the mother of Alexander Severus, converted in cent. III. 264.
- Manasseh**, the tribe of, its lot divided, half on the east side of Jordan, 86; and half on the west, 88.
- Manes**, author of the Manichæan heresy, 277.
- Manichæans**, heretics of cent. III. 277.
- Mapes**, Walter, opposes the mal-practices of the court and church of Rome in cent. XIII. 526.
- Marcellinus**, a bishop of Rome in cent. IV., said to have lapsed, 314.
- Marcion**, a heretic of cent. II. 244.
- Marcus**, a Valentinian heretic and magician of cent. II. 244.
- Marianus Scotus**, a writer of cent. XI. 469.
- Marius Aventicensis**, an historian, 188.
- Marochianus**, Samuel, a writer of cent. XI. 468.
- Marriage**, of the clergy, common down to cent. IV. 198, note 3, 243, 276, 308.
- Marsilius**, a celebrated writer of cent. XIV. 575.
- Martin IV.** pope, his character, 524.
 ——— V. raised to the papacy by the council of Constance, his character, 591; excites a war against the Bohemians, 611.
 ——— Raymond, a writer of cent. XIII. 541.
- Martyrs** of cent. I. 213; of cent. II. their number immense of both sexes, and all ages and ranks, 250; in cent. III. 281; a commemoration of them made after publick prayer, 233. See *Persecutions*.
- Mary**, the Virgin, her worship unknown in the first ages of Christianity, 228; in cent. IV. a superstitious regard paid her as the mother of God, 356; many disputes raised about her immaculate conception, which is decreed in cent. XV. by the council of Basil, 599.
- Mass**, sacrifice of the, no foundation for it in history or Scripture, 227, note 1, 228; unknown in cent. IV. 297, 298; a new office for it framed by Gregory the Great, 357; private masses unknown in cent. VI. and the eucharist administered in an intelligible language, 355.
- Masorah**, the, uncertain whether it was composed by Ezra and his colleagues, 162; an account of it, 201, note 5.

- Mathilda**, countess of Lombardy, her attachment to pope Gregory VIII. 461, 473.
- Maurice**, Peter, a bold witness for the truth in cent. XII. 498.
- Maurus**, Rabanus, archbishop of Mentz, a learned writer of cent. IX. 436.
- Maximian**, a Roman Emperor, persecution by him, 280; its atrocity and lamentable effects, 314.
- Maximinus**, a Roman Emperor, persecution under him, 279.
- Meat**, abstinence from, practised in cent. IV. 300.
- Melchizedek**, questions concerning him, 119.
- Melito**, bishop of Sardis in cent. II., left a valuable catalogue of the canonical books of the Old Testament, 253; fictitious writings attributed to him, 255.
- Menander**, a heretic of cent. I. 216.
- Methodius**, a successful missionary to the Slavonians in cent. IX. 423.
 ——— a Greek father and martyr in cent. III. 282.
- Metochita**, George, a Greek writer of cent. XIII. 539.
- Metochites**, Theodore, a Greek writer of cent. XII. 574.
- Metropolitans**, their authority in cent. III. 275.
- Midianites**, who, 86.
- Millenium**, a controversy respecting it in cent. IV. 268, note 3.
- Ministers**, the mode of calling and electing them in the apostolic age, 208.
- Minutius Felix**, a Latin father of cent. III. 282.
- Mishna**, the, an account of, 261, note 4.
- Moabites**, their origin and abode, 85.
- Monachism**, origin of it in cent. III., Paul of Thebes the first Christian hermit, 280, 286; its progress in cent. IV. 300, 301, 302, 316; increases in cent. V. 327; still augmented in cent. VI. and the order of Benedictines founded, 372; becomes more popular in cent. VII. 397; in cent. VIII. 405; in cent. XI. 470; in cent. XII. many new orders are instituted, 500; the Dominicans and Franciscans, 515; state of monachism in cent. XIII. 531; in cent. XIV. 578; new orders in cent. XV. 626.
- Monophysites**, heretics of cent. V. 338; in cent. VI. 364.
- Monothelites**, heretics of cent. VII. 389, 416.
- Montanus**, a heretic of cent. II. 245; his tenets condemned, 256.
- Months**, lunar and solar, 6; intercalary, 7; of various lengths in different nations, *ib.*; Grecian, *ib.*; Roman, 8; Hebrew, 9, 10.
- Moon**, her first appearance in Nisan regulated the Jewish moveable festivals, 12.
 ——— her age and southing, rules to find, 24.
- Moors**, their incursions into Spain, 545; are converted or expelled, 628.
- Morals**, of the primitive Christians, 240.
- Moriah**, mount, its situation, 96.
- Moses**, the Jewish legislator, retains some Egyptian customs in composing the Law, 121—127; his fame spreads into various countries, 128, 129.
 ——— of Crete, a Jewish impostor, 324.

Muscovites, converted to Christianity in cent. X. 444.

Music, scale of, invented in cent. XI. 473.

Mythology, Greek, whence derived, 153.

N.

Nangis, William de, a writer of cent. XIII. 540.

Naphtali, the tribe of, its situation, 90.

Nathan, Rabbi, a writer of cent. XII. 504.

Nativity of our Lord, supposed four years earlier than the common account; the exact year, month, and day of it uncertain, 192, 193; first used as an era in cent. VI. 29, 193, 374.

Nazarenes, Judaizing Christians of cent. I. 216.

Nebuchadnezzar, carries the Jews captive to Babylon, 154.

Nehemiah, author of the last canonical book of the Old Testament, 163.

Neo-Cæsarea, council of, in cent. IV. 310.

Nepos, a heretic of cent. III. 276.

Nero, the Roman Emperor, persecutes the Christians with great cruelty, 211.

Nestorianism, particulars respecting it, 334.

Nestorius, author of a heresy in cent. V. 333; shamefully persecuted, 334, note 4.

Nice, the first council of, 308; its consequences, 309; the second council of, 418.

Nicene Creed, framed in the first council of Nice, 308; confirmed in the council of Constantinople, 310.

Nicephorus, patriarch of Constantinople, a writer of cent. VIII. and IX. 420; addicted to image-worship, 437.

Nicetas, David, a writer of cent. IX. 437.

——— Acominatus, a Byzantine historian of cent. XIII. 539.

Nicholas I. pope, his haughtiness, 428.

——— II. places the election of the pope in the hands of the cardinals, 459.

——— III. his character, 524.

——— IV. his character, 524.

——— V. his character and conduct, 593.

Nicolaus, a heretic of cent. I. 216.

Nicon, Armenius, a writer for the pope in cent. X. 450.

Nicopolis, version of the Scriptures of, in cent. II. 247.

Niem, Theodoric de, his works, 616.

Nilus, see *Doxopatrius*.

Nimrod, a king of the posterity of Ham, 113.

Nisan, the first month of the Jewish ecclesiastical year, 10.

Noah, his history and preservation in the ark, 109—112; his seven precepts, 112, note 9.

Noetus, a heretic of cent. III. 276.

Nones, a division of the Roman month, 8, 9.

Normans, devastate the sea-coasts of Europe in cent. IX. 438.

Norwegians, converted in cent. XII. 476.

Nundinal letters, their use, 14, 20.

Nychthemeron, a whole natural day, 15, 16.

O.

Occam, William, a writer of cent. XIV. 576.

Odilo, one of the founders of the abbey of Clugny, 439, note 1.

Offence, mount of, its situation, 102.

Olives, mount of, its situation, 101 ; ceremonies observed upon it, *ib.*

Olympiads, their origin and disuse, 19, 28.

Onias, a Jewish high priest displaced and murdered by his brother Jason, 173.

—— son of Onias III. bullds a temple in Egypt and causes a schism, 176.

Ophir, the gold of, whence it came, 140.

Optatus, bishop of Milevi, a Latin father of cent. IV. 312.

Oracles, the means of upholding and diffusing idolatry, 121 ; names of the most celebrated, *ib.*

Ordeal, by cold water, &c. 425.

Orders, religious, see *Monachism*.

Ordination, method of in cent. I. 208.

Oresmius, Nicholas, an eminent witness for the truth in cent. XIV. 576 ; translates the Bible into French, *ib.*

Origen, his character, works, and biblical labours, 281.

Origenists and Origenians, heretics of cent. VI. 367.

Original sin, taught in cent. I. II. III. and IV. 266, 293. See *Doctrinæ*.

Otho I. Emperor of Germany, opposes the papal power in cent. X. 445.

—— III., the popes feign that he granted to pope Sylvester II. eight cities in the marche of Ancona, 452.

—— Archbishop of Canterbury, disputes with his clergy about the corporal presence, 446, note 4.

P.

Pachymeres, George, a Byzantine writer of cent. XIII. 539.

Pagans, why so called, 290.

Palæologus, Michael, Emperor, recovers Constantinople from the Franks, 527, 529 ; accused of betraying the interests of the Greek Church, *ib.*

—— Manuel, travels to France and England for aid against the Turks, 587.

Palamas, Gregory, a Greek writer against the Latin Church, 574.

Palestine, see *Canaun*.

Pandects of Justinian, their origin, 374 ; discovered and brought into use after being lost for several centuries, 503.

- Papias**, a father of the Church, supposed to have been instructed by the Apostle John, 253.
- Paris**, John of, a witness for the truth in cent. XIV. 576.
- Matthew, depicts the corrupt state of the Romish Church, 527, 540.
- Paschal II.** pope, his character, 460; instances of his tyranny, 481.
- Paschasius**, Radbertus, first asserts the doctrine of transubstantiation, 432.
- Passover**, its first institution, 123; its celebration after the passage of Jordan, 129.
- Patriarch**, title of, mentioned in cent. II. 241; its origin properly to be referred to cent. V. 328.
- Patriarchs**, ten from Adam to Noah, 109, 113.
- Patricians**, heretics of cent. II. 245.
- Paul**, the Apostle, the exact time of his conversion disputed, 197; he preached in Britain, 200, note 2.
- Father, author of the history of the council of Trent, 190.
- II. pope, his infamous character, 595.
- of Samosata, his errors, 276.
- of Thebes, the first Christian hermit, 280.
- Paulinus**, of Aquileia, a writer of cent. VIII. 420.
- of Nola, a writer of cent. IV. 313.
- Paulus Diaconus**, an eminent writer of cent. VIII. 420.
- Pelagianism**, particulars respecting it, 331; its rapid progress, 332.
- Pelagius**, a heretic of cent. V., his character, 331.
- Penance**, strictly observed in cent. II. 237, 238; in cent. III. 273, 274; somewhat remitted toward the close of this cent. 275; discipline of penitents in cent. IV. 298—300.
- Pennafort**, Raymond of, a writer of cent. XIII. 538, 541.
- Pentateuch**, written by Moses, 127; its historical order, 128; the original copy burnt at the destruction of Jerusalem by Nebuchadnezzar, 155.
- Pentecost**, when celebrated by the Karaites, 12.
- Pepin**, usurps the throne of France, 408; swears fidelity to the Roman see, 409.
- Peræa**, its boundaries, 93.
- Peripatetic philosophy**, taught by Aristotle, 171.
- Perizzites**, inhabitants of Canaan, 84.
- Persecutions** in cent. I. 211, 212; in cent. II. very barbarous, 247—249, 262; somewhat mitigated by the apologies of the fathers, 249; in cent. III. 279—281, 285; in cent. IV. the most horrid by Diocletian, 313; by Constantins and Julian, 315; by Valens, 316; in cent. V. by sectaries, heretics, and barbarians, 348; in cent. VI. 371; by the Roman catholic Church, 513, 564, 603, 610—614.
- Pestilence**, a remarkable one in cent. VI. 375.
- Peter**, the Apostle, was not universal bishop at Rome, for twenty-five years, 198, note 3.
- of Blois, a writer of cent. XII. 498.
- the hermit, an itinerant preacher of the crusades in cent. XI. 455.

- Petrarch; Francis**, character of his writings, 575 ; contributes to the revival of Latin literature, 581.
- Pharisees**, their origin uncertain, 177 ; their tenets and manner of life, *ib.*
- Philastrius**, bishop of Brescia, a writer of cent. IV. 313.
- Philetus**, his heresy, 217.
- Philip the Fair**, of France, resists the encroachments of Boniface VIII. 558.
- Philippicus**, Emperor of the East, ejects the images of the fathers from the porch of St. Sophia's, 413.
- Philoponus**, John, a writer of cent. VII. 396.
- Philosophers of Greece**, in epoch VI. 153 ; an account of their several systems, 160—172.
- Philostorgius of Cappadocia**, an historian, 188.
- Phocas**, Emperor of the East, favours pope Boniface I. 380, 381.
- Phœnicians**, their migrations, 131.
- Photinus**, bishop of Sirmium, revives the errors of Paul of Samosata, 305.
- Photius**, patriarch of Constantinople, resists the usurpations of the pope in cent. IX, 430 ; deposed, 434 ; his character, 437.
- Picus**, John, a writer of cent. XV. 617, 639.
- Pilgrimages**, their rise, 295 ; their increase, 301.
- Pinytus**, bishop of Crete, wishes to impose celibacy on his clergy, 243.
- Pisa**, the first council of, 617 ; the second, 635.
- Pisides**, George, a writer of cent. VII. 396.
- Pius II.** pope (*Æneas Sylvius*), his duplicity and ambition, 594, 598.
- **III.** his intended reformation frustrated by his premature death, 631.
- Platina**, a witness of the corruption of Rome, 617.
- Plato**, his philosophy, 170.
- Poets**, Greek, in epoch VI. 152.
- Poggio**, a writer of cent. XV. 616.
- Poles**, converted in cent. IX. 423 ; more effectually instructed in Christianity in cent. X. 444.
- Poliaco**, John de, a reputed heretic in cent. XIII. 530.
- Polity**, ecclesiastical, in cent. I. 206—209 ; in cent. II. 240, 242 ; in cent. III. 275 ; in cent. IV. 302 ; in cent. V. 328, 331 ; in cent. VI. 358—361.
- Polonus**, Martinus, a writer of cent. XIII. 540.
- Polycarp**, suffers martyrdom in cent. II. 251 ; his epistle to the Philipians, 253.
- Pomerania**, its inhabitants converted in cent. XII. 476.
- Pompilius**, Numa, corrects the errors of the Roman year, 4, 8 ; gives rise to the Roman mythology, 153.
- Pope**, or *papa*, a common name for a bishop in the early ages of the Church, 241, note 1, 275.
- Popes**, display ambition and a thirst of power in cent. IV. 303 ; their encroachments gradual and determined in cent. V. 330, note 8, 336, note 8, 340, note 4, 341, note 6 ; obtain from Valentinian an acknowledgment of primacy, 350 ; their power increases in cent. VI. 358 ; in cent. VII.

Boniface obtains an acknowledgment of the title of Universal Bishop from the Emperor Phocas, 381; they gain several privileges from Constantine V. and other princes, 399; in cent. VIII. their arrogance and tyranny add to the misery of the Church, 402, 406, 410; instances of their pride and ambition, 407, 408; oppositions to them, 410—412; further oppositions in cent. IX. 430, 431; their degenerate and arbitrary character in cent. X. 442; they embrace every means of acquiring an exorbitant power, 455, note 7, 475, 477, note 9; examples of their tyranny in cent. XII. 481—484; further instances of their absolute sway in cent. XIII. 520; the base character of many in cent. XIV. 549—557; more examples of tyranny in cent. XV. 589—598; still more shocking instances of arbitrary power and degeneracy in cent. XVI. 631—635. For a list of popes, see *Chronological Tables*.

Porphyry, a persecutor of Christianity in cent. III. 285, 287.

Porrée, Gilbert de la, see *Gilbert*.

Portugal, erected into a kingdom, 503.

Prayers, for the dead, made in cent. II. 229, 239.

Praxeas, a heretic of cent. II. the head of the Patripassians, 245.

Preachers, order of, 515.

Predestination, controversy respecting it in cent. V. 333, note 2.

Presbyters, their office in cent. I. and II. 207, 241.

Prester John, see *John*.

Priests, high, their degeneracy and wickedness after the decease of Nehemiah, 165.

Primasius, a writer of cent. VI. 370.

Primate, its import in cent. V. 328.

Printing, the discovery of, in cent. XV. 627.

Priscillian, revives the errors of the Gnostics, &c. in cent. IV. 306.

Processions, religious, invented by pope Agapetus I. 357.

Procopius, of Gaza, a writer of cent. VI. 353.

Prophets, the Jews enumerate seven among the Gentiles, 119.

Prosper of Aquitain, a writer of cent. V. 346.

Proterius, bishop of Alexandria, murdered in a tumult, 342.

Prussians, converted by an army of the Teutonic order, 507.

Psalms, the Book of, by whom composed, 141.

—— introduced into publick worship in cent. IV. 205.

Psellus, Michael, a writer of cent. XI. 468.

Ptolemy, a Valentinian heretic, 244.

—— Philadelphus, first establishes a fixed epoch, 1.

Pulcheria, Empress of Rome, a literary lady of cent. V. 347.

Purgatory, unknown in cent. II. 228; traces of it found about cent. IV. 301.

Q.

Quadratus, an apologist for Christianity in cent. II. 248.

Quini-sextum, council of Constantinople in cent. VII. 392.

U

R.

- Radulphus of Beauvais**, a Latin writer of cent. X. 446, 450.
- Ravenna**, exarchs of, see *Chronological Tables*.
- Raymond**, Count of Toulouse, favours the Waldenses, 513, 515; deserts their cause, 515.
- Reader**, an inferior minister of the church, 295.
- Recared**, king of the Visigoths, expels Arianism from Spain and obtains the title of Catholic King, 374.
- Reformation**, of the Church, attempted by Charlemagne and other princes with little success, 425, 426; by the Waldenses in cent. XII. &c. 486, 511, 561; by Wickliff in cent. XIV. 562; by the Bohemians, John Huss, &c. in cent. XIV. 566; by Zuinglius, Luther, &c. 640; the general desire after it in the Church in cent. XVI. 637.
- Relics**, a superstitious regard for them unknown in the primitive times, 252; began to be adopted in cent. IV. 300; patronised by Jerome and others, 301; the fanaticism continues to augment in cent. V. 326; opposed by Augustine and Vigilantius, *ib.*; the traffic in them becomes most shameful in cent. XII. 479.
- Rephaim**, the valley of, its situation, 102.
- Reuben**, the tribe of, its inheritance, 86.
- Reuchlin**, John, a writer of cent. XV. 616; his great learning, 625.
- Richard II.** of England, at first favours Wickliff, but afterward is obliged to leave him to the fury of the clergy, 564; is deposed, 583.
- Rites and ceremonies**, of cent. II. 230—240; many heathen rites incorporated with Christianity in cent. III. 269, 291, note 3; their increase in cent. IV. 294; in cent. V. 326; continue to increase in cent. VI. 356. See *Superstition and Innovations*.
- Robert**, of Sorbonne, a writer of cent. XIII. 540.
- Rodolphus Agricola**, a witness for the truth in cent. XV. 616.
- Rome**, Church of, not the mother of all Churches, 206.
- bishops of, proofs of their subjection to their sovereign in cent. VI. 361; their contests with the patriarchs of Constantinople for the primacy in cent. VI. 358, 359, 360, 369; in cent. VII. respecting the procession of the Holy Spirit and the title of Universal Bishop, &c. 381, 394, 402; in cent. VIII. respecting images, 413, 418; in cent. IX. the contest between the rival bishops issues in an incurable schism, 433, 434; which is augmented in cent. XI. 465. See *Popes*.
- Romulus**, invents the Roman year, 4, 7.
- Ruffinus**, of Aquileia, a writer of cent. V. 346.
- Rupert of Duytz**, a writer of cent. XII. 498.
- Rupescissa**, John de, a celebrated writer and witness for the truth in cent. XIV. 560.
- Russians**, converted in cent. IX. 424.
- Ruth**, the Book of, the period of its history uncertain, 134; its author, 141.

S.

- Sabbath, ordered to be kept holy, old as to its original institution, but new as to some circumstances, 124; the meaning of the phrase, "the second sabbath after the first," 13.
- Sabbatical year, particulars respecting it, 13.
- Sabellius, a heretic of cent. III. 276.
- Sacrament, see *Eucharist*.
- Sadducees, their rise and opinions, 179.
- Said Ebn Batrick, an historian of cent. X. 450.
- Saints, invocation of, originates in cent. IV. 301; in cent. V. 326.
- Saint-days, their origin from the annual commemoration of the death of the martyrs, 251, 252.
- Saladin, sultan of Egypt, conquers the crusaders, and expels them from Palestine, 477.
- Salome, sister of Herod the Great, a wicked woman, 183.
- Salonius, a writer of cent. V. 346.
- Samaria, its boundaries, 91.
- Samaritans, retained the ancient Hebrew letters, 161; their faith and history, 168; their apostacy, 175.
- Samuel, the prophet, his character and the state of the Jewish nation under him, 135, 136.
- Sanhedrim, originally instituted by Moses, 132; dissolved by Herod the Great, 184.
- Saracens, their rise and exploits under Mahomet in cent. VII. 387, 389; their progress in cent. VIII. 421; their rapid and extensive conquests in cent. IX. 437; are weakened or overcome by the Turks in cent. XI. 472; erect the kingdom of Granada, in Spain, in cent. XIII. 545; expelled in cent. XV. 628.
- Sardis, council of, in cent. IV. 311.
- Saturnius, a Gnostic heretic of cent. II. 243.
- Saul, king of Israel, the duration of his reign not accurately known, 137.
- Scaliger, Joseph, invents the Julian period, 26.
- Schammai, a Jewish Rabbi about thirty years before Christ, 177, 178.
- Schism, between the Greek and Romish churches, see *Rome, bishops of*.
- in the popedom for fifty years, 555—557; the continuation of it, 589.
- Schisms, Christian, in cent. II. by Montanus and Victor, bishop of Rome, 257—258; in cent. III. between the bishop of Alexandria and the Christians of Palestine, on account of Origen, 277; between the Romish and African churches, 278. See *Heresies*.
- Scholastic theology, its origin, 496; a change in its system, 537; its evils in cent. XIV. 578.
- Sclavonians, converted in cent. IX. 423.
- Scotland, receives the Christian faith in cent. III. 264.
- Scotus, John Duns, a teacher of the scholastic theology, 578.

Scribes, an account of them, 178, 179.

Scriptures, their sufficiency for instruction to eternal life taught in cent. I. and II. 226; in cent. III. 265; in cent. IV. 292; in cent. VI. 355; portions of them read by the Jews at divine worship, 173, note 5; and by the primitive Christians, 233, 269, 295; ordered by Charlemagne to be publicly read, 425; the translation of them into Syriac, Latin, and Greek in cent. II. 246; are divided into portions by Paul Warnefridus in cent. IX. 438; the translation or the reading of them in any vernacular language prohibited by Innocent III. 479.

Sects, Jewish, an account of them, 176.

— Christian, see *Heresies*.

Secundus, a Valentinian heretic of cent. II. 244.

Sedulius, a writer of cent. IX. 436.

Semi-Pelagians, heretics of cent. V. 332.

Septuagint version of the Bible, an account of, 164, 165.

Serenus Granius, writes an epistle in favour of the Christians, 248.

Sergius II. pope, his arrogance, 428.

Seth, a patriarch, his posterity called the "Sons of God," 109, 110.

Sethites, heretics of cent. II. 245.

Seventh day, a mysterious sanctity ascribed to it, 14.

Seventy, disciples, sent by Christ to preach the Gospel, 207.

Severites, heretics of cent. VI. 364.

Severus, the Roman Emperor, favours the Christians, but afterward persecutes them, 279.

— Sulpicius, an historian of cent. V. 188, 346.

Shem, son of Noah, the Church preserved in his posterity, 112; his posterity people Asia, *ib.* note 1; was cotemporary with Abraham 150 years, 113; his posterity grow corrupt, *ib.*

Sibyl, Erythræan, the fiction concerning her, 115.

Sicily, the kingdom of, claimed for the pope, 473.

Sideral, year, its length, 15; day, its length, *ib.*

Sienna, council of in cent. XV., its proceedings, 619.

Sigebert, king of the East-Saxons, converted in cent. VII. 378.

Siloam, the fountain of, described, 103.

Simeon, tribe of, its situation, 87.

Sion, a hill on which part of Jerusalem was built, 96.

Sixtus IV. pope, his avaricious character, 595.

Smaragdus, a witness of the truth in cent. X. 446, note 3.

Smyrna, epistle from the Church of, contains many interesting particulars relative to Polycarp, 251.

Socrates, of Constantinople, a writer of cent. V. 346.

Solar year, 4; exceeds the lunar by eleven days, 22.

— month, its length, 7.

— cycle, a table of, with the Sunday-letters, 21.

- Solomon, king of Israel, particulars respecting him, 138; his temple, *ib.*; builds Tadmor, 140; books attributed to him, 141; his apostacy, *ib.*
- Sovereign, power of one in ecclesiastical affairs in cent. IV. 303.
- Sozomen, a writer of cent. V. 346.
- Spain, seized by the Saracens in cent. VIII. 421; rescued from them in cent. XI. 472.
- Stephen III. pope, his tyrannical character, 408.
—— IV. his arrogance, 409.
- Stoic philosophy, an account of, 171.
- Strabo, Walafridus, a witness for the truth in cent. IX. 431.
- Style, old and new, description of, 6, 23.
- Sun, the cycle of, its description, 20.
- Sunday, first ordered to be kept sacred by a royal edict in the reign of Constantine, 14; the primitive Christians religiously observed it, 230, note 6.
—— letter, its origin, use, and peculiarities, 20; rule to find it, 21.
- Sun-dials, sometimes faster and sometimes slower than a chronometer, 15; when first erected in Rome and Jerusalem, 18.
- Superstition, began to infect the Christians at a very early period, 229; several superstitious rites invented in cent. II. 239; more in cent. III. 270—273; augmented in cent. IV. 300—302; an extraordinary increase of innovations takes place in cent. V. 326—328; superstitions of cent. VI. 356—358; increase in cent. VII. by the bishops of Rome, 378—380; superstitions of cent. VIII. 404, 405, 413; attempts made to check this growing evil in cent. IX. 424—427, 431; superstition and moral darkness extreme in cent. X. 441—443; very injurious to the human mind in cent. XI. 458, 471; innovations and superstitious rites continue to augment in cent. XII. 475, 478—480; in the Greek Church, 494; the idolatry and error of cent. XIII. 517; of cent. XIV. 578; new doctrines and superstitions in cent. XV. 598—603, 623, 626; the universal corruption of the Eastern and Western Churches, 629. See *Innovations*.
- Swedes, converted in cent. IX. 423.
- Sylvester II. pope, his character before his elevation, 446; exposes the corruption of Rome, 448; corrupted by power, 453, 459; sets on foot the crusades, 455.
- Symmachus, a Samaritan, his version of the Scriptures, 247.
- Synagogue, Men of the Great, are supposed to have begun the Massorah, 162; their number and the period when they lived uncertain, *ib.*
- Syncellus, George, a writer of cent. VIII. 420.
- Synesius, bishop of Ptolemais, a writer of cent. V. 345.
- Synods, see *Councils*.

T.

- Tabernacle, the, its description, 126.
- Tabernacles, the feast of, when held, 10.
- Tabor, a city of Bohemia, built by the Hussites, 612, note 1.
- Taborites, witnesses for the truth in cent. XV. 612, 613.
- Talmud, of Babylon, its origin, 261, note 4; of Jerusalem, *ib.*

- Tamerlane**, a victorious Tartar chief in cent. XIV. 586.
- Tanchelinus**, a heretic of cent. XII. 491.
- Tatian**, a heretic of cent. II. 245.
- Tartars**, their rise and conquests in cent. XIII. under Gengis Khan, 545 ; many converted to Christianity, 508.
- Taulerus**, John, a German writer of cent. XIV. 575.
- Teachers**, Christian, who succeeded the Apostles, 213 ; did not affect celibacy in cent. I. 214 ; very few of their writings have reached us, 214.
- Templars**, Knights, instituted in cent. XII. 501 ; dissolved by Clement V. in cent. XIV. with great cruelties, 568.
- Temple**, of Solomon, description of it, 99, 138—140 ; destroyed by Nebuchadnezzar, 154.
- the Second, its erection attended with many impediments, 158 ; is consecrated in the sixth year of Darius, 159 ; inferior to the former, 161.
- the Third, built by Herod the Great, particulars respecting it, 184 ; burnt at the siege of Jerusalem by Titus, 221.
- Terah**, the father of Abraham, addicted to idolatry, 113.
- Tertullian**, fictitious works attributed to him, 256 ; his opinion on transubstantiation, 227, note 1 ; on purgatory, 229, note 5 ; on tradition, 265, note 7 ; on the Trinity, 266, note 8 ; on original sin, *ib.* note 9 ; on justification, 267, note 1.
- Testament**, New, the authors of the several books, and the time when composed, 201, 202 ; the language in which they were written, 203 ; the reputed authors of the anonymous books, *ib.*
- Tetzel**, John, his impudence in preaching the sale of indulgences, 640.
- Teutonic Order**, instituted in cent. XII. 501.
- Themistians**, heretics of cent. VI. 365.
- Theodore Studita**, a writer of cent. VIII. 420.
- Theodoret**, an eminent ecclesiastical historian of cent. V. 346.
- Theodoric**, king of the Goths, persecution under him, 371.
- Theodosian Code**, a collection of ecclesiastical laws from Constantine to Theodosius Junior, 350.
- Theodosius the Great**, his publick penitence, 321.
- Theodotion**, his version of the Scriptures, 247.
- Theodotus of Ancyra**, a writer in cent. V. 346.
- a tanner of Byzantium, a heretic of cent. II. 245.
- Theological writers**, see *Chronological Tables*.
- Theopaschites**, heretics of cent. V. 337.
- Theophilus**, bishop of Antioch, a writer of cent. II. 254.
- of Alexandria, a writer of cent. V. 345.
- Theophylact**, of Bulgaria, a witness for the truth in cent. X. 446.
- of Simocatta, a Byzantine historian of cent. VII. 396.
- Tiberias**, a city of Naphtali, 90 ; the seat of a celebrated Jewish college, 260.
- Time**, definition of, 1 ; true and apparent time, 15.

- Tisri**, the first month in the Jewish civil year, 10.
- Tithes**, appropriated to the support of Christian ministers, according to the Jewish rite, in cent. IV. 291.
- Tolosani**, see *Waldenses*.
- Tonsure**, violent contentions respecting the tonsure of St. Peter and that of St. Paul in cent. VII. 399, 400.
- Translations of the Scriptures** in cent. II. 246.
- Transubstantiation**, unknown to the primitive Christians, 227, 228; gradually introduced into the Church, 417, 432; meets with many opposers, particularly Berengarius, 464; first established at the fourth council of Lateran by Innocent III. 528.
- Tribes of Israel**, the twelve, particulars of the land assigned to them in Palestine, 86.
- Trinity**, doctrine of, taught in cent. I. and II. 226; in cent. III. 266; in cent. IV. 292; controversy upon, 365. See *Doctrine*.
- Tritheites**, heretics of cent. VI. 364.
- Trullan council**, see *Quini-sextum*.
- Trumpets**, the blowing of by the Jews at the beginning of the civil year, 10; at the commencement of the year of Jubilee, 13.
- Truth**, witnesses for it, see *Witnesses*.
- Turks**, their rise and power in cent. VIII. 421; their progress in cent. XI. 472; their conquests in cent. XIV. 548.

U.

- Union**, of Rome with Constantinople, see *Rome, bishops of*.
- Urban II.** pope, promotes the crusades with great zeal, 455; his tyranny, 460.
- III. his pride, 483.
- IV. his evil character, 523.
- V. beautifies the city of Rome with many splendid edifices, 553.
- VI. elected by the Italian faction, 555; institutes the festival of the Visitation of the Virgin Mary, 556; his character, *ib*.
- Ursula**, St., the Roman catholic legend respecting her, 286, 319.

V.

- Val-Ombrosa**, the order of, instituted in cent. XI. 470.
- Valens**, the Roman Emperor, persecutes the orthodox in cent. IV. 316.
- Valentine**, pope, first requires the homage of kissing his foot, 427.
- Valentinian III.** Emperor, his edict in favour of the bishop of Rome in cent. V. 350.
- Vandals**, their yoke distressing to the Christians in cent. VI. 353.
- Ve-adar**, the Jewish intercalary month, 5, 10; how regulated, 11.
- Veccus**, John, a Greek theologian of cent. XIII. 539.
- Venetus**, Paul, a writer of cent. XIII. 540.
- Verulam**, Albanus, a protomartyr in Britain, 314.

- Vespasian, Emperor, besieges and takes Jerusalem, 220, 221.
- Vespers, Sicilian, the murder of the French by the Sicilians in cent. XIII. 543.
- Victor, bishop of Rome in cent. II., his attempt to compel the Asiatics to observe Easter-day on a Sunday, 258; causes a schism, *ib.*
- Vienne, council of, called by Clement V. to ruin the Templars, 568.
- Vigilius, bishop of Rome, his fickle character, 367, note 2; the decretal epistle ascribed to him, a forgery, 369.
- Vitriaco, Jacobus de, a writer of cent. XIII. 540. :
- Voragine, Jacobus de, a writer of cent. XIII. 540.
- Vulgate version of the Scriptures, an account of it, 246.

W.

- Waldenses, their rise and opinions in cent. XII. 486; their innocent lives and piety, 489; their dreadful sufferings from the papists, *ib.*; defend themselves, but are overpowered and cruelly murdered in cent. XIII. 511—516; during cent. XIV. they endure repeated persecution, and are dispersed or butchered, 562.
- Wars, Holy, see *Crusades*.
- Watches of the night, four among the Jews and Romans, 16.
- Waterland, Dr., his opinion respecting the author of the Athanasian Creed, 311.
- Wax-lights, first used at divine worship in cent. IV. 300.
- Week, the first day of, chosen for divine worship by the early Christians, 14.
- a very ancient division of time, coeval, probably, with the creation, 13, 14; adopted by the Romans in the reign of Severus, *ib.*
- Weeks, Seventy, in Daniel, various opinions respecting their beginning, 161, 191.
- of years, seven, mentioned in Daniel, conflicting opinions respecting them, 160.
- Wenceslaus, king of Bohemia, his character, 588.
- Werner, Rolewinck de Laer, a witness of the truth in cent. XV. 617.
- Wesselus, John, a powerful preacher of sound doctrine in cent. XV. 616.
- Wickliff, John, his learning, zeal, labours, and boldness in disseminating doctrines free from superstition; his astonishing success, vicissitudes, and persecution till he dies in peace at Lutterworth, 562—565.
- Wilfrid, archbishop of York, labours among the Frieslanders, 378.
- Willibrord, an Anglo-Saxon, very successful in converting the Frieslanders, 378.
- Witnesses and defenders of the truth, against innovations and popery,
- | | |
|-------------------------|---------------------------------|
| in cent. VII. 382—384; | in cent. VIII. 411—413; |
| in cent. IX. 430—432; | in cent. X. 445—447, 449; |
| in cent. XI. 463—465; | in cent. XII. 484—489; |
| in cent. XIII. 525—529; | in cent. XIV. 557—566; |
| in cent. XV. 606—617; | in cent. XV ^A . 637. |

Writers, Greek and Latin,	in cent. II. 252 ;	in cent. III. 281 ;
in cent. IV. 311 ;	in cent. V. 345 ;	in cent. VI. 370 ;
in cent. VII. 395 ;	in cent. VIII. 419 ;	in cent. IX. 436 ;
in cent. X. 450 ;	in cent. XI. 467 ;	in cent. XII. 497 ;
in cent. XIII. 539 ;	in cent. XIV. 574 ;	in cent. XV. 624.

X.

Xylolatæ, see *Iconoduli*.

Y.

Year, divided into solar, lunar, sidereal, &c. 4 ; Egyptian, *ib.* ; Grecian, *ib.* ; Hindoo, 5 ; Chinese, *ib.* ; Mahometan, *ib.* ; Roman or Julian, *ib.* ; Jewish, *ib.* ; leap or bissextilis, *ib.*

Z.

Zabarella, Francis, a witness for the truth in cent. XV. 616.

Zachary, pope, deposes Childeric, king of France, 408.

Zebulun, the tribe of, its situation, 89.

Zechariah, the prophet, the period of his office, 163.

Zeno, founder of the Stoic philosophy, 171.

Ziska, a Bohemian chief of the Hussites, 611.

Zonaras, John, a Greek historian of cent. XII. 499.

Zuinglius, Ulric, teaches with great zeal and effect the doctrines of protestantism antecedently to Luther, 641.

THE END.

ERRATA.

Page	Line
238	22, for <i>Lent</i> read <i>Easter</i> .
245	22, for <i>Patropassians</i> read <i>Patripassians</i> .
296	31, for <i>at Easter</i> read <i>during Lent</i> .
468	3, for <i>Gregory Cedrenus</i> read <i>George Cedrenus</i> .
496	10, for <i>fifty</i> read <i>five hundred</i> .
512	9, for <i>Flemmings</i> read <i>Flemings</i> .
534	32, for <i>These points were asserted</i> read <i>The last point was asserted</i> .
616	11, for <i>James Gerson</i> read <i>John Gerson</i> .

A
GEOGRAPHICAL DESCRIPTION
OF
PALESTINE.

